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THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL,

ENLARGED:

From JANUARY to APRIL, *inclusive*,

M, DCC, XCV.

1795

With an APPENDIX.

Vir bonus et prudens versus reprehendat inertes,
Culpabit duros, incomptis allinet atrum
Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambiguè dictum; mutanda notabit:
Fiet Aristarchus, nec dicet, cur ego amicum
Offendam in nugis? Hæ nugæ seria ducent
In mala derisum semel exceptumque sinistrè.

HORATIUS.

VOLUME XVI.

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TABLE

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

A

ADAMS on Republics, 547
Additional Testimony to Brothers, 350
Address to the Prime Minister of the King of Corsica, 310
——— to the Liverymen of London, 339
———, on John Hunter's Museum, 353
Advantages of Education, 218
Æsop, an Alarmist, 207
Age of Prophecy, 467
—— of Credulity, 468
Agricultural Dictionary, 454
Airs, Factitious. See *Beddoes*, *Watt*, *Pearson*.
Alarmist, 207
Albrecht on the English Constitution, 546
Alps, Pennine, Tour to, 62
America, Government of, Defence of, by Dr. Adams, 547
American Transactions, *concluded*, 192
Anderson on Peat Moss, 38
——— Appendix to Pallas on Sheep, 40
Antichrist in the Convention, 219
Appeal to the People, 209
Aristotle. See *Spalding*.
Arts. See *Transactions*.
Athenian Democracy. See *Xenophon*.
Atkyns. See *Saunders*.
Atlantic. See *Goldson*.

B

Bark. See *Ralph*.
Barry's Fast Sermon, 476
Basseville, *Hugo de*, Poem on his Death, 513
Beaver's Fast Sermon, 476
Beckford's History of France, 577
Beddoes and Watt on Factitious Airs, 104
Bell on the Hydrocele, 220
Bentham on Morals and Legislation, 298. 406.
Bible. See *Newcombe*.
Bicheno's Signs of the Times, Part II. 457
Bidlake's Poems, 255
Blanchard's Edition of Horne-Tooke's Trial, 453
Bowles's (John) farther Reflections, 296
———'s (W. L.) Sonnets, 224
Bristol, Bishop of, his Fast Sermon, 474
Brothers's Revealed Knowledge, 344
———, Tracts relative to, 344—350. 467—469.
Buchanan

0901 M811 (RCPPG) NS V16 1795 A2
Digitized by Google

Buchanan on the Fishery of Great Britain, 44
Budworth's Siege of Gibraltar, 224
Bulam. See *Montefiore, Johansen*.
Burges's Letter to Paine, 458
Burrell, Lady, the Thymbriad, 37
———, ——, Telemachus, *ib*.

C

C——, Comte de, Residence in France, 506
Cancer. See *Ewart*.
Cappe's Fast Sermon, 473
Caroline Merton, 229
Cary's new Map of England and Wales, 177
Cesaux, Marquis de, on Taxes, 184. 493
Chester, Bp. of, *De Rhythmo Græcorum*, 235
Clapham's Visitation Sermon, 238
———'s Sermon, 239
———'s Fast Sermon, 473
Coffeehouse, a Poem, 223
Colli's Poetical Epistle to Miss Wollstonecraft, 463
Colman, Mr. Particulars of his Life, 352
———, jun. Mountaineers, 440
Colonization. See *Wadstrom*.
Commercial Interests. See *Langworthy*.
Confiscation considered, 448
Conic Sections. See *Newton*.
Considerations on Objections to Peace, 339
Considerations sur la Revolution Sociale, 538
Cooke's Monarchy no Creature of God's making, 208
*** CORRESPONDENCE *with the Reviewers*, 120. 239—240. 358—360. 477—480.
Corsica. See *Address*.
Count Roderic's Castle, 466
Crowley, Mrs. the Town before you, 329
Cruise on Fines and Recoveries, 85
Crumb of Comfort, 350
Crumpe on Opium, 68
Cucumber. See *M'Phail*.
Cumberland's Jew, a Comedy, 153
———'s Wheel of Fortune, 437
Curiosities of Literature, 415

D

De Rhythmo Græcorum, 235
Dialogue between a corrupt Burgess, &c. 209
Doddridge's Lectures, 145
Drennan's Letter to Earl Fitzwilliam, 450
Drowned Persons. See *Hamilton*.

Du Gouvernement, des Mœurs, & des Conditions en France avant la Revolution, 534
Dumouriez. See *Heron*.
Duquary's Speech, 449
Durnford and East—Reports, 86

E

Eadon's Arithmetical Repository, 93
Edwards's Sermon, 238
Electricity. See *Morgan*.
Eliot's Letters to the Yeomanry, 223
Elphinstone's Correspondence, 152
English Constitution. See *Albrecht*.
Erskine's Speeches on the State Trials, 453
Este's Journey through Flanders, &c. 553
Ewart's Cases of ulcerated Cancer of the Mamma, 308

F

Falconbridge, Mrs. Voyages to Sierra Leone, 102
Falconer's Tracts relative to Natural History, 305
Farmers, Instructions to, 93
Farther Testimonies to Brothers, 467
Fast Sermon in Norfolk, 475
Ferrand on Social Revolution, 538
Fever. See *Fordyce*.
Filtration. See *Peacock*.
Fines, &c. See *Cruise*.
Fishery. See *Buchanan*.
Fitzwilliam, Earl, Tracts relative to his Government of Ireland, 449, 450
Flammenberg's Necromancer, 465
Ford on the Hip Joint, 421
Fordyce on Simple Fever, 279
Foreign Literature, 184. 192. 481—546
Fox's Speech on the State of the Nation, 447
France, Ten Months' Residence in, 506
———, on the Government, &c. of, before the Revolution, 534
———, History of, 537
French Revolution, Tracts relative to the, 200. 206. 208. 209. 210. 214. 217. 219. 287. 393. 472. 506. 520. 540.
Frere Cherensi, Ode sur la Guerre, 464

G

Garden of Isleworth, 351
Geneva. See *Ivernois*.
Gibraltar, Siege of, a Poem, 224
Gilbank's Fast Sermon, 476
Gillum on the Origin of the War, 102

Digitized by Google

Girtanner on the French Revolution, 520
Golden Age, a poetical Epiſtle, 462
Goldſon on a Paſſage between the Atlantic and Pacific Oceans, 18
Goodenough's Faſt Sermon, 355
Gordon's Terraquea, Vol. II. 231
Grammont, Comte de, Mémoires du, 544
Groſe's Faſt Sermon, 356

H

Habeas Corpus Act, Abſtract of, 339
Halhed's Teſtimony to Brothers, 345
———, Letter to, 349. 469. See *Horne*.
Hamilton on recovering drowned Perſons, 341
———, *Comte*,—*Mémoires du Comte de Grammont*, 544
Hannibal. See *Whitaker*.
Hardy's Trial, 87
Harriſon's Infant Viſion of Shakſpeare, 106
Harwood's Sermons, 156
Hay's Sermon, Jan. 30, 357
—, W. Eſq. his Works, 425
Hayley's Life of Milton, 121
Heigh-ho for a Huſband, 225
Henry Stukely, 230
Here, a Poetical Epiſtle, 106
Heron's Letters between Dumouriez, Pache, &c. 214
Hill, Sir Richard, Detection, &c. 236
—— Speech, 339
——'s (N.) Faſt Sermon, 474
Hindoo Literature, Specimens of, 561
Hip-joint. See *Ford*.
Hiſtorical Account of Britiſh Regiments in Holland, 222
Hiſtory. See *Robertſon*. See *Beckford*.
Hodſkinſon's Inſtructions to Farmers, 93
Holcroft's Narrative of Facts, 79
———'s Letter to Windham, 204
Holland's Sermons, 76
Holland, Britiſh Regiments ſerving in, Hiſtorical Account of, 222
Horne's Sound Argument, &c. 348
Horne Tooke's Trial, 453
Hunter's Muſeum, Addreſs relative to, 353
Huntington's lying Prophet, 468
Hurd, Biſhop, General Preface to Biſhop Warburton's Works, 322
Hutton's Diſſertation on Natural Philoſophy, 246
Hydrocele. See *Bell*.

I

Jackſon's Speech, Jan. 21, 383
Idea of the State of France, 287
Jephſon's Roman Portraits, 12
Impey's *Inſtructor Clericalis*, 85
Inchbald's, (Mrs.) Wedding Day, 223
In morto di Ugo de Baſſville, 583
Inquiry into Brothers's Pretenſions, 348
Johanſen's Account of Bulam, 504
Johnſton on St. John, 149
Jones's Faſt Sermon, 356
Ireland. See *M'Kenna*.
Ireland's Tour on the Medway, 65
d'Iſraeli's Curioſities of Literature, 415
Italian Grammar, 529
d'Ivernois on the Revolution at Geneva, 200

K

Kentiſh's Letter to White, 343
Kindersley's Specimens of Hindoo Literature, 561
Kippis's edit. of Doddridge's Lectures, 345

L

Lacy's Garden of Iſleworth, 351
Lally Tolendal, Comte de, his Tragedy of the Earl of Strafford, 515
Langworthy on the Commercial Intereſts of Great Britain, 295
La Souriere, 119
Lauderdale, Lord, his Letters, 157
Law's Anſwer to Prince, 87
Leigh's Faſt Sermon, 475
Letter to the Attorney and Solicitor General, 101
——— on Holcroft's Letter, 340
——— to Mr. Halhed, 349. 469
——— to Mr. Sheridan, 444
——— from a young Prince, 449
——— to Mr. Pitt, *ib.*
——— ſecond, to the Landholders of Wilts, 200
Letters to the Duke of Portland, 207
——— to the People of Great Britain, 208
——— of Dumouries, 214
Leverian Muſeum deſcribed, 47
Levi's Letters to Halhed, 469
Lincoln, Biſhop of, his Charge, 454
Linde's Report on the State of France, 210
Linné, Life of, 1
Linnéan Society. See *Tranſactions*.
Literary and Critical Remarks, 116
Llangunnor Hill, a Poem, 460
London, Biſhop of, his Charge, 342
Look before you leap, 345
Lounger's Common Place-Book, Vol III. 72
Lyons, Narrative of the Siege of, 214

M'Kenna'

Digitized by Google

M

M'Kenna's Eſſays relative to Ireland, 96
Mackenzie's Sketch of the War with Tippoo, 25
M'Neille's Dogmatiſm expoſed; Anſwer to Paine, 217
M'Phail on the Cucumber, 221
Manchester. See *Walker*.
Map. See *Cary*.
Mary Queen of Scots, Hiſtory of, 277
Materialiſm. See *Tatterſall*.
Matthew. See *Williams*.
Medical Obſervations, 558
Medway, Tour on, 65
Meteorologiſt's Aſſiſtant, 223
Milan Society, Tranſactions of, 501
Mimi's Well-bred Scholar, 125
Milton's Works and Life, 121
Monk's Agricultural Dictionary, 454
Monteſiore's Account of the Expedition to Bulam, 103
Montgaillard on the Neceſſity of continuing the War, 98
Moore's Ramble, 575
Morals. See *Bentham*.
Morgan on Electricity, 28, 159
Mojer's Anecdotes of Brothers, 347
——'s Adventures of Tim. Twig, 465
Mountaineers, 440
Mountmorres, Lord, Letters of Themiſtocles, 470
Mouſetrap, 119
Muſcular Motion. See *Pugh*.
Muſgrave, Sir R. Letter on Public Affairs, 429

N

National Advocates, a Poem, 226
Natural Hiſtory. See *Falconer*.
Natural Philoſophy. See *Hutton*.
Navy. See *Nicholſ*.
Necromancer, a Tale, 465
Netley Abbey, 110
Newcombe, Biſhop, on the Engliſh Biblical Tranſlations, 241
Newton on Conic Sections, 389
Nicholſ on Timber for the Navy, 173
Nicholſon's Eſſays on Theological Subjects, 459
Northmore's Plutarch, 580

O

Obſervations on the Emigration of Dr. Prieſtley, 118
Offspring of Ruſſell, 229
Opium. See *Crumpe*.
Outline of a Commentary on Revelations, 456

P

Pacific Temper of the Prieſthood, a Faſt Sermon, 354
Paine, Thomas, Tracts relative to, 217, 458
Pallas on Ruſſian Sheep, 40
——'s Travels, 481
Pariſian, a Novel, 466
Peace, Thoughts on, 540
——. See *War*.
Peacock on Filtration, 178
Pearce's Netley Abbey, 110
—— 's Arrived at Portſmouth, 111
Pearſon on different Airs, 221
Peat Moſs. See *Anderſon*.
Peretti's Italian Grammar, 529
Pew's Plan for the Prevention of Poverty, 101
Peyronie's Tranſlation of Pallas's Travels, 481
Philadelphia. See *Tranſactions*.
Philoſophical Tranſactions, Part I. for 1794, 55. 135
Picturesque Tour to the Pennine Alps, 62
——. See *Price*, *Repton*, *Sketch*.
Plutarch. See *Northmore*.
Pneumatic Apparatus deſcribed, 220
Poems. See *Jephſon*, *Burrell*, *Harriſon*, *Preſton*, *Budworth*, *Bowles*, *Thelwall*, *Bidlake*, *Colls*.
Polyænus. See *Shepherd*.
Poverty. See *Pew*.
Preſton's Poetical Works, 166
Price on the Picturesque, 315
——'s Letter to Repton, 428
Prieſtley's Heads of Lectures, 271
——'s Diſcourſes, 380
——. See *Obſervations*.
Princep. See *Law*.
Prodigal, 112
Prophecies of the Times, 351
Prophecy. See *Brothers*.
Public Affairs. See *Muſgrave*.
Pugh on Muſcular Motion, 183

R

Rage, a Comedy, 332
Ramble through Holland, France, and Italy, 575
Reaſons for quitting a Neighbourhood, 233
Recent and remarkable Predictions, 467
Reeves on the Grounds of Wilkes's and Boydell's Petition for Peace, 101
Relation du Siege de Lyon, 214
Relph on a new Species of Bark, 181
Remarks on Obſervations on the Report of the Committee, 88

Digitized by Google

Repertory of Arts, 147
Repton's Letter to Price, 320
Republics. See *Adams*.
Revelations. See *Matthews*, *Johnſon*, *Outline*.
Revolution. See *Ferrand*.
Reynolds's Rage, a Comedy, 332
Richter's Medical and Surgical Obſervations, 558
Robertſon's Hiſtory of Mary Queen of Scots, 277
Robinſon's Sydney St. Aubin, 229
Roman Portraits, 12
Royal Captives, 112

S

Sanders's Edition of Atkyns's Reports, 85
Satis's Edition of Holder's Syſtem, 351
——'s *Themes François*, *ib*.
——'s Claſſical Exerciſes, *ib*.
——'s Guide to do. *ib*.
Sejour de dix Mois en France, 506
Sermons, collective. See *Holland*, *Harwood*, *Prieſtley*, *Wintle*, *Stillingfleet*.
——, Single, 120. 237—239. 357
——, Faſt, 119. 354—357. 473—476
Shaver's New Sermon for the Faſt, 357
Shaw's *Muſeum Leverianum*, 47
Sheep. Ruſſian. See *Pallas*.
Shepherd's Tranſlation of Polyænus, 573
Sheridan, Mr. Letter to, 444
Sibly's Trial of Hardy, 87
Sierra Leone. See *Falconbridge*.
Signs of the Times, Part II. 457
Sinclair, Sir John, Statiſt. Account of Scotland, Vols. VIII—XIII. 114
Six on Thermometers, 93
Sketch from the Landſcape, 318
Smith's (Mrs.) Baniſhed Man, 133
Sonnets, by a Lady, 463
Sotheby's Tour through Wales, 105
Spalding's Commentary on Ariſtotle, 540
Speech intended to have been ſpoken, 201
Spencer's Vindication of Brothers, 348
Staël, Madame de, *Reflexions ſur la Paix*, 540
Statement of Facts, 449
Stillingfleet's Sermons, 455
Stoever. See *Trapp*.
Stafford, *Comte de*, *Tragédie*, 515
Sydney St. Aubin, 229

T

Talma's Chronological Account of the French Revolution, 472
Taplin's Stable Directory, Vol. II. 230
Tatterſall on Anatomical Doctrines in favour of Materialiſm. 342
Taxes. See *Coſaux*.
Telemachus tranſlated into Verſe, 37
Teutbold's Tranſlation of the Necromancer, 464
Thanet, Tour through, 472
Thelwall's Poems, 225
Themiſtocles, Letters of, 470
Thermometer. See *Six*.
Thoughts on the French Conſtitution, 208
Three Pindaric Eſſays, 108
Thymbriad, 37
Timber. See *Nicholſ*.
Tippoo. See *Mackenzie*.
Tithes politically conſidered, 94
Tolfrey's Anſwer to Twining, 89. 338
Tooke. See *Horne*.
Toplady's Courſe of Prayer, 220
Tour through the Iſle of Thanet, 472
Town before You, 329
Tranſactions of the Society for Arts, &c. Vol. XII. 51
——— of the American Philoſophical Society, Vol. III. *concluded*, 192
——— of the Linnéan Society, Vol. II. 264
——— of the Patriotic Society of Milan, 501
——— of the College of Phyſicians of Philadelphia, 531
Trapp's Tranſlation of Stoever's Life of Linné, 1
Travels. See *Pallas*, *Eſte*, *Sotheby*.
Travis's Letters to Gibbon, 218
Trial of Hardy, 87
—— of Horne Tooke, 453
——, Hill *v.* Woolley, 236
——, Biſcoe *v.* Gordon, 237
Twining's (Richard) Speech, 88
——— Anſwer to ditto. 89
———'s Obſervations on the Queſtion, Jan. 14, 338
———'s (Thomas,) Sermon, 237
Two State Papers, 106

V and U

Viſion. See *Wells*.
Unterſuchungen über die Engliſche Staats verfaſſung, &c. 546
Volunteer Laureate, 109

W

Wadſtrom on Coloniſation, 374
Wakefield's *Silva Critica*, *Pars IV*. 235
Waldron's Prodigal, 112
Wales,

Digitized by Google

Wales, Tour through, 105
Walker's Review of Events at Manchester, 115
Walks in a Forest, 583
War, a Poem, 107
——, Ode on, 464
——, Stratagems of, 573
—— and Peace, Tracts relative to, 98. 102. 209. 339. 449. 540
Warburton. See *Hurd*.
Waterford, Bp. of. See *Newcombe*.
Watson's Cursory Remarks on Twining, 338
Watt's Pneumatic Apparatus, 104. 220
Weaver's Fast Sermon, 119
——'s Sermon on the Fear of God, 120
Well-bred Scholar, 125
Wells on Single Vision, 340
Wheel of Fortune, 437
Whitaker on Hannibal's Course, 361
Whitchurch's Another Witness, 468
White on the Pneumato-Chemical Theory, 341
Wight, Isle of, Picture of, 234
Williams (Dr. John) on Matthew's Gospel, 217
—— (Dr. Edw.) *Burder*, and *Saunders*, three Discourses, 344
Williams's (Rev. J. H.) Fast Sermon, 474
Wilts, Landholders of, 2d Letter to, 200
Wintle's Bampton Lectures, 391
Wollstonecraft's View of the French Revolution, 393
Woodfall's India Debates, 88, 89, 90. 338
Woolley's Cure for Canting, 236
——'s Trials, *ib.*
Word of Admonition to Mr. Pitt, 348
Worthington's Address, 232
Wyndham's Picture of the Isle of Wight, 234
Wyvill's Political Papers, 262

X

Xenophon on the Athenian Democracy, 403

Y

Yearsley's Royal Captives, 112
Yeomanry. See *Eliot*.
Young's Idea of the State of France, 287

ERRATA in Vol. XVI.

Page 59. l. 4. read—apparatus, the difference between the lengths of two pendulums swinging equal arches of circles of different diameters, &c.
63. l. 6. from bottom, and p. 64. l. 6. for *de Bois*, r. *des Bois*.
64. l. 9. from bottom, dele ('*l'Abbe.*')
76. dele from l. 16. '*but the author*,' &c. to line 22. '*barbarity*.'—See page 240.
238. l. 20. for '*disunited*,' r. *united*.
271. l. 27. read, '*of that sense*.'
353. Art. 57. l. 10. read, *proposal . . . has*.
419. l. 2. read *requires*.

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THE MONTHLY REVIEW,

For JANUARY, 1795.

Art. I. *The Life of Sir Charles Linnæus*, Knight of the Swediſh Order of the Polar Star, &c. &c. To which is added, a Copious Liſt of his Works, and a Biographical Sketch of the Life of his Son. By D. H. Stoever, Ph. D. Tranſlated from the original German by Joſeph Trapp, A. M. 4to. pp. 435. 1l. 1s. Boards. White. 1794.

A few men exiſt in every age who make ſo conſpicuous a figure in the temple of fame, as to render the minuteſt circumſtances reſpecting them peculiarly intereſting. It cannot, indeed, be ſaid that the collection of ſuch circumſtances is an object of capital importance to literature or the ſtudy of mankind: but, as they are found to afford very general amuſement, the public are under obligations to thoſe who beſtow much time and labour in order to entertain them in this manner. The celebrated Linné will ſcarcely be refuſed a place among thoſe who ſtand forward on the liſt of eminent men in the period in which they have reſpectively lived. He formed an *era* in a very extenſive, pleaſing, and intereſting ſcience, and threw a luſtre not only on his own name and profeſſion, but on his country. A biographical account of ſo extraordinary a genius cannot, therefore, fail of engaging the curioſity of a great number of readers; and, as the author before us ſeems to have ſpared no induſtry to make his work as accurate as poſſible, we do not wonder at the favourable reception which it has experienced on the Continent in its original form; nor can we refuſe our approbation of the preſent attempt to make it acceſſible to Engliſh readers.—How much the name of Linné has already excited the attention of the learned appears from the liſt of biographical writings reſpecting him, prefixed to this volume, amounting to 34, in various languages;—but, notwithſtanding this apparent abundance of materials for a complete hiſtory, Dr. Stoever found much additional inquiry neceſſary, in order to accompliſh his purpoſe of uniting minuteneſs with all poſſible accuracy and fidelity.

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Before we proceed to the narrative, we would beg leave to say a word concerning a hint thrown out in the preface, with regard to the motto placed under the arms of Linné. Without affecting any extraordinary degree of nicety, we confess that *our* religious feelings are somewhat offended at the sentence *Deus creavit, Linnæus disposuit*, as expressive of a kind of co-partnership in operation between a creature and the creator, the remotest idea of which is, to say the least, absurd and unphilosophical.

The first section of the *Life* takes Linné from the cradle to the period of his laying the foundations of his botanical character. He was the son of a peasant-born village pastor, who brought up a family in the narrow condition attending that station in the north of Europe. The fondness of young Linné for plants, which shewed itself at so early an age as to appear almost instinctive, may readily be derived from the father's taste for horticulture, and for the collection of wild flowers from the woods and fields around his little mansion. The youth was destined for the church: but an impatience of confinement to studies which he did not relish, and the insuperable attachment to Flora which possessed his mind, frustrated the intentions of his parents. When, in displeasure and despair, they were about to bind him apprentice to a shoemaker, he was rescued by a physician of the neighbouring town, named Rothmann: who, discovering in him the latent fire of genius, took him into his house as a pupil, and probably as an useful domestic, initiated him in medicine, and decided his fate by putting into his hand *Tournefort's Elements of Botany*.

The 2d section of this work commences with the 21st year of Linné's age, when he went to the University of Lund. In this place he had the good fortune to ingratiate himself with Stobæus, professor of physic and botany, who took him gratuitously into his family, and gave him access to his museum and library. A pleasing anecdote is related of him during his residence in this house:—As he was of a social convivial turn, and was known to sit up late at night, the professor suspected that his vigils passed in cards or romps with the servants. He therefore came suddenly into the young man's apartment at a late hour; when, instead of amusements of that kind, he found him entrenched amid the works of Tournefort, Bauhin, Cæsalpinus, and other great botanists. This discovery, as might be supposed, rendered him a greater favourite with the professor than before.

The university of Upsal, however, the chief seat of the Swedish Muses, was the great object of his longing; and, notwithstanding the pecuniary difficulties which stood in his way, he accomplished his journey thither in the next year. The medical professors

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professors there at that period (1728) were Olaus Rudbeck, jun. and Roberg, both old men, and little inclined to improvement: — but Olaus Celsius, the professor of divinity, was the best botanist in Sweden, and zealous for the science. He was absent for some time after the arrival of Linné; and the poor youth, unknown and unpatronized, fell into a lamentable state of indigence. He was glad to accept of a meal, and to wear the cast cloaths of his fellow students; nay he even was forced to patch their old shoes with cards and the bark of trees, in order to be able to make his botanical excursions. The mind, which possesses energy and resolution enough to rise above such difficulties as these, is of the very first class, and may claim praise to which those who are nursed in the lap of ease and prosperity can never establish an equal right. On the return of Celsius, fortune proved more favourable: Linné made himself known to him, engaged his esteem, and obtained free board and lodging in his house; which he in some measure repaid, by his services in assisting the professor in composing his *Hierobotanicon*.

About this time, a small work of Vaillant, a very ingenious French botanist, (his *Sermo de Structurâ Florum*,) falling into the hands of Linné, afforded him the first notions of those sexual distinctions of flowers which afterward became the groundwork of his celebrated *system*. Attracted by these new views of the vegetable creation, he pursued the subject with many additional observations, and drew up a manuscript treatise on the sexes of plants. This attempt came to the knowlege of Professor Rudbeck, and gave him such an opinion of the writer, that he took Linné into his house, and appointed him his assistant lecturer. This was in 1730, when Linné had completed his 23d year. Thus the path to fame and advancement was laid open to him, and the whole remainder of his life consisted in a continual and rapid progress through it.

The next section of the work begins with the appointment of Linné, by the Swedish Academy of Sciences, to make a journey of discovery in Lapland. Such was the poverty of Sweden, that the sum devoted to this purpose amounted only to 71. 10s. sterling! He undertook this long and most uncomfortable expedition with all the ardour of an enthusiast; and, during the course of it, (from May to the end of October,) he underwent dangers and difficulties which, accustomed as he was to hardships, exercised all his patience and resolution: — but he returned rich in many undescribed objects of nature, and in observations on the country and its inhabitants. His diary kept on this tour remains in MS. but the botanical matter was published in two parts of a *Florula Lapponica*, inserted in the

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Swedish Transactions. The plants in this catalogue were arranged according to his newly projected sexual system.

Having now acquired some celebrity, he began, in the year 1733, to give lectures on botany, chemistry, and mineralogy, at Upsal; which were well received. The spirit of envy and rivalry, however, instigated Professor Rosen to enforce a statute of the University, which excluded every one, who had not taken his degrees, from the office of a public lecturer. Stung to the quick with this ungenerous treatment, which blasted all his prospects, Linné was provoked to shew his resentment in a very unwarrantable manner. He drew his sword on Rosen as he came out of the senate-house, and was with difficulty prevented from running him through the body: nay, he for some time continued to meditate a bloody revenge, and would probably have executed it, had he not, as he himself related, been diverted from the design by the impression which his mind received one night on waking from a horrid dream. From this anecdote, an idea may be formed of the fiery and resentful temper which, through life, too much characterized the hero of this narrative.

A journey to Dalecarlia, with some young nobles his pupils, was the occasion of his tarrying at the mining town of Fahlun, where he established a kind of college of mineralogy under the auspices of the governor of the province. Here he became acquainted with the daughter of Moræus, a man of eminence, and physician to the province, and with difficulty obtained the father's consent to marry her in three years, if she should remain single till that period. His great object now was to gain a doctor's degree and to settle in the practice of physic. By the help of his intended bride, he was equipped for a journey to Hardenwyk in Holland, where he meant to graduate; and with his departure the section ends.

Sect. 4, is employed in giving a history of botany, from its origin among the Greeks to the time in which it was newly modelled by Linné. From this part of the work we think it unnecessary to make extracts, since it is itself an abridgement, and, in our opinion, inferior to Dr. Smith's discourse on the same subject, prefixed to the first vol. of the *Linnæan Transactions*.

The travels of Linné to foreign countries form an interesting topic for the fifth section. He took his course by Hamburgh to Hardenwyk; at which university he obtained the degree of doctor of physic. For his academical exercise, he defended a new hypothesis concerning the causes of intermitting fevers; one of the principal of which he asserted to be, the use of water impregnated with argillaceous particles. His thesis bears the date of June 24, 1735, when he was in his 28th year.

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year. Leyden was the next place which he viſited; where his great object was to obtain an introduction to Boerhaave. This was no eaſy matter, as that celebrated man ſet too high a value on his time to be liberal of it in conferences with ſtrangers: —but the proſpectus of his *Syſtema Naturæ*, which Linné printed for the firſt time at Leyden, and preſented to Boerhaave, obtained for him the honour which he ſolicited. The great man appointed an interview at his villa; which ſucceeded ſo well for Linné, that the old profeſſor adviſed him to give up all thoughts of returning home, and to ſeek his fortune in Holland. Linné pleaded his diſability, on account of indigence, and mentioned his deſign of leaving Leyden the very next day. We are not told that Boerhaave (one of the richeſt men in his country,) made any effort to detain him. He gave him, however, a letter to Burmann, botanical profeſſor at Amſterdam, which ſecured him a good reception there; and Burmann conceived ſo high an opinion of the Swede, that he took him into his houſe for the purpoſe of obtaining his help in his deſcription of the plants of Ceylon. Boerhaave farther ſerved Linné very eſſentially by recommending him to George Cliffort, the rich burgomaſter and great collector, of Amſterdam, as his houſe phyſician and botaniſt. Cliffort, accordingly, made an exchange with Burmann of a copy of Sloane's Hiſtory of Jamaica againſt the naturaliſt; and he took Linné home with him to Hartecamp, his villa, and at once raiſed him to a ſtate of affluence ſcarcely conceivable by a poor Swede, for he had an appointment of a ducat a day, excluſively of board.

The reſidence in a paradiſe fraught with treaſures from all parts of the globe, together with books, learned company, and good living, muſt have made Linné the happieſt of mortals. He ſtudied, wrote, and extended his fame and principles. An agreeable variation of his employments was a journey to England in 1736, at Cliffort's expence, for the purpoſe of enriching his garden. Sir Hans Sloane was at that time at the head of natural hiſtory in this country: but a warm recommendation of Linné to him, from Boerhaave, procured only a cold and common reception. Linné viſited Miller at the Chelſea-garden, and, after ſome unpromiſing attempts, ſucceeded in inſpiring that botaniſt with a favourable opinion of him. A man of ſuperior knowlege, Dillenius, at Oxford, received him at firſt with jealouſy and diſlike, but at laſt treated him with civility. The botanical garden at Oxford ſeems to have been what beſt anſwered the expectations of the great Swediſh botaniſt in England; and he returned to Hartecamp enriched with many natural treaſures, and furniſhed with new connexions, which proved of ſubſequent utility to him.

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Linné now proceeded with renewed ſpirit and confidence in his great plan of botanical reform, and he gave to the world his firſt edition of the *Genera Plantarum* in the beginning of 1737. In this, the *ſexual ſyſtem* was diſplayed in its complete ſtate; and he arranged, according to the ſame method, the *Hortus Cliffortianus* and the *Flora Lapponica*, which both appeared in that year. The reputation which he gained by theſe works did not prevent his becoming a prey to melancholy; the true cauſe of which was a longing after his own country, and for the ſight of his intended bride. Having reſided a while with Van Royen in Leyden, whom he aided in forming a new ſyſtem of botany, he viſited Paris, where he met with a polite reception, and was admitted a correſponding member of the Academy of Sciences. France, however, was not yet prepared for exchanging the ſyſtem of her own Tournefort and Vaillant, for that of the Swede. From this country he took his departure by ſea for Sweden, where he arrived in September 1738.

The narration is here ſuſpended, in order to give, in the 6th ſection, a ſummary of Linné's literary conteſts and opponents. The great Haller, his ſuperior in general knowlege, but his inferior in originality and the ſpirit of ſyſtem, is placed firſt on the liſt; yet it was only in occaſional criticiſms and reviews of the works of Linné that Haller publicly appeared as his opponent; and he was more habitually his friend, correſpondent, and admirer. Their friendſhip, however, was interrupted, and at length terminated, by jealouſies and bickerings; in which the pride and petulance of Linné ſeem fully as much to blame as the more ſtately ſelf-conſequence of Haller. Profeſſor Heiſter was a more bitter and much leſs reſpectable antagoniſt; and he ſpirited up one of his pupils, Siegeſbeck, to fall on Linné in a manner that only expoſed his own ignorance and preſumption. It was a temporary triumph for Heiſter, that, after unſucceſsfully attacking the ſexual ſyſtem, he could adduce a ſmall publication of John Henry Burkhard, a German phyſician, dated 1702, in which a hint is given of the poſſibility of forming an arrangement of plants according to the differences of their parts of generation:—but Linné could prove that he never ſaw this obſcure performance; and if he had, it could have detracted little from his merit, that another had *ſlightly ſuggeſted* a plan which he had *brought to execution*. Many reſpectable names, however, appear as opponents of the new ſyſtem; among whom may be mentioned Klein, Crantz, Alſton, Camper, Pontedera, Spalanzani, Adanſon, and the illuſtrious de Buffon. In his own country, Linné had a declared and acrimonious adverſary in the great mineralogiſt

Wallerius.

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Wallerius. In order to refute the aſperſions of this philoſopher, Linné printed a ſmall anonymous work entitled *Orbis eruditi judicium de Car. Linnæi Md. D. ſcriptis*, in which he drew a ſketch of his life and writings, and publiſhed all the teſtimonies in his favour given by men of eminence, in various parts of Europe, the ſubſtance of which is tranſcribed in the preſent work. This was a dignified, though perhaps an oſtentatious, mode of ſilencing attacks; more to his honour, however, than the method which he is here ſaid to have taken in order to mark his ſenſe of gratitude and of reſentment toward foreign botaniſts—which was, by affixing the names of his friends on beautiful and valuable plants, and thoſe of his enemies on the ugly and noxious. Here was a diſplay of that littleneſs of mind which mixed itſelf with his great qualities; and the temptation, thus to abuſe the aſſumed botanical privilege of naming new plants after perſons, juſtifies, in our opinion, Haller's objections againſt that common practice.

Sect. 8. returns to the hero of the work, now at Stockholm. His botanical honours had not done much in preparing the way to medical practice; and his proſpects were at firſt ſo little encouraging, that, had a letter from Haller come to hand in reaſonable time, in which that eminent perſon propoſed in the moſt friendly manner to reſign to him his own profeſſorſhip of botany at Gottingen, Sweden would probably have loſt the honour and advantage of Linné's future reſidence. Some fortunate caſes, however, brought him into notice; and a lucky preſcription for a cough became ſo faſhionable, as to give him an introduction at court. Count Teſſin declared himſelf the patron of Linné, and obtained for him the poſt of phyſician to the Admiralty; this ſucceſs alſo gained him the hand of his bride, after a probation of five years.

The death of Olaus Rudbeck, at Upſal, made a vacancy in the botanical chair at that univerſity, and Linné's great wiſh was to ſucceed to this poſt. His firſt application was unſucceſsful, and Roſen his old antagoniſt was the perſon elected. This diſappointment was ſoftened by the choice which the Swediſh diet made of Linné to take a tour, accompanied by ſubordinate naturaliſts, through ſome of the leaſt known provinces of the kingdom, in order to promote uſeful knowlege and improvement. On his return from this agreeable and reputable miſſion, another profeſſorſhip at Upſal, that of phyſic and anatomy, became vacant; and it being conferred on him, he removed thither, with his family, in September 1741, and aſſumed his public functions. Soon afterward, Roſen and he, reflecting that they were each in the wrong place, made an amicable exchange of profeſſorſhips, with univerſal conſent; and, from

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the beginning of 1742, Linné occupied that ſtation, which he rendered ſo honourable to himſelf, and ſo uſeful to the univerſity. His firſt care was to *re*-eſtabliſh and improve the botanical garden, which had fallen into lamentable decay. He was in fact the new creator of it, and by his intereſt and aſſiduity it became one of the moſt celebrated of the public repoſitories of plants. Since his death, however, it has been much improved, and a particular account of its antient and preſent ſtate is given in the text and notes of this work. A cabinet of natural curioſities was likewiſe formed at Upſal by the influence of Linné, aided by the patriotic munificence of Count Gyllemborg, Chancellor of the univerſity.

Linné was now thoroughly engaged in his academical functions. Beſides botany, he lectured on natural hiſtory in general, the Materia Medica, dietetics, and the diſtinction of diſeaſes; and ſtudents flocked to hear him. He was employed in two more exploratory tours in his own country; to Weſt Gothland in 1746, and to Schonen in 1749; and he publiſhed a complete Flora and Fauna of Sweden. Honours, both foreign and domeſtic, accumulated on him; of which one of the moſt ſingular and flattering was that of having a medal ſtruck with his effigy, at the expence of four Swediſh nobles. He obtained the title of Archiater (Dean of the College of Phyſicians); and thus his father, who had deſtined him for a ſhoe-maker, ſaw this ſon raiſed to honours and dignities, famous throughout Europe, and in poſſeſſion of an immortal name!

The 8th ſection is devoted to a brief hiſtory of thoſe pupils of Linné, who travelled into foreign climates in order to extend the ſphere of natural knowlege. No circumſtance, perhaps, in the life of this eminent perſon, is ſo truly honourable to him as his having been the founder of ſuch a ſchool of able and enterpriſing men; whoſe zeal for their favourite purſuits carried them through dangers and difficulties into the moſt remote parts of the globe, to the infinite emolument of ſcience. To ſeveral of them, this zeal proved fatal. This commemoration of their labours is intereſting: but we ſhall not break in on the hiſtory of *the maſter* by any extracts from it.

The events of Linné's life, from 1750 to 1760, are related in the next ſection. He arranged and deſcribed the cabinet of Count Teſſin, and various royal muſeums. He made an important diſcovery reſpecting the tænia, proving that it partakes of the nature of the polype, and that each joint is a ſeparate animal. He found out (as this biographer roundly aſſerts,) the art of making pearls: but, though it is certain that he imagined he had made this diſcovery, and that great public expectations were raiſed from

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from it, yet it does not appear that his project ever was brought to practice. Various new observations respecting the physiology of plants resulted from his farther inquiries; particularly that plants undergo a nocturnal change analogous to sleep in animals.

In 1751, he published a view of his whole system, together with those of the principal botanists who preceded him, in a work entitled *Philosophia Botanica*, which displayed his ingenuity and talent for method and arrangement in the most striking manner.

His capital work, the *Species Plantarum*, first appeared in 1753, and exhibited such a catalogue of vegetables as the world had not before seen. Besides the vast number of new species from all quarters of the globe, which it contained, it presented his most useful invention of *trivial names*, by which the language of botany obtained an unspeakable advantage in point of facility and distinctness. His reputation was daily more and more extended through foreign countries, bringing him continual accessions of curiosities for the botanical garden and museum, and procuring to him the most honourable invitations from the distant capitals of Madrid and Petersburgh; both which he declined in favour of his native land. Indeed he had reason to be satisfied with the respect paid to him at home; for the new order of the Polar Star was conferred on him in 1753; and in 1757 he received a patent by which he was raised to the rank of the hereditary nobility of the kingdom.

Section 10 gives the occurrences of the life of Linné, from 1760 to his death. It begins with a discussion of his merits with respect to the medical science, in which his principal productions were his *Materia Medica*, his *Genera Morborum*, and his *Clavis Medicinæ*. The biographer attempts to place him as highly as possible among the improvers of medicine, and is very angry at the censures which have been passed on his efforts in this study, particularly by M. Vicq d'Azyr; yet, we believe, it is pretty generally allowed that his aphoristical and figurative style, and his minuteness and multiplicity of distinction, were ill calculated to afford instruction in a practical science.

The services which Linné rendered to zoology and mineralogy are next briefly enumerated. They were certainly considerable, though he was much less a legislator in those branches of natural history than in botany. In mineralogy, particularly, the aid of chemistry has produced discoveries which have thrown the Linnéan classification far behind. The last labours of Linné in botany were the supplements published in 1767 and 1771, and the accounts of single plants transmitted to him after 1774. During the whole course of this latter period

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of his life, he was receiving numerous testimonies of respect from learned and academical bodies, which now acquired more honour than they could confer, by the association of such a name to their lists of members. In 1763 he had the satisfaction of obtaining the appointment of his son as assistant to him in the botanical chair, with the promise of his succeeding to it when it should become vacant. His wife's fortune, and the emoluments of his professorship, made him comparatively a rich man; and he was enabled to indulge himself in the purchase of a villa near Upsal, which became his usual summer retreat during the last fifteen years of his life. His correspondences were greater than any other learned man of the North; and a list of 150 persons, of various countries, is here given, with whom he held an epistolary commerce. The biographer laments that the enviable circumstances of his life did not accompany him to the last scene. His mind and body both lingered under a gradual decline. In 1774 the first shock was given by an apoplectic stroke; from which, however, he recovered so far as to resume his public functions. A renewal of it in 1776 irreparably ruined the fabric, and reduced him to a state of absolute childhood, attended with severe sufferings; from which he was released by an easy death on Jan. 10th, 1778, in the 71st year of his age.

Having thus extracted, from the present work, such an abstract of the life of this great man as we think will afford agreeable information to our readers, we shall finish the article by a summary account of the remaining contents of the volume.

The honours paid to the memory of Linné succeed to the narrative of his death; and they comprise accounts of the institution of the Paris and London Linnéan societies. A description of his person and character follows; the latter, perhaps, too panegyrical to be very instructive. Various anecdotes concerning him are given from different writers; among which those related by his pupil, Professor Fabricius of Kiel, appear to us the most entertaining and characteristical. They conclude with a general view of his peculiar merits in natural history: but we think that nothing in this book affords so distinct an idea of what he performed in this respect, as the work on that subject of the learned Dr. Pulteney *.

Some biographical particulars of *Charles Linné, jun.* form a separate chapter. He was a person whose name would probably never have been heard, had he not been the son of the great Linné. He arrived, by dint of habit and application, to some eminence in natural history: but he pursued his studies

* See Rev. N. S. vol. iv. p. 361.

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merely as a talk, and without a spark of the ardour and enthusiasm which inspired his father. The coldness and reserve of his temper were augmented by the unworthy treatment which he experienced from his mother, who was one of those unnatural parents who seem actually to have *hated* their children; and the father was considerably blameable in permitting her injustice, and in even receiving a bias from it. Charles Linné, who appears to have been a worthy character, and possessed of the affectionate regard of his intimates, died unmarried in November 1783, in the 42d year of his age, and with him ended the male line of the Swedish naturalist. The widow and some daughters of Linné are still living.

Some papers called *supplements* close the volume. The first relates to the sale of the Linnéan collections, concerning which authentic memorials are communicated by the respectable purchaser himself, Dr. James Edward Smith. A complete list of the works of Linné succeeds, with their several editions, commentaries, translations, criticisms, &c. This is a very useful paper; though, we think, the order might have been rendered more lucid. The voyages and travels of the pupils of Linné, published by himself, are included in the catalogue, as well as the separate dissertations in the *Amœnitates Academicæ*. A truly German memoir follows, which is a genealogy of the family of this great man:—a genealogy of peasants and country parsons! Then follow accounts respecting Linné, given by himself, and also additional anecdotes from others; which are mostly tiresome repetitions of what has already been given in the biographical part. A summary view of the botanical reforms of Linné, from the *Amœnitat. Academ.* and some references and explanatory notes, conclude the volume.

The copiousness and accuracy of the materials accumulated in this work must render it acceptable to all whose curiosity is interested in the man and the science on which it treats: but we cannot praise it as a masterly piece of biography. It appears, indeed, to great disadvantage in a translation which we are sorry to be obliged to pronounce inelegant and faulty. The name of the translator is apparently that of an Englishman, and his designation is that of a man of letters; yet the impropriеties of language would make us doubt the former, and the ignorance displayed both in matters of science and in literature would induce us to question the latter.

Not being able to compare the volume with the original, which is not in our possession, we can only *suspect* frequent mistakes in translating from the German: but we are *sure* of many in regard to the Latin. Typographical errors are also numerous. In a word, that *such* a work should have fallen into *such* hands is a cir-

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a circumſtance not very creditable to the Linnéan ſchool in this country.

The volume is handſomely printed, and a portrait of the great naturaliſt is prefixed, engraven by Heath.

ART. II. *Roman Portraits*, a Poem, in heroic Verſe; with hiſtorical Remarks and Illuſtrations. By Robert Jephſon, Eſq. 4to. pp. 277. 1l. 7s. Boards. Robinſons. 1794.

THOUGH we are by no means diſpoſed to receive implicitly every dogma, reſpecting literature, which time and authority have conſecrated, yet we cannot but think it ſufficiently eſtabliſhed, by the very nature of literary compoſition, that a *poem*, in its full and proper ſignification, ſhould be characterized by ſomewhat of *invention* or *fable* in its plan, as well as by certain peculiarities in its manner and language. It is true that epiſtolary, ſatiric, moral, and didactic poetry have their foundation rather in truth than in fiction; yet, unleſs ſome contrivance be uſed to intereſt the reader's attention by addreſſes to the imagination, or, at leaſt, by an ingenious arrangement of the materials, a compoſition of any length will infallibly become tireſome and proſaic.

The ſplendid materials of Roman hiſtory, conſiſting in well-known characters and events, lie obvious to every ſcholar, and have already formed the baſe or ornaments of a great variety of poems, antient and modern. To take theſe in a detached form, and to ſtring them together like beads, without the leaſt connexion of a common plan, or any thing to conſtitute a *whole*, is an attempt that, at the utmoſt, may plead excuſe, but ſurely can never lay claim to the praiſe which is beſtowed on the exertions of ingenuity and induſtry. Mr. Jephſon hints that the idea of his performance was derived from Mr. Hayley's "Hiſtory of Hiſtorians in verſe:" but it ſhould not have been forgotten that the ſpirited and intelligent portraitures, drawn by that poet, are only a *part* of a didactic work, and are given as exemplifications of that *art of writing hiſtory* which is the main ſubject, and is treated with all the accuracy of method and arrangment.

Mr. Jephſon's poem, then, conſiſting of above thirty ſeparate heads, deſcriptive of ſome of the moſt ſtriking circumſtances or characters in the Roman hiſtory, from the foundation of the city to the Auguſtan age, does not, in our opinion, derive any of its intereſt from its *deſign*, for the materials could not have been employed to leſs advantage; on the *execution* ſolely it muſt depend for a favourable reception among the lovers of poetry. Its merit in this reſpect muſt be eſtimated by the ſentiments, the ſtyle, and the verſification. With regard to the firſt, Mr.

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Jephſon warns his reader not to expect deep political diſquiſitions, nor the elucidation of critical difficulties. Neither of theſe, indeed, is very fit for poetry: but, on the other hand, the common and obvious inferences deducible from Roman hiſtory have been ſo hackneyed both in proſe and verſe, that it is not eaſy to give them the grace and effect of novelty; and the portraitures of the great actors in it can only be copied from the draughts of former maſters, many of them highly ſkilful in the art of repreſenting characters. Who can write at all of Rome without being occaſionally warmed by the flame of liberty, without lamenting the evils of faction, without beſtowing praiſe on valour and military diſcipline, without expreſſions of abhorrence of cruelty and rapacity? It is a nicer matter to write ſolidly and correctly on theſe topics, than with fire and animation; and the great danger is leſt perſonal admiration or antipathy ſhould interfere with the concluſions of ſober reaſon. Though it appears to us that, on the whole, Mr. Jephſon has taken a liberal and enlarged ſurvey of Roman policy, yet there are topics on which a little more philoſophy would not have been miſemployed. The following paragraph will ſerve to give a taſte of the author's poetry, while it may furniſh matter for reflection:

'NUMA POMPILIUS.

'No objects Numa to the muſe ſupplies,
But temples, prieſts, and pious myſteries.
He check'd Bellona's rage; and dove-ey'd peace
Saw ſuperſtition riſe, and ſlaughter ceaſe.
For ſacred ends, was ſacred truth forgot,
And hence the fiction of the Egerian grot;
That Numa's holy viſions might perſuade,
To the meek king deſcends the inſpiring maid:
None, to believe or to obey, repine,
When human wiſdom ſpeaks by aid divine.
Credulity, an eaſy yielding ſoil,
Brought up new plants of faith with ſlender toil;
A tale once told, the weak enquir'd no more,
But fools believ'd what craft impos'd before.
The pagan creed, with motley legends full,
Amus'd the enlighten'd, and amaz'd the dull;
A monſtrous fable clumſily deviſ'd,
Proceſſion, pageants, pomp, and noiſe diſguis'd;
While ſound and ſhow the pleas'd attention kept,
The ſenſes only wak'd, and reaſon ſlept.
Wiſdom with joy the kind deluſion ſaw,
And turn'd the vulgar blindneſs into awe;
So, by an engine which herſelf diſdain'd,
Dominion o'er the public mind ſhe gain'd,
As ſerv'd her cauſe ſhe play'd the mummery o'er,
And left the crowd to wonder and adore.'

Now,

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Now, we confeſs, this mixture of extreme contempt for the mummeries of fraud and ſuperſtition, with approbation of their employment by a legiſlature for the purpoſe of gaining 'dominion o'er the public mind,' ſtrikes us as a monſtrous incongruity, totally unworthy of a friend of reaſon and of mankind; and, in *this connexion*, we do not heſitate to ſay that the following eulogy on religion is more injurious to *it*, than all the mad blaſphemies of French atheiſm, which are the topic of ſo much vengeful (though virtuous) declamation in the notes which accompany this work *:

'Not viol tun'd, or melting ſong, ſo finds
The magick way to fierce untutor'd minds,
Not on the thirſty glebe ambroſial rain
So opes its boſom for the teeming grain,
As ſweet religion's heaven-deſcended dews
Their mild effects o'er ſocial life diffuſe;
Then holier ſhrines in mortal breaſts are rear'd,
And truth is ſacred when a God's rever'd.'

How long will the prejudices of the world prevent it from deriving the obvious and only true leſſon from the deplorable ſcenes paſſing before its eyes—that no ſteady and ſalutary influence over mankind is to be obtained by impoſing on them!

We will turn to ſome fairer ſpecimen of this performance; and we think that the following portrait of Caius Marius will afford an adequate idea of the ingenious author's powers, in enlivening his ſubject by the charms of verſification and poetical imagery:

'See, nurs'd by Furies, and for havock bred,
Where frowning Marius lifts his rugged head;
His ſtature tall, with giant ſtrength endued,
Cruel by nature, and of manners rude;
To theſe were join'd, as if for terror meant,
A thund'ring voice, and viſage truculent.
A living column ſeem'd he in the wars,
Hewn from a quarry by the ſword of Mars;
Though at Arpinum a Plebeian born, †
By him ſeven times the conſul's robe was worn:
Through every function of the camp he paſs'd,
Till merit rais'd him to command at laſt.
Conſcious of mean deſcent, he feign'd to ſcorn ‡
The lazy greatneſs of the nobly born,

* One great object, perhaps the principal, in the complex deſign of this undertaking, was to trace ſome reſemblance between the Roman republic, and that of France in her revolutionary diſorder: furniſhing ſo many occaſions for expreſſing the writer's abhorrence of the principles and conduct of our neighbouring Revolutioniſts.

† Is natus, et omnem pueritiam Arpini altus,—. SAL. Bel. Jug.

‡ Contemnunt novitatem meam, ego illorum ignaviam. Quanquam ego naturam unam, et communem omnium exiſtumo, ſed fortiſſimum quemque generoſiſſimum. SAL. Bel. Jug.

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Who doze, and yawn, and retroſpective ſee
Their ſloth excus'd by vigorous anceſtry.
While theſe, proud ſymbols in their halls diſplay'd,
His cottage kindred ſhew'd the plough or ſpade:
For ſtill he deem'd it true ſubſtantial fame,
Not to inherit, but create a name;
Diſdain'd the borrow'd ſplendor could be ſhed
By glory beaming from another's head:
As well his health or beauty might he claim,
To prop a weak, or grace a homely frame.
"What men were once, (he cries) I little care;
What's paſs'd, is paſs'd; I value what they are.
The dwarf, from Hector or Alcides ſprung,
Muſt ſtill be feeble, though his fire was ſtrong;
And Helen's daughter, with a Gorgon's face,
Would charm no hero by her mother's grace."
Yet all his toil the nobles to deride, *
Sprung leſs from principle than envious pride;
For though weak mortals ſhould not boaſt of aught,
What good man e'er his anceſtors forgot?
If bright the track their actions leave behind,
Fair emulation fires the offspring's mind;
But if foul deeds and ſhame their courſe diſgrace,
He quits the path, and runs a nobler race.
High birth, like riches, men too much may prize,
But thoſe alone who have it not, deſpiſe.
' Foremoſt in fight for ever was he found,
Shar'd the coarſe ſoldier's fare, his bed the ground,
And lov'd the battle's ſhock, and the ſhrill trumpet's ſound.
Great his achievements, his ambition great,
He ſav'd, adorn'd, and then deſtroy'd the ſtate.

' * At Marius, antea jam infeſtus nobilitati, tum vero multus atque ferox inſtare: ſingulos modo, modo univerſos lædere. SAL. Bel. Jug.

' Notwithſtanding his mean birth, coarſe education, military life, and ferocious nature, Marius is always deſcribed by Roman writers, particularly by Tully, as a perſon of conſummate art, great pride, and unbounded ambition. On many occaſions he owed his ſucceſs at home as much to the dexterity of his management as to the ſplendour of his name and the fame of his atchievements. In his ſpeeches, or thoſe aſcribed to him by Salluſt, may be found the ſubſtance of almoſt all thoſe arguments and reflections which have been ever ſince ſo frequently employed to raiſe the conſequence of the people, and to depreciate the nobility.

' Though perſons of ſlender pretenſions to anceſtry are moſt frequently apt to boaſt of it; yet we ſometimes find inſtances of the ſame weakneſs in men of high birth and unqueſtionable underſtanding. It was well ſaid by Lord Cheſterfield of Lionel Duke of Dorſet, that his grace was as proud of his family as if his grandfather had been a blackſmith.'

Damn'd

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Damn'd in Rome's annals to eternal fame,
Her genius trembled at his dreadful name;
In ill unrivall'd, had not Sylla ſtood
More hideous and defil'd with native blood. *
Alternate Fortune o'er his life diſplay'd
Her brighteſt ſunſhine, and her gloomieſt ſhade:
The inconſtant's minion him awhile we ſee,
Then plung'd as low in hopeleſs miſery.
As the ſtruck bull who ſtrives in vain to ſhake
The ill-aim'd hatchet from his bleeding neck, †
Not knowing where to hide his forfeit head,
Bellowing with rage and ſhame, proſcrib'd, he fled:
Thus chas'd from Rome by conquering Sylla's ſway, ‡
All night in cold Minturnum's marſh he lay;
'Till naked, hungry, from the quagmire's mud
Defil'd he crept, to ſearch for needful food;
Then rudely ſeiz'd, and with a halter bound,
A dungeon's ſtraw receiv'd him on the ground.
To end the warrior's ſufferings with the ſword,
A Cimbrian ſlave the dreary cell explor'd;
Scar'd by his thund'ring voice, and dreadful look,
The aſſaſſin's graſp the murderous ſteel forſook;
An omen thence conceiv'd, his life was ſpar'd,
And for his flight a friendly bark prepar'd;
At Sicily he touch'd;—beat back by force,
Vagrant he ſteer'd towards Africa his courſe;
There his tir'd frame the hideous region found,
Where ruin'd Carthage ſtrew'd the ſteril ground. §
He, midſt the duſt of all that once was great,
Like Deſolation's Anarch took his ſeat:
Preſenting thus to Contemplation's eye
A two-fold image of calamity;
The double work of perſecuting fate,
An exil'd ſtateſman, and a periſh'd ſtate.
Yet ev'n that ſad aſylum was deny'd;
Again diſturb'd he ſought the uncertain tide.
His ſon, eſcap'd from falſe Numidia's ſnares,
To his ſtern father's hovering ſail repairs;

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* Nihil illâ victoriâ fuiſſet crudelius, niſi mox Sullana eſſet ſecuta. VEL. PAT. l. ii. c. 22.

† Quales mugitus, fugit cum ſaucius aram
Taurus, et incertam excuſſit cervice ſecurim. VIRG. Æn. iv.

‡ Marius poſt ſextum conſulatum, annoque ſeptuageſſimo, nudus ac limo obrutus, oculis tantummodo ac narribus eminentibus, extractus arundineto circa paludem Maricæ, in quam ſe, fugiens conſectantes Sullæ equites, abdiderat, injectio in collum loro, in carcerem Minturnenſium perductus eſt, &c.' VEL. PAT. l. ii. c. 19.

§ —— inopemque vitam in tugurio ruinarum Carthaginenſium toleravit.' VEL. PAT. ut ſup.

Then

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Then cheer'd with hopes from Cinna's arms at home,
The indignant outcast turn'd his prow towards Rome,
To direr pestilence as famine leads, *
So Cinna's havock his revenge succeeds,
Fate in his nod, the gaunt destroyer walks
Through the thinn'd streets, and death before him stalks:
Age pleads in vain, in vain the Flamen's prayer;
How can Revenge and Rage be taught to spare?
As o'er Parthenope Vesuvius stands,
The boast and terror of surrounding lands,—
Ere first to surge his waves of fire begin,
The mineral deluge boiling burns within;
Thick smoke, in many a dark and aweful wreath,
Rolling above, dismays the realm beneath;
Black with the brooding storm of vengeful pride,
So tower'd, so frown'd the obdurate homicide.
The famish'd dogs of death, restrain'd no more,
Carouse and riot in Rome's richest gore.'

The classical scholar will be able to trace many steps of imitation in these lines; which, however, we do not mean to censure. Who, that possesses a mind enriched with the stores of antient literature, can avoid making use of them, especially when treading on classical ground? As the materials of a work like this must be taken from the historians, orators, and poets of Rome, their language and sentiments will naturally compose and animate the greater part of it.

Our readers will probably agree with us in the opinion that Mr. Jephson is a poet of no mean rank, but is distinguished by strength and animation of style, rather than by correctness of finishing, and perfection of taste.

With respect to the matter which composes the notes, we think it unnecessary to give it particular consideration. Part consists of pertinent and classical citations from antient writers: but a considerable portion, especially of the *additions*, is devoted to the author's own opinions and reflexions on the events which he has recorded. He does not deem it requisite to apologize for those discussions to which an assimilation of antient with recent transactions has led him; and probably, to a large number of readers, the sentiments which he expresses on these occasions will be congenial, and meet with approbation. On the other hand, there are those who would certainly prefer reading a chapter of Roman history without such a perpetual commentary of French politics, more distinguished by violence of invective, than by novelty or sagacity of observation. To balance his accounts with these different classes of readers, is the author's

* 'Mox Caius Marius pestifero civibus suis reditu intravit moenia.' VEL. PAT. l. ii. c. 22.

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own affair. We ſhall, however, take the liberty of cloſing with this general remark; that he, who writes a work intended to *live*, ſhould be very careful how he blends, with his proper ſubject, matter belonging to the fluctuating topics of the day; ſince they not only make an incongruous mixture at the time, but expoſe the writer's future reputation to unneceſſary hazard.

This work is very well printed, and is embelliſhed with a number of engravings of heads taken from antique gems and ſtatues, which are elegantly executed. A portrait of the author, alſo, is prefixed.

ART. III. *Obſervations on the Paſſage between the Atlantic and Pacific Oceans*, in two Memoirs on the Straits of Anian, and the Diſcoveries of De Fonte. Elucidated by a new and original Map. To which is prefixed an Hiſtorical Abridgement of Diſcoveries in the North of America. By William Goldſon. 4to. pp. 158. 8s. Boards. Jordan. 1793.

IT is obſerved by Mr. Goldſon that, although a communication between the Atlantic and Pacific Oceans ceaſed to be an object of popular animadverſion after the failure of the voyage undertaken in 1746, yet the reward, which has been provided by the legiſlature for the diſcovery of ſuch a communication, is a ſufficient proof of the importance of it; and it is now rendered more intereſting than it was when that reward was offered, by the diſcovery of a new and valuable article of commerce, which is found only on the north-weſt coaſt of America. He was induced, he ſays, to examine the different accounts which have been publiſhed relative to the Straits of Anian, by a memoir read by M. Buache, the French geographer, before the Academy of Sciences at Paris, in November 1790. In this memoir, it is ſaid that M. de Mendoza, a captain in the Spaniſh navy, had been employed to form a collection for the uſe of that ſervice; and, having ſearched various archives, he found in one of them an account of a voyage made in the year 1598, under the command of Lorenzo Ferrer de Maldonado, from the Atlantic round the north end of America, into the Pacific Ocean.

From that journal, it appears that, when Maldonado was in 60° of north latitude, he was in 53° weſt longitude from Greenwich. From this ſituation he ſteered a north-weſterly courſe through Hudſon's Straits and Bay, leaving Southampton iſland on his left, till, being arrived in 65° of north latitude, he found himſelf in 81° of weſt longitude. Purſuing ſtill a north-weſterly courſe, he paſſed through ſtraits, now unknown, into Baffin's Bay, and thence into the Northern Ocean, finding himſelf in 76° north latitude, and 100° weſt longitude.

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longitude. He then held a ſouth-weſterly courſe, paſſing through the ſtraits which ſeparate Aſia from America, and entering the Pacific Ocean in latitude 60° north, and longitude 143° weſt. It is added that he called thoſe ſtraits by which he paſſed, north-weſterly, out of the Atlantic into the Northern Ocean, the Straits of Labrador; and thoſe by which he paſſed, ſouth-weſterly, out of the Northern Ocean into the Pacific, the Straits of Anian.

This is the ſubſtance of the narrative, as we have been able to collect it from different parts of Mr. Goldſon's publication. We ſhall now proceed to give the beſt account in our power of this deſultory performance.

The voyages, of which Mr. Goldſon has given abridged accounts in his introductory memoir, are thoſe of—Sebaſtian Cabot in 1494: Cortereal in 1500: Frobiſſher in 1576, 7, and 8: Davis in 1585, 6, and 7: Weymouth in 1602: Lindenau and Hall in 1605, and 6: Knight in 1606: Richards and Hall in 1607: Hudſon in 1610: Button and Hall, both in 1612: Gibbons in 1614: Bylot and Baffin in 1615, and 16: Monk in 1619: Fox and James, both in 1631: Gillam in 1668: Knight and Barlow in 1719: Scroggs in 1722: Behring and Iſchirikoff in 1741: Middleton, in the ſame year: Moore and Smith in 1746: Chriſtopher in 1761, and 2: Hearne's Journey over land in 1771: Heceta in 1775: Cook and Pickerſgill, both in 1776: Young in 1777; and Duncan in 1790.

With regard to this ſelection, Mr. G. ſays that, finding it neceſſary, in the proſecution of his ſubject, to refer to ſeveral voyages which have been made to the northern parts of America, he intended to prefix a ſhort abridgement of ſuch as were more immediately connected with his work, to ſave his readers the trouble of having recourſe to a number of books: but he afterward thought that it would be better to extend the plan, and to give a conciſe account of the whole, in the order in which they were undertaken. Had this been done, ſomething might have been ſaid for it: but Mr. Goldſon has given extracts from ſome voyages, which do not appear to be of the leaſt uſe in his two ſucceeding memoirs, and are not once quoted in them; while, on the contrary, he refers to many voyages in the memoirs, which are not mentioned in his hiſtorical abridgement.

His two memoirs, we are ſorry to obſerve, appear to us ſtill more exceptionable, whether we regard the ſubjects or the execution of them.

Speculative geography, though generally amuſing, is ſeldom ſatisfactory, and ſtill more rarely uſeful: on turning the ſubject in our minds, we can ſcarcely recollect a ſingle publication

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that has been uſeful, if we except Mr. Dalrymple's labours relative to the iſlands in the Pacific Ocean. With reſpect to North America, and to a N. W. paſſage through it to the Pacific Ocean, the quantity of paper which has been waſted in conjectures, and in ſpeculative inquiries, is immenſe; notwithſtanding which, we challenge the world to ſhew that they have been uſeful in a ſingle inſtance: yet the ſubject has produced more ill blood than perhaps any literary conteſt whatſoever, excepting thoſe which relate to politics and religion, on both of which, authors ſeem to claim a preſcriptive right to be angry. We did not, however, expect to have ſeen another quarto volume on this topic, ſince his Majeſty has had two ſhips employed in examining the coaſts and inlets which are the ſubject of it, ever ſince the Spaniſh convention; and when others are ready to ſail for the ſame purpoſe, in order, if poſſible, to ſet the matter at reſt for ever: but we are not ſo ſanguine as to expect that this will be done, even if the whole navy of Great Britain were employed in the ſearch: for, when the extent and nature of the coaſt are conſidered, any one may ſee that it would take ages to explore the bottom of every creek, and the ſource of every river; and unleſs this be done, Mr. G. has ſhewn us, in more inſtances than one, that the ingenuity of conjecture is not to be confounded. Captain Cook, after having examined Prince William's Sound, and the river which goes by his own name, (but of this honour Mr. G. thinks he ſhould be deprived,) until he had ſatisfied himſelf, (and, as he thought, every other reaſonable perſon,) that no paſſage through either place could poſſibly exiſt; and reflecting on the loſs of time which this ſearch had occaſioned *; added that it was nevertheleſs ſome ſatisfaction to him that he had examined theſe two places, becauſe, if he had not, it might have been aſſumed as a fact, by ſpeculative fabricators of geography, that they communicated with the ſea to the north, or with Baffin's or Hudſon's Bay to the eaſt; and, perhaps, ſuch communications would have been marked in future maps with greater preciſion, and more certain ſigns of reality, than the Straits of De Fuca, or De Fonte. How little did he know the ingenuity of mankind! His bones are ſcarcely cold before an ingenious gentleman has contrived to find a paſſage through both theſe places!

The firſt memoir, on the Straits of Anian, occupies 66 pages: but it might, as far as we can ſee, have been called, with equal propriety, A Memoir on the Straits of John de

* It muſt be remembered that the time loſt by this examination was directly contrary to Capt. Cook's inſtructions; and yet Mr. Goldſon has repeatedly cenſured him, and with ſome degree of ſeverity too, for not deviating farther from them than he did.

Fuca;

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Fuca; on the *Padoricas*, or Welsh Indians; or on any one of the many other subjects which are introduced in it; and on which, bating a rambling inquiry into the name, of which we shall hereafter speak, almost as much is said as on the Straits of Anian. It is a fact, though some may deem it a strange one, that, after we had read the memoir with all possible attention, we should have been at a loss to know where the author intended to place the Straits in question, if he had not luckily inserted the name in his map. That our readers may not be so much at a loss, we shall inform them that, according to the idea of our author, the inlet, which Captain Cook called Prince William's Sound, forms the southern entrance into these straits; whence he supposes them to run about N. by E. till they fall into the Northern Ocean in latitude 69½° N. and longitude 133° W. Mr. G. appears to have been induced to fix on this situation, partly by the account of a voyage made by a Mr. Mackenzie, (one of the Canadian traders,) down a river which, running out of the Great Slave Lake, as they call it, empties itself, according to Mr. Goldson, into the Northern Ocean at that point; and partly from the voyage of Maldonado, brought forward by M. Buache:—for, as Mr. Mackenzie is represented to have proceeded in a direction which was north, somewhat westerly, from Canada, till he met the Northern Ocean in latitude 69½° N. and 133° E. longitude, it is manifest that no part of the straits in question can possibly lie to the east of his track; because, if it did, he must have met with them. On the other hand, as Maldonado is said to have made his exit into the Pacific Ocean, in a south-westerly direction, in latitude 60° N. and longitude 143° E. it is equally plain that the northern entrance into the straits cannot lie much to the west of the point at which Mr. Mackenzie met the Northern Ocean: our author has, therefore, placed it at that point. This, at least, appears to us to be the manner in which Mr. Goldson reasons: but we wish not to be understood as asserting it in too positive a manner; for he no where lays down this mode of argument, and his readers are left to pick it up from many different, and distant parts of his memoir.

Admitting Mr. Goldson's authorities to be exactly as he represents them, little could be objected to the conclusion here drawn: but we scruple not to declare our doubts that any such voyage as the pretended one of Maldonado was ever performed; at least near to the track which is assigned to it by Mr. Goldson:—our reasons will be seen in the sequel. With respect to Mr. Mackenzie's voyage, circumstances appear to us strangely contradictory. We do not find that Mr. Goldson has ever seen the journal of this voyage: he only says that it 'was sub-

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mitted to the peruſal of Mr. Arrowſmith, who has delineated his track on the map of the world which he has lately publiſhed.' To the geographical labours of Mr. Arrowſmith, as far as we have yet ſeen, every commendation ſeems due; and therefore we reſpect his authority: but, unfortunately, this in a great meaſure contradicts what is advanced by Mr. Goldſon, who every where repreſents Mr. Mackenzie as arriving at the ſea in latitude 69½° N. and who ſays that he called an iſland on which he landed, Whale Iſland, from the great number of whales which he found there. Now Mr. Arrowſmith expreſsly calls the place a *freſh-water lake*. He indeed calls the iſland Whale Iſland: but not a word is ſaid of any whales being ſeen there. Little doubt can be ſuggeſted that the place in which he was communicates with the ſea: but as little can be entertained of the ſea being at ſome diſtance, becauſe it is ſaid that the tide roſe 16 or 17 inches; whereas it has generally been obſerved that the tide riſes conſiderably on the ſea coaſts in high latitudes.

In ſpeaking of Mr. Goldſon's diſſertation on the origin of the name, Anian, we cannot reſiſt the temptation of treating our readers with a ſpecimen of conjectural criticiſm on geographical ſubjects.

We will ſuppoſe an ingenious gentleman, whoſe driſt it is to prove that theſe celebrated ſtraits had the name of Anian given to them by Maldonado, in 1598, reaſoning in this manner: "It does not appear that any ſtraits were known by the name of Anian before the beginning of the ſeventeenth century:—for, in the firſt place, Burgo-maſter Witſen thinks the name was given to them by Van Uriez and Schaep, who commanded the Caſtricom and Breſkes, in 1643: now, although this conjecture is not true, yet if a man, of ſuch extenſive reading and knowlege as Witſen poſſeſſed, thought that they derived their name from a diſcovery made ſo late as 1643, it is reaſonable to conclude that they were not known by that name *long* before. The Straits of Anian are, however, mentioned, though in very vague terms, by Purchas in 1614, who then acknowleged that he knew nothing certain concerning them; and it is evident that, when he publiſhed the ſecond edition of his work, in 1629, his information on this head was very much improved:—as Purchas was a man who made it his buſineſs to inquire after things of this kind, it is obvious that the name muſt have been very little known in 1614. Laſtly, we find the name of Anian given to the country which borders on theſe ſtraits by Wytfliet, in an edition of his deſcription of the New World, publiſhed ſo early as 1607. I am, therefore, of opinion that the knowlege of theſe ſtraits was brought to Eu-

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rope by Lancaſter in 1603, who had, no doubt, heard of Maldonado's voyage, juſt then performed, in the Eaſt Indies; and founded on it his report of a paſſage being diſcovered in the latitude of 62° N."

Let us ſuppoſe, farther, that this ingenious gentleman's diſſertation had ſcarcely made its appearance in the world before one of thoſe formidable beings, called critics, armed with teeth and claws, as all critics are, introduces himſelf with—"Sir! in the firſt edition of Wytfliet, publiſhed in 1598, the Straits of Anian are inſerted, with the name at full length, on a general map of the world; and the date engraven on the maps in that edition is 1597, one year before your boaſted voyage by Maldonado was undertaken! *Ergo*, your argument is without foundation."

It would be natural here to ſuppoſe that the critic's triumph was complete: but, alas! nothing is certain in this world. A third perſon ſays, "You, Sir, are utterly miſtaken: it is not the ingenious gentleman's argument, but his authorities, which are without foundation: Maldonado's voyage was made, if it were ever performed at all, in 1588; and, conſequently, his concluſion may be either true or falſe, notwithſtanding your antient edition of Wytfliet, or the falſe premiſes from which he has reaſoned."

Such is the certainty of conjectural geography! for the circumſtances here related, however ludicrous, really happened. The ingenious gentleman is Mr. Goldſon, the ſubſtance of whoſe reaſoning we have truly repreſented. The dreadful critic that attacked him may be the writer of this article, who had actually made the remark which is aſcribed to him: but, meeting with an opportunity of inquiring concerning the MS. account of Maldonado's voyage ſaid to be found in Spain, he learned that ſuch a manuſcript really exiſts in the new library forming for the uſe of the marine in that kingdom, but that it is acknowleged to be modern. It is, however, aſſerted to be copied very correctly from the original, which is ſaid to be in the library of the Duke *del Infantado:* but where that Duke reſides, or how the original came into his library, are points to which, unfortunately, our information does not extend. The title of the MS. is "An Account of the Diſcovery of the Straits of Anian, performed in the Year 1588, by Lorenzo Ferrer de Maldonado." So much for the Straits of Anian.

Mr. Goldſon's 2d memoir, on the diſcoveries of De Fonte, is not leſs objectionable than that of which we have hitherto been ſpeaking; being equally deſultory, inapplicable, and full of inconſiſtencies. We ſhall mention a few, by way of juſtifying what we ſay of it, and then take our leave of a publication

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which has given us much trouble, some amusement, but not equal satisfaction.

In the first memoir, Mr. Goldson concludes that the Straits of Anian have their entrance from the Pacific Ocean at Prince William's Sound, in latitude 60° N. and longitude 147° W. and, passing thence, enter the Northern Ocean in latitude 69½° N. and longitude 133°, or 134°, West. In the second memoir, he tells us that he gives credit to Peter Pond's account, in the Gentleman's Magazine for March 1790, who thinks that there can be little doubt that Cook's River, which runs into the Pacific Ocean in latitude 59° N. and longitude 153° W. has its source in the Great Slave Lake, which terminates in latitude 64° N. and longitude 125° West; without considering that these two conclusions cannot both be true, *unless Cook's River runs across the Straits of Anian.* The same may be observed of the Straits of De Fuca and those of De Fonte, if they have the positions which are assigned to them by our author.

We are told, on the authority of * Mr. Umfreville, that, during the summer months, the river, on which Hudson's House stands, frequently rises 10 feet perpendicularly *in the space of* 24 *hours*, without any apparent cause for it, and then subsides, *gradually*, to its usual height. This is at a place which is, at least, 1000 miles from any part of the eastern sea, toward which the river runs; and we are told that it has its source in the stony mountains, which are a continuation of the Andes, and about seven days' journey westward of the place where this happens. Our author deems it so evident that this rise and fall are caused by the flux and reflux of a tide, that it can require no observations from him to make it plainer! Can it be possible that any one besides himself will entertain a doubt of this phenomenon being caused by sudden and violent rains, which repeatedly happen on the mountains in which this river has its source, though none fall, at that time, in the flat country where the floods are seen.—Almost the whole of Mr. G.'s reasoning is similar to the preceding argument.

We shall conclude with informing Mr. Goldson that the Archipelago of St. Lazarus, so strenuously maintained to be discovered by De Fonte in 1640, is placed on the west coast of America, and in the latitude of 53° N. in Wytfliet's map of the world, published *anno* 1598, in his *Descriptionis Ptolemaicæ Augmentum:* forty-two years before De Fonte is supposed to have made the discovery.

* For our brief notice of Mr. Umfreville's Travels, see M. R. vol. v. New Series, p. 138.

ART.

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Art. IV. *Sketch of the War with Tippoo Sultaun*; or, a Detail of Military Operations, from the Commencement of Hoſtilities at the Lines of Travancore in December 1789, until the Peace concluded before Seringapatam in February 1792. In Two Volumes. Vol. I. By Roderick Mackenzie, Lieut. 52d Regiment. 4to. pp. 380. 1l. 1s. ſewed. Printed at Calcutta, 1793. Sold in London by Sewell.

NUMEROUS are the hiſtorians of wars who have themſelves aſſiſted to conduct the military operations which they deſcribe. The preſent author, although neither a Xenophon, a Cæſar, nor a Davila, deſerves no mean rank in the liſt. He thus introduces himſelf to the reader:

'The toil that a Soldier, intent upon his duty, muſt undergo in the courſe of an arduous war, where the climate is highly unfavourable to exertions of body and mind, will, of itſelf, apologiſe for many imperfections in a deſcription of momentous campaigns written chiefly in the field.

'Anxious only that his facts may prove incontrovertible, and but little ſolicitous of literary fame, the Author ſubmits to a well informed community, a plain, impartial, and, he truſts, a diſtinct ſketch of the late war, without any attempt whatſoever at cloathing it in a pompous garb, or at obtaining commendation beyond what is due to a candid narrative of recent and important events.

'He is highly ſenſible that the utmoſt delicacy ought to be obſerved where the conduct of military men is handed down to poſterity, he therefore carefully avoids every reflection that can unneceſſarily tend to affect the reputation of any individual; but, whilſt he holds truth and juſtice for his conſtant and only guides, whilſt he employs his beſt abilities faithfully to connect and detail momentous military operations, no influence whatſoever can check the reign of free expoſition or divert his attention from his original purſuit.

'A witneſs to moſt of the tranſactions that he is now about to relate, before he committed his remarks, he conſtantly compared them with thoſe of ſenſible men upon the ſpot. He ſpared no pains to obtain correct information on every occurrence at which he was not preſent; he has been ſcrupulouſly careful not to admit any authorities on matters that were at all in doubt, until he was perſuaded they could bear the teſt of ſevere ſcrutiny; he has anxiouſly avoided being miſled by partiality, or influenced by any improper intent; conſequently he truſts that none of his cotemporaries have juſt grounds to take offence.'

In an hiſtorical work, the praiſe of fidelity is likely to belong to an eye-witneſs, who is much leſs occupied in explaining the cauſes than in particularizing the incidents of the war: but of this it were haſty to form a poſitive conviction, until a greater number of accounts of the ſame events ſhall have been given to the public.

The nature and importance of the memorable events here recorded are too recent, and too generally known, to render it neceſſary

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neceſſary for us to make any extracts from the details comprehended in the preſent volume. Suffice it, therefore, that we add our opinion,—ſo far as readers, ſituated as we are, at ſo immenſe a diſtance from the ſcenes deſcribed, can be deemed capable of judging,—that Mr. Mackenzie's narrative is conducted with impartiality and fidelity.

The papers in the Appendix are arranged with a ſingular contempt of chronological order.

According to the following deſcription, we may ſay that it is not oriental hyperbole when the Hindoos call their country the paradiſe of nations:

'To account for the high ſtate of cultivation at which Coimbatore had arrived will be found a leſs arduous than intereſting taſk. The mountains called Ghauts, whilſt they deeply indent the plains at ſeveral diſtinct points, do not terminate, but, in their range they frequently advance and recede without any break or diminution of height: conſequently they give riſe to an incredible number of ſtreams. The Cauvery, the Bevany, and the Noel rivers, too; from their interſection of the country in ſo many different directions; from the various branches that are forced out of them into ſeparate and diſtinct channels, as well as from the ſupply of water that they receive from a double monſoon, contribute in a high degree to the fertility of the ſoil, and, though the religious tenets of the Bramins have a ſtrong tendency to forward cultivation, the moral and political doctrines of that ſect are not leſs calculated to encourage agriculture.

'Quiet, ſober, diligent, and abſtemious, though corrupt as vice can make him with reſpect to ſome other duties, the Hindoo cultivator more than compenſates for the want of that active induſtry which characteriſes the chriſtian huſbandman, by a degree of patient perſeverance unknown amongſt the inhabitants of other countries; accuſtomed through every ſtage of life to bend his body or to ſquat on the ground, he readily becomes an excellent cultivator of the earth, and, from the minute attention with which he regards whatſoever is the object of his purſuit, no weed is ſo trifling as to eſcape his obſervation, no tendril ſo concealed as to avoid his reſearch. The land too, as if grateful for ſuch extraordinary attention, yields a return beyond any equal ſpace on the ſurface of this globe. Without any manure whatſoever, and ſolely dependant on water to fertilize the ſoil, Hindoſtan, in general, produces two, three, and ſometimes four harveſts. Tanjore annually produces five, nay ſix ſucceſſive crops have been reaped in that country.'

The march of the army from Singanellore to Erroad offers to view one of thoſe ſingular temples which are paralleled only in the antient accounts of Syria:

'Avanaſhee, near one of the grounds of encampment on this march, is a well built village, with a ſmall yet ſtately pagoda, about one hundred and fifty feet in height. A ſtaircaſe incapable of admitting two men abreait, or even one bulky perſon, winds to its top; and as innumerable ſwarms of Batts fly about in every direction, the aſcent

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aſcent is not leſs offenſive than dangerous to the eyeſight. A ſubſtantial wall, twelve feet high, ſurrounds the pagoda. Three well built ſwamy houſes, or temples with arched roofs, and doors at one end, ſtand in the encloſure; and, at no conſiderable diſtance ſeveral braſs and copper images that had been concealed with much caution were diſcovered in a deep cell. Theſe, doubtleſs, in times of peace, occupied the temples, and ſymbolically repreſented certain attributes of the Supreme Being, to whom alone Gentoos conſecrate places of worſhip.

'In front of this building ſtands an obeliſk, forty-five feet high, on the top of which there is a lamp that is only light on certain feſtivals. In the neareſt ſtreet, two unwieldy carriages attracted the notice of every paſſenger. Each of them ſupported a huge and irregular frame of teakwood, on which were carved figures of the moſt diſguſting appearance. When the lamp is lighted, theſe carriages are put in motion by men and bullocks. Bramins and others in the hopes of obtaining remiſſion of their ſins aſſiſt by pulling at the traces, and many infatuated females proſtrating themſelves before the wheels, meet a death alike certain and much more terrible than the funeral pile. A clear ſtream that empties itſelf into the Noel river ſeparates the village from the ſanctuary; but, the communication is rendered eaſy by means of a ſtrong but inelegant ſtone bridge.

'From the top of the Pagoda there is a view that can never fail to pleaſe; the mountains here, forming an immenſe arch, which ſtretches from the ſouth towards the north, of a ſudden riſe in one grand and majeſtic wall, that ranges at the diſtance of from twenty to thirty miles; jungles eternally verdant completely overſpread the ſurface of thoſe mountains from their baſe to their ſummits, and the plains around as far as eye can reach are fertile in the extreme. Large clumps of trees with extenſive ſheets of water protect and enrich the country; villages defended by walls, hedges, and ditches, are to be ſeen in every direction, and however bold the aſſertion, it is nevertheleſs true, that no part of Great Britain exhibits a higher ſtate of cultivation.'

It is characteriſtic of this writer that he uniformly gives a very unfavourable idea of the moral character of the Hindoos; and that he aſcribes this general depravity not to the habitual deſpotiſm, under which they have ſo long toiled, like bees, not for themſelves,—but to the objectionable tendency of their religious opinions.

The ſtyle of Mr. Mackenzie frequently borders on the oriental manner; particularly at the cloſe of the ſecond and at the opening of the third chapters. The uſe of whither for *whether*, and ſome other ſoleciſms, may be ſcarcely worth noticing. The notes are often very intereſting.

For the errors of the preſs the author apologizes, by deſiring his readers to recollect that the workmen are, chiefly, ſtrangers to the Engliſh language.

Art.

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ART. V. *Lectures on Electricity.* By G. C. Morgan. 12mo. 2 Vols. pp. 784. 10s. 6d. Boards. Johnson. 1794.

IT is a question whether the eager passion for accumulating experiments in the popular branches of natural philosophy be, on the whole, favourable to the advancement of genuine science. The tedious research is apt to degenerate into mechanical labour; the memory and imagination only are employed; and the sublime faculty of reason, from the want of due exercise, remains feeble and contracted, ready to adopt any superficial hypothesis. Experiment is intended to sharpen and extend the indications of the senses, and to furnish materials for the exclusive application of the understanding. In the estimation of the true philosopher, a few simple—perhaps neglected—but distinct—appearances have more value than a multitude of recondite facts extorted from nature by artificial combinations. When the powers of the mind are thus concentrated, they act with their full energy and effect.—Mere experimenters bewilder themselves with those metaphysical prejudices, which arise from our early and habitual attention to material objects. Of causation the most inaccurate conceptions are frequently entertained, which influence the general train of speculation. The present system of things results from the arbitrary appointment of the Supreme Architect; and it is the business of the philosopher to discover, at least to approach, those laws or ultimate facts which connect the various changes in the universe:—nor will he plunge into obscurity by employing the agency of subtle matter, which eludes the grasp of the senses, and derives all its properties from the creative power of fancy.

Such reflections are peculiarly applicable to the present state of electricity. Scarcely was the empire of reason restored, and the principles of sound philosophy diffused over Europe, when a new and brilliant scene of discovery opened to view. Men were delighted, astonished! they trod in a fairy-land; and, after the first transports of admiration were subsided, the explication of the phænomena seemed to mock the sober efforts of the understanding. Hence that charming science has generally been neglected, as trivial or unprofitable, by the more profound philosophers. It has become the favourite department of superficial inquirers, who amuse their leisure or exercise their ingenuity by varying the appearances, or by inventing plausible hypotheses. Our sentiments on this subject coincide with those of Mr. Morgan:

'Electricity is in its infantine state. Its language is imperfect and obscure. Its appearances are most frequently displayed to amuse the senses, or to astonish the ignorant. The empiric or the itinerant only obtrude it upon the eyes of the world, and it is known by philosophers

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only as a curious detail of facts, insulated by very peculiar properties, and confused, owing to a want of arrangement or reference to general principles. In short, electricity is considered as destitute of all stimulants, either to provoke our vanity, or to inflame our ambition. For this reason, it is rarely made an object of eager and complete attention, or of that persevering activity by which alone it can rise to its proper consequence and maturity.'

The author's success does not wholly correspond, however, with the ardour of his expectations. He appears to possess more vigour than correctness of conception. Had his sagacity the absolute government of his fancy, had his caution always equalled his industry, he might perhaps have effected a memorable revolution in electrical science. With a tone of dogmatism, he too frequently rejects one hypothesis only to frame another; and he seems contented if, by the help of metaphorical language, he can picture to the imagination some distant resemblance to the phænomenon submitted to inquiry. His theories seldom arise out of the facts; and what appears to be an affectation of simplicity has led him into a labyrinth of difficulties. Having appropriated, possibly without due examination, certain elementary principles, he labours strenuously to extend them; and, in the prosecution of this view, he scruples not to employ various modifications, and even to adopt auxiliary applications: hence that obscurity both in thought and expression which pervades the theoretical part of the work.

While we censure the general execution of this treatise, however, we must applaud its ingenuity. It is distinguished from ordinary performances by an originality in the arrangement and selection of the materials. Principles are more kept in view; several curious researches are instituted and new instruments exhibited; and that idle collection of experiments, calculated merely for amusement, is altogether omitted.—The spirit of innovation is universally beneficial. Every attempt to shake the blind acquiescence in fashionable systems excites inquiry, and prepares at a distance the establishment of truth.

In reviewing this work, we will not attempt to correct any errors into which the author may have fallen, nor to place the questionable points in a clear light. The experiments and observations, which it is our fortune to have made in electricity, would possibly exhibit this science under a new aspect:—but to explain our ideas fully would lead us into discussions foreign to the nature of our work, and beyond its boundaries. We shall therefore use the ordinary language of electricians,

The introductory lecture is written with spirit, and contains sentiments and reflections calculated to rouse the attention of the student. Mr. Morgan describes the origin of artificial electri-

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city, discriminates its effects, estimates the extent and law of its influence, and hints at a general theory. He next explains the elementary apparatus, and considers fully the qualities of the electric spark. The properties of the Leyden jar, and the varieties in the appearances arising from the different forms of the vessel, from the quality of the coating, and from the nature of the discharging rod, are discussed at considerable length. On this important subject, he introduces some refinements of the common theory. The principles advanced are likewise extended to the Electrophorus and Doubler. The nature of electrical light is then considered with much accuracy, and several new and interesting observations are detailed.

The second volume commences with an inquiry concerning the conducting power of bodies. This is determined in five different ways, but not with sufficient precision. Some complex instruments are employed in the research. The substances examined are particularly water, alcohol, the oils, the acids, the gases; also lac, sulphur, glass, *lignum vitæ*, charcoal, and the metals. The theoretical explanation follows.

The existence of an electric fluid has generally been taken for granted. This fundamental principle Mr. Morgan attempts to demonstrate, and he conceives that the striking effects exhibited on bodies under the electric influence afford indubitable evidence of the presence of some corporeal agent. We cannot admit the legitimacy of this argument. As well might he conclude that the phænomena of gravitation and magnetism are produced by certain subtle *intermedia*; nay, that the communication of motion from one body to another is performed by the operation of a peculiar ætherial *aura*:—but how much soever we refine on the senses, the agent is still material; and the real difficulty, we should say impossibility, of accounting for the origin or continuance of motion subsists in its full force.

It is curious to observe the efforts made in different periods of society to emerge from sensible objects, in order to attain an adequate idea of mind. The conceptions were usually borrowed from those material, but almost invisible and intangible, substances, which we recognize principally from their effects. In the antient languages, the terms which denote mind primarily signified a *wind* or *breathing*. The same prejudice, the same darkness of apprehension, has directed the views of modern electricians. At the same time that they represent their darling fluid as material, they ascribe to it all the qualities of mind; and not of that lower species of mind, the source of animation, but of that sublime principle endowed with the sensitive and rational faculties. The electric fluid is capable of volition and reflection; nay, it decides with infallible certainty. Yet it is not

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not altogether exempt from caprices; it has certain antipathies and predilections. 'The fluid *chooses* that channel which affords the *eaſieſt* paſſage.' P. 211. vol. ii.—'When it *finds* too much *reſiſtance* in the ſpace adjacent, it makes an *effort* to *ſecure* other paſſages.' P. 78. vol. ii. While ſuch language is uſed in theſe enlightened times, let us not caſt any reproach on the puerile ſubtleties of Ariſtotle and the myſtic dreams of Plato.

Mr. Morgan conceives friction to be nothing but ſucceſſive preſſure, and ſuppoſes the extrication of the electric fluid to be produced by the approximation of the particles of bodies, in the ſame manner as heat is generated in chemical mixtures. This repreſentation ſeems neither correct nor ſatisfactory. Repeated application of preſſure differs from friction in being unattended by that general tremor which is probably moſt eſſential. Beſides, if this were the true explication, the electricity would proceed from both the ſubſtances rubbed againſt each other; which is contrary to fact, ſince theſe are invariably found to be in oppoſite ſtates. The ſigns of electricity diſcovered in evaporation are not owing to the union or contact of the aqueous and aërial particles, as our author imagines; for the converſion of water into pure ſteam, by boiling, affords the ſame appearances. In all the chemical combinations, there is not merely a condenſation; a total change takes place in the internal ſtructure.

Mr. Morgan would fain baniſh repulſion from the ſcience of Electricity. He even endeavours to reduce the phænomena under the general laws of gravitation. Prepoſterous attempt! 'While the electric fluid is leaving the ſilken thread, it carries the thread to which it is attached towards the excited ſurface: but when the ſilken thread receives the fluid, it is apparently *repelled* by the excited ſurface; for the courſe of the fluid is then into the ſurrounding air, and conſequently its direction becomes the direction of the thread.' (p. 33, vol. i.) We confeſs it is not very eaſy to comprehend the author's meaning. Suppoſe a piece of glaſs, which Mr. Morgan admits to be impervious to the electric fluid, were interpoſed between the thread and the excited ſubſtance: according to this theory, there could then exiſt neither attraction nor repulſion. Moreover, we ſhould be drawn into this paradoxical concluſion, that the force, with which electrified bodies attract or repel each other, is proportional to the rapidity of the diſſipation of their contained fluid. Another conſequence of this poſition ſtill more extraordinary is, that, if the two bodies were equally electrified, the one would recede as faſt as the other approached.—We have beſtowed more words than the occaſion deſerves,

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deserves, did it not illustrate the extreme avidity with which Mr. Morgan proposes superficial hypotheses.

Our author asserts that conductors only *transmit* the electric fluid, but are incapable of *containing* it. They deposit what they receive on the surrounding air, and, as occasion offers, discharge it instantaneously. Were this opinion adopted, it would establish an absolute discrimination, which does not seem to obtain between conductors and electrics. What should we make of those substances termed imperfect conductors? By what power is the charged air detained on the surface of conductors? Metallic balls can be electrified in *vacuo* equally as in air; which affords a decisive argument against the opinion advanced.

The mode in which the force of attraction (the only force which he vouchsafes to allow) operates, when electrics are charged, is capable, in Mr. Morgan's opinion, of an easy explanation. Unfortunately, this explanation appears somewhat unintelligible. That the electric fluid is attracted differently by the external and internal portions of a homogeneous substance, will not readily be granted. When he talks of a *force* rendered active by the absence of the particles on which it was exerted, we look in vain for metaphysical accuracy. Who does not perceive that *force* invariably implies reciprocity? Yet is this abstract term, this *ens rationis*, indulged with "a local habitation" and a corporeal vesture. The consequences which Mr. Morgan pretends to draw from his theory are therefore unfounded. Had the views been more precise, we should not have met with this sentence: 'There are cases in which a quantity of fluid is, *as it were*, let loose, and rests, apparently uncombined, on the surface of electrics.' P. 103. vol. i. Such vague language is unsuitable to works of philosophy.

The explication given of the discharge of the Leyden jar involves the same obscurity of conception: 'When you connect the outside and the inside of a phial by a metallic rod, you do nothing more than *annihilate all distance* between the body which attracts and that which is attracted.' P. 116. vol. i.—'*An opportunity* is given for the attractive force to operate upon the accumulation on the positive side; for this is *released* by the contemporaneous action of the negative upon the positive.' P. 111. vol. i.

To account for the perforation or bursting of electrics, Mr. Morgan thinks it sufficient that, at a certain height of charge, the invigorated attraction of the negative side overcomes the adhesion of the fluid to the central mass. Why should this separation occasion the rupture of the containing substance? Must we acquiesce in the vague and unphilosophical position that the electric

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the fluid, in the efforts to escape, dispels every obstacle to its progress? It is hard that this æthereal being is completely dependant: it cannot pass along without the help of some intermodium. If it bursts the connecting substance, no advantage accrues; for air, which must fill up the interruptions, is excluded from the class of conductors. Better had the fluid preferred the entire passage of air to the broken circuit:—but, in such instances, it seems to fail of its wonted sagacity. It gives way to the petulance of passion, and idly wreaks its vengeance on the substance which, with such reluctance, had served as the channel of its transmission.

The fracture of electrified bodies, Mr. Morgan justly observes, is most apt to ensue when the charge concentrates on a narrow spot. When the affected surface is large, the opposite side cannot be brought into the state which precedes rupture, unless the electric fluid be accumulated in proportion to the extent of charge:—but, if the accumulation of fluid be confined to a point, the opposite point is incapable of affording the requisite quantity before a perforation takes place. Our author employs this principle to explain the noted properties of metallic points, and improves on the idea of Lord Stanhope. Mr. Morgan conceives that these pointed bodies, by confining their impression to a single spot, overcome the impervious quality of the air. He forgets that, to be consistent with his principle, it would require the stratum of intervening air to be very narrow. Besides, the same phænomena might be expected when the point is immersed in oils and other fluid electrics. As a radical error, however, affects the general principle, it were superfluous to examine its various applications.

The pertinacity with which the author persists in excluding repulsion from the science of electricity, and in denying the aptitude of conductors to contain the electric fluid, colours the whole train of his speculations. His incorrect desire to attain simplicity again draws him into obscurity and error. Instead of viewing the phænomenon of the Leyden jar as the result of the particular application of a more general law, he endeavours to extend its principles to the explication of the properties of the Electrophorus and Doubler. It is no wonder that the attempt appears violently strained, and that the comparisons instituted fail in all the essential points. Rather than abandon his hypothesis, he would account for the necessity of rubbing the surfaces of the electric before its contact with the plate of the Electrophorus, by supposing that 'the attraction he has alluded to so frequently may be helped by an accumulation of the fluid on the surfaces, *just as a small drop of water or oil, expanded on their surface, promotes the adhesion of two pieces of*

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glass.' (vol. i. p. 161.) If the hasty suggestions of fancy may thus be called in at every turn, it will always be easy to devise plausible explications.—The mode in which Mr. Bennet accounts for the operation of his Doubler is indeed liable to some objections, since it presupposes principles which, although highly probable, have not yet been demonstrated. The experiment, related in page 188, which Mr. Morgan urges in opposition, is not strictly applicable, and some of his objections are not well founded. That the electricity exhibited by the Doubler should not increase in a geometrical ratio, as the theory presumes, is very consistent; for, after it has gained a certain degree of intensity, it dissipates among the contiguous matter as fast as it collects.—Mr. Morgan's idea, that the Doubler is only a double Electrophorus, appears to deserve attention.

Annexed to the first volume, is an essay containing observations on electric light, which, with a few exceptions, are ingenious and important: but, as these have been published in the Philosophical Transactions, we shall not detain our readers with an abstract of them.

Mr. Morgan next proceeds to investigate the conducting qualities possessed by different substances, and affected by their different forms and dimensions. This important inquiry, we have already observed, is attempted in five different ways; yet the results are not always consistent and satisfactory. The *first* which he employs is, by means of an instrument of a peculiar construction, to present two circuits to the passage of the electric fluid, with the view of ascertaining which is *preferred*. It is evident that this selection implies in his darling fluid an unsurmountable principle of union. Yet he maintains that some bodies permit only a partial discharge, or afford a *difficult* passage. This last epithet, so often misapplied, refers properly to the exertions of animated agents. What becomes of the rest of the charge? If two conductors be presented in all circumstances alike, Mr. Morgan would be puzzled to determine on which the choice would fall. He will certainly allow that every portion of a conductor must perform its office. No matter whether this conductor be compound, or consist of several branches: each of them will convey a quantity of the fluid corresponding to the degree of its conducting quality. The same argument will extend to conductors of different kinds.

The *second* method proposed is to measure the momentary expansion of certain fluids, particularly air, confined in a tube through which an electric shock is sent. The apparatus used for this purpose appears to want neatness and accuracy. The raising of weights, and the application of pulleys and stop-cocks,

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cocks, are not suited to the rapid motion examined. The manner in which the author would account for this expansion is unsatisfactory. He ascribes it to the adhesion between the electric fluid and the connecting medium, which thereby partakes of its motion. If such were the true explanation, the expansion could only happen in the longitudinal dimensions. Adhesion and attraction are likewise synonymous terms, or the force with which one body unites to another is equal to that necessary to detach it;—and, if the electric fluid strongly attracts such substances as air, it will diffuse itself through them with inconceivable rapidity. Here then is the logical argument, *reductio ad absurdum.*

The *third* method for discovering the conducting quality of bodies is to measure the striking distance, or the interval of air through which a given charge can be sent. This plan is liable to inaccuracy, for the electric fluid notably escapes before the general explosion takes place; nor is it easy to assign the point of principal effect, which will also depend on the celerity of the conductor's approach. The result varies, too, according to the figure and magnitude of the knobs by which the conductor is terminated.

The *fourth* method employed is founded on the estimation of the *breaking* or *luminous* distance. It is applicable chiefly to fluids. If these be inclosed in a glass tube, and opposite wires inserted and approximated within a certain limit, an electric explosion will be attended with great brilliancy and the violent dispersion of the glass. Why this effect is produced Mr. Morgan does not explain: but he conceives the interval between the metallic points to be a measure of the conducting quality of the fluid submitted to examination. It is clear, however, that this mode of trial must be very imperfect, since the width and strength of the tube are not taken into the account:—not to mention the insuperable difficulty of distinguishing the precise limit of sonorous explosion. In proportion as the ends of the wires are separated, the sharp sound of the discharge will pass by imperceptible degrees into a faint whisper. Mr. Morgan alleges that 'when the points are at certain distances from each other, *a part only of the charge* passes through:' (p. 64. vol. ii.) will he maintain, in opposition to the law of continuity, that an instantaneous transition is made?

The *fifth* method is furnished from the measures of the residuum of electrical charges. The more perfect conductors may be presumed to accomplish a more complete discharge. Yet here also is a source of error. The quantity of residuum will depend on the shortness of the time elapsed during the application of the conductor. If, instead of approaching this dis-

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charger a second and third time, we had kept it in its first situation for triple the almost momentary space of time, the effect would have been the same.

Notwithstanding these experiments are liable to such weighty objections, the conclusions which they afford, in certain instances, may be regarded at least as approximations that possess some value. It appears that the striking distance between two points is three times greater than that between a point and a plane, and ten times greater than that between two planes. When balls are used, this limit extends with the increase of their diameters and diminution of the charge. A shock passes more readily in water from one plane to another, than from a point to a plane; exactly the reverse of what takes place in air. The conducting property of water is improved by the addition of common salt or nitre, and especially of acids. The sulphuric acid is so eminently a conductor of electricity as to surpass even charcoal, and to rank next to the metals. A change of temperature, however, greatly affects the results; insomuch that boiling water exceeds sulphuric acid in the facility with which it transmits the electric fluid. The same property, though in a less degree, is manifest in hot oils. Alcohol is inferior to water as a conductor, and the different oils and æther follow. Of the solid imperfect conductors or electrics, the order is this;—bees-wax, sulphur, plate glass, and shell-lac. Hence Mr. Morgan takes occasion to recommend shell-lac as the best ingredient in all cases for insulation. The different gases conduct electricity nearly in proportion to their rarity, the hydrogenous being by far the most remarkable. With regard to the metals, our author concludes that they possess equal, or almost equal, conducting powers. In this nice investigation, the imperfection of his mode of experimenting is most sensibly felt. That mercury is vastly inferior to the other metals as a conductor, it requires no profound observation to evince;—and these metals differ as widely in this as in the rest of their properties. Not to recur to other proofs of this assertion, we may refer to the late experiments on animal electricity. Mr. Morgan remarks, indeed, that the electric fluid meets with some resistance in its passage through metallic conductors, when they are particularly circumstanced. Thus, the discharge would rather pass through 7-8ths of an inch of air and a wire one foot long and $1\frac{1}{2}$ inch in diameter, than through a wire alone 12 yards in length 1-25th of an inch in diameter; which difference was not perceptible when the small wire was coiled up and placed in the circuit. The case of interrupted conductors is more remarkable; and Mr. Morgan could

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could not fail to observe the prominent contrast in that respect, between a chain and a wire of the same length.

[*To be concluded next month.*]

ART. VI. *The Thymbriad,* (from Xenophon's Cyropœdia.) By Lady Burrell. 8vo. pp. 154. 6s. Boards. Leigh and Sotheby. 1794.

ART. VII. *Telemachus.* By Lady Burrell. 8vo. pp. 78. 4s. Boards. Leigh and Sotheby. 1794.

THOUGH these two poems are published separately, we give our opinion of them jointly, because they are of the same character. They are both grounded on well-known stories; both amplify the original incidents and sentiments, in order to afford an opportunity of displaying the poet's descriptive powers; both express at large, in set speeches, the emotions and passions respectively belonging to the principal characters; and both are composed in an easy kind of measure, very suitable for fictitious narrative, with no other difference than that the one is written with, and the other without, rhyme.

The story of Panthea, in Xenophon's Cyropœdia, is well known. In the original, it is related with a kind of simplicity so truly pathetic as to command sympathy and to invite imitation: yet in this, as in other cases of a similar nature, the execution has always been found exceedingly difficult. It has been attempted by the ingenious author of *The Village Curate:* but the imitation, as we had formerly occasion to remark *, was protracted to a tedious length. In the present exhibition of the story, it appears with the addition of much original matter; it is embellished with many incidental descriptions and illustrations, and the sentiments are unfolded at large with energy and spirit. Yet, after all, we question whether the incidents, brought together from the various parts of the Cyropœdia through which they are dispersed, and told in connection in the simple manner of Xenophon, would not make a stronger impression on the reader's sensibility. We do not mean, however, to depreciate Lady Burrell's performance. It confirms the opinion which we have already expressed of her talents for easy versification, (see Rev. New Series, vol. xi. p. 445,) and will perhaps be read with more pleasure than many more elaborate performances. Reserving to our readers the satisfaction of perusing the principal story entire, we shall copy, by way of specimen, a few pleasing lines describing the character of Tigranes; whose father, with his family, had been made captive by Cyrus:

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* See Rev. N. S. vol. vi. p. 283.

* Silent

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'Silent and ſad, with folded arms he gaz'd
In agony, beyond what words can tell,
While his expreſſive countenance reveal'd
The ſtrong emotions of a feeling heart.—
His was not beauty, but 'twas ſomething more—
'Twas ſenſe, 'twas pathos, beaming from the eye.
His was the look intelligent, which ſpeaks
The meaning of a mind, by Nature taught,
Ardent yet tender, liberal and humane.
His was the *voice*, that intereſts the heart,
The form, by unaffected grace adorn'd.
His bright and happy temper was diſpos'd
For ſocial intercourſe, for converſe gay,
Yet ſoften'd by the power of ſympathy
To feel the wound which gave *another* pain.
Fierce in the field, and eager for renown
Was brave Tigranes, but in hours of peace
Gentle and amiable, the kindeſt ſon,
The tendereſt lover in Armenia's realm.'

The ſame remarks may be applied, with little variation, to the poem entitled *Telemachus*; in which ſo much only of the ſtory of Fenelon is borrowed as concerns the paſſion of Calypſo for the ſon of Ulyſſes, and the amour between that hero and the nymph Eucharis. Some new incidents are introduced; among which is the appearance of the ghoſt of Achilles, to vindicate himſelf from the aſperſion that love, and not revenge, induced him to retire from the war; and to warn Telemachus not to indulge an unworthy paſſion. The fiction is extravagant; and the counſel would have come with more propriety from Mentor. The poem, however, is enriched with deſcriptive decorations: it glows with ſentiment; and it fills the ear with the melody of verſe.

ART. VIII. *A Practical Treatiſe on Peat Moſs*, conſidered as in its natural State fitted for affording Fuel, or as ſuſceptible of being converted into Mold capable of yielding abundant Crops of uſeful Produce; with full Directions for converting it from the State of Peat into that of Mold, and afterwards cultivating it as a Soil. By James Anderſon, LL.D. F.R.S. F.A.S. S. 8vo. pp. 180. 4s. Boards. Chapman. 1794.

WE are happy to ſee Dr. Anderſon once more a labourer in the "Field agricultural." It is a pity that a man of his ſuperior talents for experimental huſbandry, &c. ſhould not, under a public eſtabliſhment, be wholly employed in the public ſervice.

Perfection, however, does not belong to human nature. Dr. A. has unfortunately imbibed more than a ſufficient quantity of the ſpirit of modern philoſophers, which hurries them on to be more anxious about the credit of the diſcovery than concern-

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ing its utility: employing themſelves in controverſy, when they ought to be improving and perfecting each other's ideas.

Dr. A., believing that he has hit on a new idea reſpecting the propagation of peat-moſs, is ſolicitous to eſtabliſh it as his own. His eſſay, he tells us, was written for the Board of Agriculture: but, for reaſons given, he judged it better to publiſh it as a ſeparate work; and in order, it ſhould ſeem, to file his DISCOVERY in form, it was previouſly announced to the Royal Society of Edinburgh:

'The firſt part of the eſſay as it now ſtands, with the poſtſcript, a little enlarged by ſome additional obſervations, was read in the Royal Society of Edinburgh, at their meeting on the 6th of January laſt; when the author found that, though the members preſent were ſtartled at the novelty of the idea ſuggeſted, and inclined for the preſent to with-hold their aſſent to it, yet they were not able to ſtate a ſingle fact, or to adduce an argument that tended to invalidate it in the ſmalleſt degree. One of the members, reſpectable for his phyſical reſearches, did the author the honour to ſay the theory was wholly his own.'

We are almoſt ſorry that truth urges *us* to ſay that the reſpectable member was miſtaken: as, ſome time prior to the 6th of January laſt, *we* were in poſſeſſion of the idea: not in the ſhape of an hypotheſis raiſed in Edinburgh, as the Doctor profeſſes his notion to be, but of an opinion drawn from facts, which aroſe in the examination of a Highland peat-moſs.

Dr. Anderſon appears to have had much experience, and to have made accurate obſervations, on the peat-bogs of Aberdeenſhire; and he has formed his theory from them only. Peat-earth, however, is of varied origin: Chat-moſs near Mancheſter, the peat-grounds about Newbery, and the ordinary moſſes of Scotland, are evidently diſtinct productions.

Setting, therefore, the Doctor's theory of propagation aſide, as not the moſt valuable part of his book, we paſs on to his theory of cultivation.

He divides his treatiſe into two parts; conſidering peat-bog in the diſtinct capacities of *fuel* and *ſoil*.—Of the former, his experience has led him to ſpeak with great ingenuity and accuracy: reſpecting the latter, the moſt intereſting particular ariſes from a mere thought; an ingenious plan; which, however, remains yet in a ſtate of theory, and is dubiouſly practicable. Nevertheleſs, it is poſſible that it may prove an excellent thought. Peat-moſſes form no ſmall part of the level ſurface of Scotland: they now lie waſte; excepting ſo far as they are uſeful for fuel; and any means of rendering them culturable, at a reaſonable expence, would be an acquiſition of territory to the country.

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Taking it for granted that preſſure is the great thing wanted to the productiveneſs of peat-moſs as a ſoil, Dr. A. offers a plauſible and we believe a *new* idea, reſpecting the means of communicating preſſure to the ſurface of the tendereſt moſs. His idea being ſimple, it is the more eaſy to form a judgment of its practicability; and we hope that the falſe delicacy of his friends will not deter others from endeavouring to profit by the propoſal: namely, that of giving the required preſſure with rollers, drawn over the ſurface of the moſs, by 'means of moveable wooden foot-paths,' (or rather we ſhould ſay horſe-paths,) 'provided for the horſes to walk upon:' with an ingenious apparatus (but, we think, much too heavy for 'one ſmall horſe,') adapted to theſe paths.

The moſt inſurmountable difficulty appears to be that of turning the apparatus at the ends of the lands, when theſe do not reach entirely acroſs the moſs: a difficulty againſt which the propoſer does not ſeem to have provided. This, however, by ſtudy and perſeverance, we doubt not, may be obviated; and the advantage to poſſeſſors of extenſive moſſes may become immenſe. By means of ſuch paths, the ſurface is propoſed to be afterward ploughed, &c. and the crop to be carried off.

On the whole, this tract does Dr. Anderſon very great credit as a ſcientific agricultor.

ART. IX. *An Account of the different Kinds of Sheep found in the Ruſſian Dominions*, and among the Tartar Hords of Aſia: By Dr. Pallas. Illuſtrated with Six Plates. To which *is* added, Five Appendixes tending to illuſtrate the natural and economical Hiſtory of Sheep and other Domeſtic Animals. By James Anderſon, LL.D. F.R.S. F.A.S.S. 8vo. pp. 185. 5s. Boards. Chapman. 1794.

THE greater part of this tract has appeared within the laſt twelve or fifteen months, in a periodical publication entitled *The Bee*, publiſhed at Edinburgh, under the management of Dr. A.* The eſſays were drawn up by a correſpondent of that miſcellany, under the ſignature *Arcticus*, from the original papers, and with the approbation, of Dr. Pallas; who has travelled through the wilds of Aſia in queſt of natural knowlege, under the patronage of the Empreſs of Ruſſia. On theſe obſervations, ſome ſenſible remarks are made by *Arcticus*, whoſe ingenuity and public ſpirit are conſpicuous; and to theſe are added ſome valuable notes by the editor; followed by diſtinct eſſays (alſo by Dr. A.) on ſuch intereſting topics, or parts of the general ſubject, as appeared to him moſt entitled to explana-

* We learn, with regret, that this work is diſcontinued. Eighteen vols. ſmall 8vo. are completed.

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tion and diſcuſſion. Three of theſe eſſays were printed in *The Bee*; two more are now firſt publiſhed; and the five appear here, in the ſhape of appendices to the papers of *Arcticus*; which form the body of the work.

In the tract, collectively, we have a fund of information reſpecting this moſt valuable animal, which we had not conceived it poſſible to have collected together at this time. We had no conception of ſheep being, at this day, any where exiſting in a ſtate of nature: but, true it appears to be that a *ſpecies* of ſheep is now found in the moſt perfect ſtate of wildneſs: not in one particular ſtate or region, but in different and diſtant countries.—This ſpecies, however, differs ſo widely from the ſheep of *England* and of the *ſouth* of Europe, that we cannot readily admit it as the *one ſole parent* of ſheep; as Dr. Pallas declares it to be. Nevertheleſs, we can eaſily conceive that the ſheep of *Shetland*, the native ſheep of *Scotland*, and of the *northern* kingdoms of the Continent, may be lineal deſcendants of what Dr. P. ſtyles *Ovis Fera*, *Siberian Argali*, or WILD SHEEP; of which we have the following deſcription by *Arcticus*:

'I ſhall begin my paper with a general deſcription of this animal, as it appears to be the parent of all our domeſtic varieties of ſheep, however changed by ſervitude, climate, food, &c. in the hands of man; but it would ſwell this diſſertation to a volume, to enter into its diſſection; and all the other minutiæ of zoology, with my learned friend. The ſame obſervation is applicable to the many phyſiological and anatomical inquiries with which his notes are enriched, but which I have taken the liberty only to give an outline of, with the concluſions he draws from them; and even that I preſume is fully as much as will fall into the plan of the ſociety, or ſuit the bounds allotted to papers in the Bee; but the curious inquirer may have recourſe for that ſpecies of information to Dr. Pallas's learned work, his Spicilegia Zoologica, faſciculus undecimus, printed at Berlin in 1776.

'Dr. Pallas found the *ovis fera*, or wild ſheep, in all its native vigour, boldneſs, and activity, inhabiting the vaſt chain of mountains which run through the centre of Aſia to the eaſtern ſea, and the branches which it ſends off to Great Tartary, China, and the Indies.

'This wild animal which our learned naturaliſt declares to be the *muſimon* of Pliny, and the *ophion* of the Greeks, is called *argali* by the Siberians, which means wild ſheep; and by the Ruſſians *kamennoi barann*, or ſheep of the rocks, from its ordinary place of abode.

'It delights in the bare rocks of the Aſiatic chain juſt mentioned, where it is conſtantly found baſking in the ſun; but it avoids the woods of the mountains, and every other object that would intercept the direct rays of the glorious luminary.

'Its food is the Alpine plants and ſhrubs it finds amongſt the rocks. The *argali* prefers a temperate climate, although he does not diſdain that of Aſiatic Siberia, as he there finds his favourite bare rocks, ſunſhine, and Alpine plants; nay it is even found in the cold eaſtern extremity

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tremity of Siberia and Kamtſhatka, which plainly proves that nature has given a moſt extenſive range to the ſheep in a *wild* ſtate, equal even to what ſhe has given to *man*, the lord of the creation; a fact that ought to make us ſlow in believing the aſſertions hinted at in my introduction, which tend to prove the ſheep a local animal; or at leaſt confined to certain latitudes, to poſſeſs it in all its value *.

'The *argali* loves ſolitude, or poſſibly perfect liberty, and therefore flees the haunts of all-ſubduing man; hence it gradually abandons a country in proportion as it becomes peopled, if no unſurmountable object obſtructs its flight; inſomuch that Dr. Pallas thinks that nothing but the ſurrounding ſea can account for the wild ſheep being found in an inhabited iſland; as is ſometimes the caſe.

'The ewe of the *argali* brings forth before the melting of the ſnow. Her lamb reſembles much a young kid; except that they have a large flat protuberance inſtead of horns, and that they are covered with a woolly hair frizzled and of a dark grey. There is no animal ſo ſhy as the *argali*, which it is almoſt impoſſible to overtake on ſuch ground as it keeps to. When purſued it does not run ſtreight forward, but doubles and turns like a hare, at the ſame time that it ſcrambles up, and over the rocks with wonderful agility. In the ſame proportion that the adult *argali* is wild and untameable, the lamb is eaſy to tame when taken young, and fed firſt on milk, and afterwards on fodder, like the domeſtic ſheep, as has been found on numerous experiments made in the Ruſſian ſettlements in theſe parts.

'This animal formerly frequented the regions about the upper *Irtiſh*, and ſome other parts of Siberia, where it is no longer ſeen ſince colonies have been ſettled in theſe countries. It is common in the Mongalian, Songarian, and Tartarian mountains, where it enjoys its favourite ſolitude or liberty. The *argali* is found likewiſe on the banks of the Lena, up as high as 60 degrees of north latitude; and it propagates its ſpecies even in Kamtchatka, as noticed before. The doctor gives us a deſcription of a young *argali* ram of that country, which he took from Steller's zoological manuſcript, a naturaliſt who had been ſent in a former reign to explore the wilds of Siberia.

'The *argali* is alſo found in the mountains of *Perſia*, of which variety we have a ſtuffed ſkin in the muſeum of the Imperial Academy of Sciences, ſent here by Gmelin, who travelled about the ſame time with Pallas; and one of that laſt mentioned gentleman from *Dauria*, of which he has given a general deſcription whilſt alive, to be ſeen at the end of this article; although he had not then ſufficient leiſure to be ſo particular as he has been in the deſcription of a female *argali*, (likewiſe tranſlated in this article,) although not with all the minuteneſs of the doctor's zoological accuracy; for the reaſons given above.

'* We learn from Bruce's Travels, or rather we have there a confirmation of what was known long ago, that the *horſe* is a native of a very hot climate, and is found in his greateſt beauty, activity, fire, &c. between the latitudes 20° and 36°; yet there is no part of the world where that noble animal is reared in greater perfection than in Great Britain, where by croſſing the breed, you have obtained all the qualities of the different races united into one.'

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' The ſame wild animal is alſo ſaid to obtain in the Kuril iſlands in great ſize and beauty.'

The ſubjects of Dr. Anderſon's Appendices are,

' Appendix *Firſt*. On what are called *varieties* or different *breeds* of domeſtic animals.

' Appendix *Second*. On the effect of climate in altering the quality of wool.

' Parallel between wool, hair, &c. and vegetables.

' Of the influence of heat or cold on the animal filament itſelf.

' Of heat as producing a permanent variation of fleece of the individual ſheep.

' Of heat, as affecting the progeny of ſuch ſheep, as have been ſubjected to its powerful influence.

' Appendix *Third*. Enquiries concerning the change produced on animals by means of food and management.

' Appendix *Fourth*. Catalogue of fur-bearing animals that might be introduced into Britain.

' Appendix *Fifth*. Directions for chooſing ſheep and other wool-bearing animals ſo as to obtain the beſt individuals of each breed.'

The ſeveral ſubjects are treated with that cloſe attention and nice diſcrimination which mark in legible characters, Dr. A.'s talent for ſcientific diſcuſſion.

We do not mean to ſpeak of any man as perfect and infallible: but, when we find only a few imperfections, we conſider a work as allied to excellency. In the tract before us, (we ſpeak of the editor's own remarks,) we meet with few defects, indeed, which demand our attention: there is one, however, which requires notice.

Dr. Pallas accounts for the fatty ſubſtance about the tail, which characterizes a particular breed or ſpecies of Aſiatic ſheep, by the '*bitter ſaline paſtures*' on which they have been accuſtomed to feed. Dr. Anderſon properly doubts the influence of *ſaline* paſtures, but adds; 'of the effects of *bitter* paſtures on the growth of ſheep, we can have little experience in Britain; as few of theſe bitter plants abound in any of our ſheep-walks.' In North Britain they may not: but in England, and in nearly every part of it, they are moſt abundant. On commons of cooler moiſture, the *chamomile*, the *dwarf willow*, &c. &c. are frequent: on the drier downs, and upland paſtures, the *wormwood*, *horehound*, and *gentian* prevail; and, on the richer lands, the *dandelion*, *hawkweeds*, *agrimony*, and a variety of other bitter plants, are abundant. We are clearly of opinion, however, that neither the ſalt marſhes with which this iſland may be ſaid to be environed, nor the bitter graſſes of the higher grounds, have any effect in *changing* the form of ſheep.

On other opinions and hypotheſes of Dr. Pallas, we could have ſaid much, had not Dr. Anderſon's remarks precluded us. They are ſuch, we do not heſitate to ſay, as render his tract highly

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highly interesting to every man who enjoys his mutton, or experiences the comforts of warm clothing; and more especially to him who is concerned in the propagation and management of this most useful and profitable animal.

ART. X. *A General View of the Fishery of Great Britain,* drawn up for the Consideration of the Undertakers of the North British Fishing, lately begun for promoting the general Utility of the Inhabitants and Empire at large. By the Rev. John Lanne Buchanan. 8vo. pp. 253. 5s. Boards. Kay, &c.

THIS is an irregular performance, requiring some exertion and perseverance to be rightly estimated. Superficial readers will probably throw it aside, as the effusion of disappointment, resentment, or a warped understanding: but, among much extraneous matter, thrown together in a strange manner, we find some valuable materials, which a more skilful workman would have readily formed into a goodly edifice. Mr. Lanne Buchanan, however, seems to be more the matter-of-fact-man than the author.

Conceiving the fisheries of the British Coasts to be of the greatest importance to the lasting prosperity of the nation, we think it right to give the tract before us a more conspicuous place in our miscellany, than it would have merited as a literary performance.

As Mr. Buchanan passed some years in the Hebrides in character of missionary *; made himself personally acquainted with fishermen and the nature of fishing; and is himself a subscriber to the fund of the British Fishing Society, established a few years ago; we consider him as entitled to attention.

The author's professed object is to censure the managers of the society's affairs; and, though he may have been led, in some few instances, to a degree of rancour, yet he presses forward a host of facts, from which we apprehend it will be difficult for the directors to shield themselves. He sets out with the origin of former British fishing companies, points out the prudent steps which these companies took to obtain the desired end, marks the causes which defeated their good intentions, and enumerates the advantages which have followed, notwithstanding that the main object has invariably miscarried. He next inquires into the origin of the Dutch fisheries, dwells on 'their careful mode of conducting their business,' and sums up the advantages and disadvantages arising to them from their 'steady perseverance in carrying on the fisheries:' taking every opportunity, however, of abusing the Mynheers, as if they

* See M. Rev. vol. xii. p. 154, for his Travels in the Hebrides.

had

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had been engaged in some private dispute about what might be called the Dutch Scotch fishery; disgraceful enough, perhaps, to this nation, and redounding, in like proportion, to the Dutch commercial credit and political wisdom.

After having given an abstract of the act for incorporating the British Fishing Society, Mr. B. proceeds to shew that 'the stations marked out by the managers are not the best for the purpose of extensive fishing'—'that the ablest and most experienced fishers are not to be found where the villages have been erected'—'that the fish are elsewhere more numerous, and vastly superior in quality to the different kinds catched around the villages erected by the undertakers:' in short, 'that the inspectors of the proper fishing stations have been misled in their choice:' finally entering into what he calls 'a modest enquiry into the expenditure of the public money, and how far the managers acted from principles of sound policy:' adding, however, to this finale, a conclusion and a postscript.

The charges of weight brought against the Company are,—first, that of mis-judgment in pitching on the scene of action, which ought to have been in the Hebrides, not on the main land of Scotland; and, secondly, that of beginning at the wrong end of their work, by expending the monies subscribed in erecting costly buildings, instead of laying it out in vessels and tackle to catch fish:

'It is granted, that store-houses and some lesser houses for the active fishers are, as they formerly were, absolutely necessary to begin with any probable degree of seeming success: but great costly buildings for Collectors, Comptrollers, and even large public-houses, might have been at first wanted, until the number of fishers were able to defray part of the expences, at least, to the Company by their successful fishing.'

Besides these palpable errors of the Company, Mr. B. points out some errors of Government; and, among the rest, the following; which, we think with him, 'deserve serious consideration, and call aloud for redress:'

'What added greatly to the hurt of the fishing trade in Scotland in these latter times, appears to have arisen from the regulations and heavy restrictions respecting foreign and home made salt. These are particularly hurtful to the isles, without storehouses to supply them with salt in their neighbourhood; and the poor inhabitants or fishers are incapable of procuring it, from its extravagant price when sold by merchants, and its immense distance to purchase that article at first hand, where it may be had at a moderate price. This circumstance deserves serious consideration.

'All herrings cured for home sale are subject to a duty of one shilling per barrel if used in Scotland; and only three pence and four pence if used in England; which heavy duty must greatly retard the fisheries,

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fisheries, and is too glaring an imposition to pass long without amendment. The custom-house fees in Scotland are become a nuisance to the adventurers, and so heavy as to absorb the greatest part of the bounty, especially on small vessels. This also calls aloud for redress.'

In page 179 we are told that

'A man of respectability, named Mac Bride, and now in London, declares, that he saw 18 barrels of fresh herrings given for one barrel of salt to the master of a smack, and three barrels for one shilling sterling.

'The owners judging this trifle better than to allow them to rot without salt, as has been the case before. An intelligent minister in SKYE told the author, that he had seen heaps upon heaps rotting on the shore, and, until carried off to dung the ground, no man durst pass by on the leeward of them for the rotten offensive effluvia emitted from the fish.'

When we reflect on the loss and disgrace which this nation must still suffer, while the Dutch continue to draw perhaps millions annually from our very shores; while a part of the nation live in the lowest state of wretchedness for want of the means of employment, and in situations the most favourable for fishing; and this, while we are giving bounties to encourage a fishery at many thousand miles distance; we ourselves, as well as the author, find it difficult to write coolly on the subject.

The immense quantities of fish which frequent the coasts of the Hebrides exceed all conception:

'From the vast multitude of fowls about St. Kilda, we are sure that the fish must be very plenty there. Let us for a moment, says the Rev. Kenneth Mac Aulay, minister, who acted as missionary there, confine our attention to the consumption made by one single species of the numberless fowls that feed on the herring.

'The solan goose is almost insatiably voracious; he flies with great force and velocity; toils all day with very little intermission, and digests his food in a very short time; he disdains to eat any thing worse than herrings or mackarel, unless it be in a very hungry place, which he takes care to avoid or abandon. We shall take it for granted that there are an hundred thousand of that kind round the rocks of St. Kilda, and this calculation is by far too moderate, as no less than twenty thousand of them are killed yearly, including the young ones. We shall suppose that the solan goose sojourns in these seas for about seven months of the year, and that each of them destroys five herrings in a day, a subsistence by no means adequate to so greedy a creature, unless it were more than half supported of other fishes. Here we have one hundred thousand millions of the finest fishes in the world devoured annually by one single species of the St. Kilda birds.'——

'On the west side of the long isle the very whales might be harpooned with ease and safety, instead of going to Greenland,' (or, the author might have added, to the South Seas!) in quest of them, at much heavier expences, and greater danger, annually.

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'The most critical time for harpooning them is, when they are seen devouring the herring by great mouthfuls, and each gap they make is constantly filled with fresh supplies, wishing to fly beyond danger, but cannot for the thick bank before them, as they stand pent up in lochs, by the heavy storm. And the strongest whale dares not pierce through them; seeing he could not move his fins for the immense throng, much less rise to the surface to breathe; therefore the monster is seen behind the herring, like a horse eating at the face of a hay-rick.'—'Even with a hatchet and sword, Mr. Campbell of Scalpay killed a large one, who had followed the shoal of herrings too far into a narrow creek.'

This tract abounds with strong ideas and statements of facts, which are well entitled to the attention of the Managers of the British Fishery, and might be very useful to the Ministers of our Government.

ART. XI. *Museum Leverianum*. Containing select Specimens from the Museum of the late Sir Ashton Lever, Knt. With Descriptions in Latin and English by George Shaw, M. D. F. R. S. published by James Parkinson, Proprietor of the above Collection. 4to. Vol. I. containing Five Numbers, consisting of 65 coloured Plates. 2l. 1s. each Number. Sold at the Museum, Surrey End of Black-friar's Bridge.

THE Museum of the late Sir Ashton Lever may justly be considered as reflecting peculiar honour on the country; and the care which has been taken in the preservation of so vast an assortment of the products of nature, with the continued additions which are making to it, must be allowed to place in a very honourable point of view the exertions of the present proprietor.

It had long since been suggested, by zealous admirers of natural history, that a collection so distinguished should be made more generally useful by having its most curious and interesting subjects scientifically described; and indeed, when we consider the parade with which the contents of some foreign museums, of far inferior consequence, have been displayed to the public, we cannot but be surprized that such a work as the present should have been so long delayed. At length, however, the pleasing task has been undertaken; and with much attention, and at a great expence, it has been delivered to the public in the form of separate numbers.

The subjects consist in general of the rarest and most elegant specimens in the collection. Several of them have never before been either figured or described, and were of course entitled to more particular attention.

Dr. Shaw has, throughout, given the descriptions in Latin and English; and the professed intent seems to be to combine amusement

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amusement with instruction. In consequence, while the generic and specific characters, which are conducted with much accuracy, are of themselves sufficient for the mere systematic naturalist, the general or popular descriptions afford the more pleasing account of the various particulars relative to the history and manners of each animal.

We may take, as an example, the MOCKING THRUSH; which is thus described *:

'GENERIC CHARACTER.

'Bill stout, obtusely carinated at top, bending a little at the point, and slightly notched near the end of the upper mandible.

'Nostrils oval and naked,

'Tongue slightly jagged at the end,

'Middle toe connected to the outer as far as the first joint.

'SPECIFIC CHARACTER, &c.

'Thrush of a lead-coloured brown above, whitish beneath.

'Mocking Bird.

Raii. Synops. p. 64. No. 5. p. 185. No. 31.
Sloan. Jam. Q. 306. No. 34.
Catesb. Car. 1. pl. 27.

'The nightingale, so uniformly admired as the pride of the European woods, and so celebrated from the earliest ages for its supereminent musical powers, continued to bear the palm of melody from the rest of the feathered tribe till the discovery of the western hemisphere. At that period the knowlege of the animal world was increased in all its branches by a vast variety of new and interesting species; many of which exceed in singularity of form all that the old Continent had displayed. The opossums, so remarkable for the extraordinary manner in which they bear their young about them, long after the period of exclusion, were then first discovered: the pipa, or toad of Surinam, which in a manner directly opposite, bears its young in numerous cells on its back, was another object of wonder to the naturalists of Europe: while among birds, the prodigious size of the condor, which seizes and carries off sheep, and even attacks and destroys the larger cattle, opposed to the diminutive race of humming-birds, some of which are far less than several insects, and adorned with colours which no art can express, called forth all that admiration which philosophic inquirers must ever feel at new and curious discoveries in the history of nature.

'Among birds possessed of musical powers, a species of thrush was found to exist, to whose voice even the warblings of the nightingale were judged inferior. It is remarkable that many of the highly gay and brilliant birds of America are destitute of that pleasing power of song which gives so peculiar a charm to the groves and fields of Europe; and an elegant poet has beautifully expressed the supposed superiority of our own island in this respect:

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* We give the English only, for the sake of comprising the article within as narrow a compass as possible; referring to the volume for the Latin part of the description.

"Nor

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" Nor envy we the gaudy robes they lent
Proud Montezuma's realm, whose legions cast
A boundless radiance waving on the Sun,
While Philomel is ours; while in our shades
Thro' the soft silence of the listening night
The sober-suited songstress trills her lay."

'The music however of the nightingale has always been considered as plaintive or melancholy, and such as conveys ideas of distress.

'*Flet noctem, ramoque sedens, miserabile carmen*
Integrat, et mœstis late loca questibus implet.

'Darkling she wails in sadly-pleasing strains,
And melancholy music fills the plains.

'But the notes of the bird now to be described are of a livelier nature, a bolder strain, and of a more varied richness and force of tone. It sings both by day and night, and generally seats itself on the top of some small tree, where it exerts a voice so powerfully strong, and so sweetly melodious, as to charm even to rapture those who listen to its lays. If we may rely on the attestations of those who have resided on the western continent, all the thrilling sweetness, and varied modulations of the nightingale, must yield to the transcendent music of the songster of America.

'Exclusive of its own enchanting note, it possesses the power of imitating those of most other birds; nay it even carries this propensity so far as to imitate the voices of various other animals, as well as different kinds of domestic sounds.

'This wonderful bird is as undistinguishable by any peculiar gaiety of appearance as the European nightingale. Its general colour is a pale cinereous brown; the wings and tail deeper, or inclined to blackish; the under part of the body is nearly white, and the two exterior feathers of the tail are of the same colour, with dark margins; the bill and legs are black; the covert feathers of the wings are slightly tipped with white, and some of the shorter or secondary wing-feathers are white also, forming a mark of that colour on the wing.

'It is nearly the size of the common or song-thrush, but of a more delicate shape. Of this bird there is a smaller variety, which has a white line over each eye; this, by some authors, (and amongst others by Linné,) is made a distinct species. Mr. Pennant, however, has regarded it merely in the light of a variety. It has also been seen with a spotted breast, which probably is the state in which it appears before it has attained its full plumage.

'This bird is an inhabitant of all the warmer parts of America, and is found as far North as the United British States. It chiefly frequents moist woods, and feeds principally on the different kinds of berries.'

Another description shall be taken from that of the *Trochilus Ornatus*, or RUFF-NECKED HUMMING-BIRD.

'GENERIC CHARACTER.

'Bill slender and weak, in some strait, in others incurvated.

'Nostrils minute.

'Tongue very long, formed of two conjoined cylindric tubes, missile.

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' Toes, three forward, one backward.
' Tail conſiſting of ten feathers. Pennant.

' Specific Character, &c.

' Strait-billed, brown, humming-bird, with ferrugineous creſt, gold-green throat, and elongated neck-feathers on each ſide.

' Tufted necked humming bird.
Lath. Synops. p.

' L'oiſeau mouche dit le Hupecol de Cayenne.
Pl. Enl. 640, f. 3.

' The brilliant and lively race of humming-birds, ſo remarkable at once for their beautiful colours and diminutive ſize, are the peculiar natives of the American continent, and, with very few exceptions, are principally found in the hotteſt parts of America. Their vivacity, ſwiftneſs, and ſingular appearance unite in rendering them the admiration of mankind; while their colours are ſo radiant, that it is not by comparing them with the analagous hues of other birds that we are enabled to explain with propriety their peculiar appearance, but by the more exalted brilliancy of poliſhed metals, and precious ſtones: the ruby, the garnet, the ſapphire, the emerald, the topaz, and poliſhed gold, being conſidered as the moſt proper objects of elucidation.

' It is not however to be imagined that all the ſpecies of humming-birds are thus decorated; ſome are even obſcure in their colours, and inſtead of the prevailing ſplendor of the major part of the genus, exhibit only a faint appearance of a golden-green tinge, ſlightly diffuſed over the brown or purpliſh colour of the back and wings. The genus is of a very great extent, and in order that the ſpecies may with greater readineſs be diſtinguiſhed, it has been found neceſſary to divide them into two ſections, viz. the curve-billed and the ſtrait-billed. It is under the latter of theſe diviſions that we muſt rank the ſpecies here repreſented, which is one of the rareſt of the whole tribe, and is a native of Cayenne.

' In ſize it is nearly equal to the trochilus colubris, or common red-throated humming-bird, ſo often ſeen in the United Britiſh States, but its colours are far different. The upper parts of the body are green-gold; the under parts, except the throat, are browniſh, gradually becoming white on the lower part of the abdomen: the head is ornamented with a large upright, and ſomewhat compreſſed creſt, of a delicate ſilky appearance, and of the richeſt ferruginous or reddiſh colour. The long wing-feathers and tail are of a coppery brown; the rump white. On each ſide the neck are ſituated ſeveral long feathers ſtanding out in the manner of a ruff, which give a moſt ſingularly beautiful aſpect to this ſpecies; theſe feathers are of a reddiſh brown, each terminated by a golden-green expanded tip, and the bird is ſaid to have the power of raiſing or depreſſing them at pleaſure. The throat is golden-green, which in particular lights, changes into brown: the bill and legs are blackiſh.'

The above ſpecimens may be ſufficient to enable our readers to form a general idea of the work; and we ſhall only farther obſerve

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obſerve that Dr. Shaw, in his deſcription of the wolf, in No. 1. ſeems to condemn the opinion of the late Mr. Hunter, that the wolf and the dog are of the ſame ſpecies.

With reſpect to the plates with which this ſplendid publication is decorated, they are in general executed with much taſte and elegance, and are viſibly coloured in a ſtyle leſs glaring than in moſt productions relating to natural hiſtory. This is often conſidered as conſtituting a conſiderable degree of merit in a work of this nature; yet we know not whether, in ſome inſtances, it may not have been carried almoſt to an extreme.

Among the moſt curious as well as intereſting plates, may be numbered the *Simia Mormon*, or variegated Baboon, pl. 9. *Simia longimana*, pl. 13. *Pſittacus auguſtus*, or Hyacinthine Maccaw, pl. 14. *Vultur Magellanicus*, or the Condor, pl. 1. *Coracias militaris*, or the crimſon Roller, pl. 15. *Trogon Leverianus*, or Leverian Trogon, pl. 43. *Phaſianus curviroſtris*, or Impeyan Pheaſant, pl. 25. *Pſittacus terreſtris*, or ground-Parrot, pl. 53. *Columba chalcoptera*, or bronze-winged Pigeon, pl. 55. *Lanus Leverianus*, or Leverian Shrike, pl. 59, &c.

Art. XII. *Tranſactions of the Society inſtituted at London, for the Encouragement of Arts, Manufactures, and Commerce*; with the Premiums offered in the Year 1794. Vol. XII. 8vo. 5s. Boards. Dodſley, Becket, &c.

We have ſo frequently acknowleged the utility of this public-ſpirited inſtitution, with the general importance of its publications, that any repetition of ſuch remarks would be mere waſte of time and words,—which we can ill afford.

In the preſent volume we have 27 articles, viz. On Planting, eleven; on the Improvement of Orchards, one; on Agriculture, (proper) five; on Chemiſtry, three; on Polite Arts, one; on Mechanics, three; on Colonies and Trade, one; and on Miſcellaneous Subjects, two. Some of theſe are entitled to particular notice.

We are happy to find that the ſociety's premiums have been claimed for plantations of *the Larch*, a tree to which we look up with pleaſure, as the moſt likely ſupply of ſhip-timber for the Britiſh navy in future times.

Mr. Bucknal acquaints the ſociety that he has continued his experiments on *pruning orchards*: ſee the 11th vol. of the *Tranſactions*, or our Rev. vol. xiv. N. S. p. 55. He expreſſes his entire ſatisfaction with regard to the uſe of his *medicated tar* *; and he has added ſome uſeful hints on planting. We

* The author's *recipe* for this preparation was copied in our Review, cited as above.

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think, with Mr. More, the Editor, that this is a matter of great importance; and we agree with him in advising those, who make trials of the methods here recommended, to transmit to the society accurate accounts of their success.

Mr. Moore, of Appleby, in Leicestershire, gives an account of extraordinary improvements, by under-draining boggy and springy grounds: but we find nothing new nor peculiarly excellent in his method of performing this important operation.

Mr. Corbet, of Merionethshire, has made a profitable embankment; by which he secures 144 acres of marsh lands from the overflowing of the tide.

Mr. Henry Browne, of Derby, has been rewarded with the gold medal, for his ingenious evaporator, for the use of chemists, &c. particularly in the preparation of salts. To feed the fire with a current of air passing over the boiler, and thus to burn the steam, (as it is called,) is not a new idea: but to conduct the heated air from the fire, through passages formed on every side of the vacuity above the boiler, so as to promote evaporation by a heated atmosphere, is a method which we have not before seen. We copy Mr. Browne's own account of this valuable invention:

'I herewith send you a plan and model of a Furnace I use for Evaporation, and have found more serviceable for that purpose than any copper or boiler I ever saw; and I am of opinion it might be advantageously applied to the drying malt, as the heat is more equally dispersed, and the vapour carried off much quicker than by the mode now practised. I have not observed the exact quantity of moisture which may be exhaled in a given time by a given quantity of fuel; but I can with safety say that at least one half of the fuel, and a great deal of trouble, is saved by this contrivance; as it does not require near the attendance that boilers in general do, in supplying it with liquor or fuel, which needs only be done twice in twenty-four hours; for the fire, being confined in the first instance to the bottom, and the evaporation being regular, a certain quantity either of fuel or liquor may be put in at certain times: but the greatest advantage this Furnace possesses, and the only part I flatter myself may be called new, is, the atmosphere being rendered of an equal heat with the liquor; by which means more moisture is carried away by the current of hot air, than by any other means I am acquainted with.

'The utility of this Evaporator, therefore, is in my opinion twofold: first, the evaporation is much quicker, with a less quantity of fuel, than in the generality of the boilers now in use; secondly, the operator, as well as the whole neighbourhood, cannot in the least be affected or annoyed, let the vapour or steam be ever so pernicious. That evaporation is much greater by this mode, will appear very plain, when the course of the heat is pointed out: it is first carried under the vessel, then reverted back on the sides, and finally it is carried over the surface; by which means the air, that is in contact with the liquor, is so heated and highly rarified, that the fluid is raised into

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vapour or steam, much quicker, and with less fuel, than if the atmosphere was cold; and, as the air necessary to keep the fuel in combustion passes over the surface of the liquor, every pernicious vapour is carried with it into the fire, where it is decomposed, or at least so changed as to be no longer pernicious.

'As the diminution of labour in all operations is so much to be wished, I think it necessary to add, that by this contrivance one man can do more work than three can in the usual method, the fire-place being so contrived, that as much fuel may be put on at one time as will serve twelve, or even twenty-four hours; and the same may be said of the supplying the vessel with fresh liquor.'

A model of the apparatus is lodged in the society's valuable repository.

For the paper under the class of *Polite Arts*, we are indebted to Mr. George Blackman, of Hemming's-Row; it discloses (with unusual liberality) his method of making oil-colour cakes, for the use of artists; to be rubbed down in oil, as water-colour cakes are in water. Mr. Cosway and Mr. Stothard bear testimony in their favour. The former 'is of opinion that the manner in which they are composed is a new and useful discovery: and the great advantage they possess of drying without a skin on the surface, is a very essential improvement on the usual mode of oil-painting, particularly for small works.'

George Butler, Esq. of Kent, has invented an improvement of the well-bucket; which, we think, might be adopted for wells of every depth; though it seems to be especially applicable to deep wells, and the horse-wheel, to which Mr. Butler has adapted it. The thought is simple as it is useful: instead of filling the bucket by dipping or overturning it in the water, a valve is fitted in the bottom of it, to admit the water as soon as the valve presses on its surface; and the valve being made water-tight, it prevents the escape of the water when the bucket is raised. On its arrival at the top of the well, a shoot is placed under it, and the valve is lifted to let out the water. Under an *ingenious* idea of making it *empty itself*, Mr. B. has added a complicated apparatus; liable to be out of order, and not at all necessary. In a machine of this nature,—to be worked by the lowest order of rustics,—simplicity, lightness, and durability should be particularly attempted.

We must not pass unnoticed the worthy Secretary's essay on *weights and measures*; which, as he observes, is 'intended to shew an easy and practicable method of forming and preserving *standards* deducible from each other, and which, it is presumed, if carried into full execution, will put an effectual stop to all future disputes on that subject.'—The thought of using pieces of *agate* for standard weights, as a substance less likely than

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metals to decay, or to loſs by corroſion, &c. is novel, and ſeems worthy of attention.

Captain Bligh's account of the tranſportation of the bread-fruit tree, and other plants, now remains to be mentioned. We can only ſpare room for the reſult of the undertaking; which appears in the following table:

An Account of the Reſult of CAPTAIN BLIGH'S *Voyage to procure* PLANTS *in the* SOUTH SEA.

KIND OF PLANT.	Plants landed at St. Helena.	Plants landed at St. Vincent's.	Plants at JAMAICA, landed at Henderſon's Wharf, for county of Middleſex.	Greenwich, for county of Surry and General Depot.	Port Morant, for county of Surry and General Depot.	Savannah La Mar, for county of Cornwall.
OTAHEITE.						
Bread-fruit —	12	331	84	75	105	83
Rattah —	4	25	5	9	14	5
Ay,yah —	5	38	6	18	10	7
Av,vee or Vee —	2	9	—	3	7	
Oraiah —	—	3	—	—	3	
Pee,ah —	2	7	—	—	7	
Vai,hee —	—	—	—	—	2	
Cocoa Nut —	—	4	—	2		
Ettow (red dye) —	4	7	—	—	12	
Mattee (ditto) —	1	3	—	—	3	
POSSESSION ISLAND, NEW GUINEA.						
Sao, or Sow, kind of Plum, —	—	2	—	—	3	
TIMOR.						
Bread-fruit, Otaheite kind —	—	2				
Bread-fruit, which bears ſeeds, —	—	—	—	—	1	
Mango —	2	15	4	4	5	4
Iamblang —	—	10	—	7	8	
Iambo Iremavah —	4	5	—	—	4	
Iambo Ma,ree —	2	9	—	—	13	
Blimbing —	—	2	—	—	2	
Chermailah —	—	3	—	—	3	
Karambola —	—	1	—	—		
Noneſang, or Lemon China —	1	3				
Coſambee —	—	2	—	—	2	
Nanka —	4	40	10	14	33	10
Namnam —	—	—	—	—	5	
Pomegranates —	—	—	—	2	—	

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KIND OF PLANT.	Plants landed at St. Helena.	Plants landed at St. Vincent's.	Plants at JAMAICA, landed at Henderson's Wharf for county of Middlesex.	Greenwich for county of Surry and General Depot.	Port Morant, for county of Surry and General Depot.	Savannah La Mar, for county of Cornwall.
Seeree boah, or Long Pepper —	2	2	—	—	2	
Seeree down —	2	2	—	—	2	
Peenang, or Beetle Nut	2	4	—	—	5	
Bintaloo —	—	—	—	—	2	
Dangreedah —	—	1	—	—	—	
Bughn, ah Kanangah	1	3	—	—	2	
Iattee, or Tickwood	—	—	1	—	1	
SAINT HELENA.						
Plantain —	—	3	—	—	—	
China Orange —	—	—	—	—	3	
Dwarf Peach —	—	—	—	—	1	
Almonds —	—	2	—	—	3	
Nutmeg from St. Vincent's —	—	—	—	—	1	
Coffee —	—	5	1	2	2	
Gwavah —	—	1	—	—	—	
Poorah, ow —	—	—	—	—	1	
Veſſels containing young plants of Namnam, Sow, Nanka, &c. five pots, —	—	—	—	—	10	
	50	544	111	136	267	109

'The total number of Plants delivered at St. Helena, St. Vincent's, and Jamaica, amounts to one thouſand two hundred and ſeventeen; and ſeven hundred plants of various kinds were landed in the River Thames, for his Majeſty's Garden at Kew.'

We have not room to particularize the other communications, which do not ſeem to ſuggeſt any thing remarkably worthy of attention from the general reader; and the volume itſelf will doubtleſs be conſulted by thoſe who are more peculiarly concerned in its contents.

Art. XIII. *Philoſophical Tranſactions of the Royal Society of London,* for the Year 1794. Part I. 4to. 8s. ſewed. Elmſley.

ASTRONOMY.

THE firſt article belonging to this claſs is a ſhort letter from Miſs Caroline Herſchel, announcing the diſcovery of a

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comet on the 7th of October 1793; which was found by her brother the following evening to precede the 1st. (δ) Ophiuchi 6′ 34″ in time, and to be 1° 25′ more to the North than that star.

Observations of a quintuple Belt on the Planet Saturn. By William Herschel, LL. D. and F. R. S.

On the Rotation of the Planet Saturn upon its Axis. By the Same.

In a paper published in the Transactions, vol. lxxx. p. 1, &c. Dr. H. established the spheroidical figure of the planet Saturn, and pointed out the motion of a spot on its disk. From the figure of the planet, we may infer that it has a considerable rotation on its axis, and the reality of such a motion is ascertained by actual observation: but the period of its rotation was still undetermined. From some late observations, the Doctor is led to conclude that this period is not of long duration. The phenomenon described in this memoir suggests, on the first view of it, a strong presumption in favour of this conclusion. Since Saturn has numerous belts on its disk, resembling those of Jupiter, and placed in the direction of its longest diameter, we may argue, from analogy, that the period of the rotation of the former is short like that of the latter. This argument will be confirmed by considering that no such phenomena as parallel belts have been observed in the disks of Mars and Venus; and these are known to have a slower rotation on their axes than Jupiter. Dr. H. however does not content himself with this kind of reasoning. He has pursued a series of observations, in which Saturn has been traced through 154 revolutions of its equator; and by means of these he determines the precise period of its rotation. The belts of Saturn were less variable than those of Jupiter; and, as no material change occurred during the course of two months, his observations were more accurate; consequently, the period which he assigns must have been ascertained with a very considerable degree of exactness. Another circumstance deserves to be noticed. While Dr. H. was making his observations, he purposely avoided any calculations, or even surmises, as to the length of a rotation, in order to be perfectly free from every bias that might mislead the eye. The instrument which he generally used in this series of observations was a seven-feet reflector with a power 287.

The shadow of the ring of Saturn, when it passed the body of the planet, was very narrow and black; and immediately south of the shadow there appeared a bright, uniform, and broad belt. Close to this belt there was a broad, darker belt, divided by two narrow white streaks, so that it thus became

five

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five belts, three of which were dark and two bright. The phenomenon is illuſtrated by a drawing.

The method, by which Dr. H. determined the rotation of the planet from his obſervations, and by which he evinced the correſpondence of the appearances deduced from calculations with thoſe that were actually obſerved, cannot be intelligibly explained without the figure and tables. We can therefore only ſtate the reſult, and refer to his own account of the ingenious proceſs by which it was inveſtigated. The true period of the rotation of Saturn on its axis is fixed at $10^h\ 16'\ 0''.45$; and this period is ſo exact, that it cannot err ſo much as two minutes either in exceſs or defect; for, if the error amounted to this quantity, the calculations and obſervations would be totally at variance.

Account of ſome Particulars obſerved during the late Eclipſe of the Sun. By the Same.

The attention of Dr. H., in obſerving this eclipſe, was not directed to thoſe particulars which are uſually noticed in phenomena of this kind; ſuch as the beginning, the end, and the digits eclipſed. It was his wiſh to avail himſelf of the power and diſtinctneſs of his teleſcopes, in order to determine whether any appearances would occur which might deſerve to be recorded, and which would furniſh any additional knowlege with regard to the nature and condition of the moon, or of the ſun, or of both theſe heavenly bodies. The moſt remarkable appearances, which our author noticed at the commencement and during the progreſs of this eclipſe, were the mountains of the moon. Theſe he has delineated; and he has ſubjoined a conjectural eſtimate of their height. On drawing ſeveral of them on the ſegment of a large circle, ſo as to look like what they appeared when projected on the ſun, he found them to be from the 1500dth to the 2000dth part of the diameter of that circle. Then aſſuming the moon's diameter to be what M. de la Lande ſtates it, or 2151 Engliſh miles, he infers that the 1500dth part of this is leſs than one mile and a half for the higheſt mountain, and the 2000dth part not quite one mile and a tenth for the loweſt.

In order to ſatisfy perſons that the eye is able to aſcertain the proportion of a quantity ſo little as the 1500dth or 2000dth part of the diameter of the moon, he propoſes the following experiment;

'On a line 6 or 8 inches long, drawn on a ſheet of paper, make ſeveral ſmall marks, repreſenting mountains on the projected circumference of a large globe. The paper being then placed in a proper light and ſituation, withdraw the eye to the diſtance of 7, 8, or 9 feet, and take notice which of the marks appear of the ſame ſize, and diſtinctneſs,

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sis, with the mountains they represent. Then, from the known angular magnitude of the moon, calculate its diameter, at the distance of your situation: this, multiplied by the power of the telescope, gives the diameter of a circle, to the circumference of which belongs the line, upon which are placed the marks above described. Now, measure the elevation of these marks above that line, and you will obtain the proportion they bear to the diameter of the circle.'

By means of this experiment, Dr. H. shews 'that so small a mountain as the $\frac{1}{600}$th, or not much more than the sixth part of a mile, may be perceived and estimated, by the telescope and the power that was used upon this occasion; and that, consequently, the estimation of mountains, near a mile and a half high, must become a very easy task.'

On this subject see a paper by the author in vol. lxx. Part 2. p. 507, or our Review, vol. lxiv. p. 441.

Mathematics, Mechanics, &c.

Account of a new Pendulum. By George Fordyce, M. D. F. R. S. *being the* Bakerian *Lecture.*

Dr. F.'s principal object is to contrive the construction of a pendulum which shall be always of the same length, whatever be the degree of cold or heat to which it is exposed. This is a *desideratum* of great importance in the science of mechanics; and there are many practical purposes to which it may be applied. It will assist in establishing a measure of lengths which may be always and universally ascertained. The difference of the lengths of two pendulums, vibrating different times, would furnish the most perfect standard for this purpose, if we were in possession of an easy and certain method for keeping the pendulum of the same length when the heat varied. Mr. Whitehurst had contrived an apparatus for determining this difference: —but, though he had endeavoured to keep his pendulum of the same degree of heat, his mode of doing it was not adequate to the effect, nor were the experiments on which it was founded satisfactory. After the death of Mr. Whitehurst, his machine was purchased by Dr. Fordyce; who, with a view of rendering the pendulum in it always of the same length, in any degree of heat, discovered the principle and formed the apparatus which are described in this paper. Without the annexed figures, it is impossible to give any intelligible and interesting detail or abridgment of the contents of this elaborate article, which occupies 19 pages. We shall only observe that, when the author had annexed his own apparatus to the machine of Mr. W. he proceeded to examine its effect; and he concludes that, notwithstanding some inconveniences to which it was subject, and which are capable of being obviated, 'it certainly performed better than any other time-piece that has been made; and perhaps

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haps affords a principle which may be used in fixed observations for keeping time with certainty, by easy and not very expensive means; and of determining, with the rest of Mr. W.'s apparatus, the different diameters, in any two given different times.'

This paper terminates with observations necessary to be made, in order to enable workmen to construct clocks according to the author's principle, and with some reflections on its operation.

Observations on the fundamental Property of the Lever, with a Proof of the Principle assumed by Archimedes, *in his Demonstration.* By the Rev. S. Vince, A. M. F. R. S.

"If two equal bodies be placed upon a lever, their effect to turn it about any point is the same as if they were placed in the middle point between them." This is the principle assumed by Archimedes: but, as it is not self-evident, the demonstration founded on it has been rejected as imperfect. Huygens, Newton, Maclaurin, Hamilton, and others, have proposed different modes of demonstration, liable to various objections, the chief of which are suggested by Mr. Vince. The principles assumed by Mr. Landen, in his memoirs, and his reasoning on them, Mr. V. approves: but he objects to his investigation as too complicated and tedious for an elementary treatise of mechanics, adapted to the use of learners, in which simplicity and conciseness are of the greatest importance. To the demonstration of Archimedes there can be no objection, if his fundamental principle be admitted. The proof of it here subjoined is concise, clear, and satisfactory. We shall give it in the author's own words. The reader will easily supply the necessary figures:

'Let A, C, be two equal bodies placed on a straight lever, A P, moveable about P; bisect A C in B, produce P A to Q, and take B Q=B P, and suppose the end Q to be sustained by a prop. Then as A and C are similarly situated in respect to each end of the lever, that is A P=C Q, and A Q=C P, the prop and fulcrum must bear equal parts of the whole weight; and therefore the prop at Q will be pressed with a weight equal to A. Now take away the weights A and C, and put a weight at B equal to their sum; and then the weight at B being equally distant from Q and P, the prop and fulcrum must sustain equal parts of the whole weight; and therefore the prop will now also sustain a weight equal to A. Hence if the prop Q be taken away, the moving force to turn the lever about P in both cases must evidently be the same; therefore the effects of A and C upon the lever to turn it about any point are the same as when they are both placed in the middle point between them. And the same is manifestly true if A and C be placed without the fulcrum and the prop. If therefore A C be a cylindrical lever of uniform density, its effect to turn

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turn itself about any point will be the same as if the whole were collected into the middle point B; which follows from what has been already proved, by conceiving the whole cylinder to be divided into an infinite number of laminæ perpendicular to its axis, of equal thicknesses.

'The principle therefore assumed by ARCHIMEDES is thus established upon the most self-evident principle, that is, that *equal* bodies at *equal* distances must produce *equal* effects; which is manifest from this consideration, that when *all* the circumstances in the cause are equal, the effects must be equal. Thus the whole demonstration of ARCHIMEDES is rendered perfectly complete, and at the same time it is very short and simple.'

The other part of the demonstration will readily occur to those who are acquainted with the subject. Mr. V. has subjoined it.

The Latitudes and Longitudes of several Places in Denmark; *calculated from the Trigonometrical Operations.* By Thomas Bugge, F. R. S. *Regius Professor of Astronomy at* Copenhagen.

This article contains a table of the latitudes of 35 different places, and also of their longitudes from the Royal Observatory at Copenhagen. The trigonometrical operations from which they are calculated, and the instruments and surveys on which these operations depend, were described by the author in a treatise published in the Danish language at Copenhagen in 1779, and translated into German by Major Aster at Dresden in 1787. Mr. B. has introduced the table with a new method of computing the longitude and latitude of such places as are laid down by trigonometrical operations. By the help of the annexed figure it may be easily understood; and it seems to be very well adapted to the purpose. The geometrical survey of Denmark was begun in 1762; and the angles of the triangles, on which it is founded, were observed with a circular instrument of a foot radius, the divisions of which instrument are double, in 90 and 96 degrees. The angles were observed with it to a less error than 8″, and the sum of all the angles in every triangle have very seldom had a difference of 15″ from 180°. Instruments of this kind have been used for 31 years by the Danish astronomers and geographers; and they now begin to be more generally employed. We learn from this paper that nine geographical maps have been published in Denmark, which are highly commended for geometrical exactness as well as the excellence of the engraving. The author closes with observing that, in the best maps of the Kattegat, the position of Anholt is very erroneous:

'The light-house of Anholt, (he says,) and the whole isle is from 7 to 9 minutes too much westerly; and the distance from the light-house to the Swedish coast, in a direction perpendicular to the meridian of the light-house, is, in all maps hitherto published, nearly four

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four Engliſh miles, or one-eighth part of the whole too great. Experience has taught the navigators, that they come too ſoon down upon Anholt; or that they, cruiſing between Anholt and Sweden, overrun their reckoning, which was aſcribed to the currents; although the true reaſon of it was the great error in the geographical and hydrographical poſition of Anholt in a narrow and dangerous paſſage.'

Inveſtigations, founded on the Theory of Motions, for determining the Times of Vibration of Watch Balances. By George Atwood, Eſq. F. R. S.

Inſtrumenes for meaſuring time by vibrating motion were invented about the beginning of the 16th century: but, though the pendulum was uſed before this period, and was known to be a very exact meaſure of time, it was not combined with clock-work till the year 1657, when Mr. Huygens applied it to this uſeful purpoſe. The honour of the invention has, indeed, been conteſted. Some have aſcribed it, as our author does, to Huygens, and others have urged the claims of Galileo. It is not improbable that in this, as well as in many other inſtances, the diſcovery of the one was independent of that of the other. It appears, however, from various accounts, that the balance was univerſally adopted in the conſtruction of the firſt clocks and watches:—but, as the balance was made to vibrate merely by the impulſes of the wheels, without any other controul or regulations, its vibrations muſt have been unſteady and irregular. To Dr. Hooke's ingenious invention of applying a ſpiral ſpring to the balance, in 1658, we are indebted for the remedy of theſe imperfections; as the action of this ſpring on the balance of a watch is ſimilar to that of gravity on the pendulum, by which it ſerves to correct the irregularities of impulſe and reſiſtance, that would otherwiſe diſturb the iſochroniſm of the vibrations. In the modern improvements of time-keepers, principally deviſed and executed by the artiſts of our own country, the irregular forces, both of impulſe and reſiſtance, are greatly diminiſhed by the accuracy, with reſpect both to form and dimenſion, with which the various parts of the machines are conſtructed; and they are farther corrected by the maintaining power derived from the main ſpring: 'for, whatever motion is loſt by the balance from reſiſtance of any kind, almoſt the ſame motion is communicated by the maintaining power, ſo as to continue the arc of vibration, as nearly as poſſible, of the ſame length.' In theſe important and uſeful machines, 'the real meaſure of time is the balance,' the other parts ſerving only to preſerve its motion, and to indicate the time meaſured by its vibrations. The regularity of a time-keeper muſt therefore chiefly depend on that of the time in which the balance vibrates. The object of the ingenious Mr. Atwood, in this paper, is to inveſtigate

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investigate the time of vibration by means of the theory of motion, from the several data or previous conditions on which it depends. What these data are he first enumerates; and he then investigates, by mathematical processes, which admit of no abridgement, the vibration of a balance impelled by a single spiral spring and that occasioned by two or more springs. The latter investigation is applied to the solution of some cases which occur in considering the construction of Mr. Mudge's time-keeper. In this machine, no force nor impulse whatever is communicated to the balance from the main spring; and yet the vibrations are continued of their due length, and the maintaining power, by which the motion of the balance is preserved, is always uniformly the same. The accomplishment of this object to its full extent, in the construction of watches, our author ascribes to the ingenuity of Mr. Mudge. It is also a farther advantage, pertaining to the construction of this excellent artist, that the balance is perfectly detached from the wheel-work of the machine; the only communication between the balance and the balance-wheel being that which subsists while the pallet is disengaged from the tooth; and this is an instant of time, which, in a practical sense, is almost evanescent.

For other observations on the construction of time-keepers in general, and on that of Mr. Mudge in particular, we must refer the reader to the paper itself.

[*To be concluded in the next Review.*]

ART. XIV. *A Picturesque Tour from Geneva to the Pennine Alps. Translated from the French.* Folio. pp. 16. 12 Plates. 5l. 5s. Boards. Bate, Cornhill.

WHEN a writer is translating an anonymous foreign work, it may suffice to mention the language in which it was originally written: but if the production bears in its title-page the name of its author, the translator acts at least unhandsomely if he conceals it: more especially when the original publication is of great price and merit. What inducement the English editor of the present work, and of the *Historical and Picturesque Description of the County of Nice**, (see M. Rev. New Series, vol. x. p. 308,) which it follows *en suite*, could have for practising this concealment, we are at a loss to conjecture; since the exhibition of the name of the author must rather have assisted than hindered its sale: yet the present exquisitely beautiful engravings, coloured from nature to imitate drawings, and the itinerary with which they are accompanied, have not one line in the form of advertisement, preface, or note, to satisfy the most

* When we reviewed that work, its prototype did not occur to us.

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obvious and necessary inquiries. All that we are told c picturesque tour is that it is '*translated from the French* the explanation of the plates, we find a reference to 'a going work,' which we understand to be the above-men Description of Nice: but there is nothing to convey this mation to those who never heard of, or may not recollec volume.

While we announce this splendid publication, and ack lege the amusement and instruction which we have d from it, we must not omit to do justice to the author, to accurate pencil we owe the exhibition of these most st and striking scenes, and whose pen has been employed sisting the inquisitive traveller to explore them. The p is the translation of a work printed at Geneva in the year under the following title; *Voyage Pittoresque aux Alpes Pe précédé de quelques observations sur les hauteurs de montagne ciers, & des différens villages, qui se trouvent sur cette Suivi de quelques notes pour servir d'explication aux dessei composent cet ouvrage. Dédié à Son Altesse Royale La P Sophie Matilde de Glocester. Par* Albanis Beaumont, *Inge pensionné de Sa Majesté le Roi de Sardaigne, & Profes Mathematiques et Fortification de Son Altesse Royale le Prince laume de Glocester.*

Whether the English Editor of this and the foregoing be in possession of the original copper plates, or whet has only a certain number of the French copies, which endeavoured to prepare for the English market by prefix each a translation of the original letter-press, it is not our province to inquire.

Waiving all farther regard to the history of the public we proceed to speak of it as it presents itself to our examir In some instances, the translator has either not understo subject, or has been negligent in performing his duty. were surprized to see *Mont-Blanc*,—to which, as makin proper name, the English ear is accustomed,—rendered thr out the work *the Mount*-Blanc:—Here the article is as cessary as before Ætna or Vesuvius. Parts of sentenc find occasionally omitted; and in one place one of the of a particular glacier, and by which alone it is pointed the explanation of the plates; so that no one could suppose the English work, that *le Glacier de Bois* and that called *Glace* was the same. Sometimes the version is bald, as wh translator renders *justement visitée* 'justly visited,' and *passant jette une pierre sur leur sepulture*, 'every passenger t a stone upon their *sepulture*,' instead of on their *grave*. the whole, however, the translation is faithful; and t

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counts of the mountains and glaciers, composing the region undertaken to be described, when assisted by the pictorial representations of the sublime beauties which it contains, must render this a most interesting and valuable publication. Drawings and engravings we cannot copy: but we can and will indulge our readers with the description of le Glacier de Bois or Mer de Glace, and le Montanverd, or Green Mountain:

'The second day at Chamouni is usually employed in a visit to the Valley of Ice, and to attain which it is necessary to ascend the Montanverd, or Green Mountain, so called from its verdure. I shall not undertake to describe the beauty of that enormous glacier called Le Glacier *de Bois* (in the French it is added, ou *Mer de Glace*) or the sensations I experienced at the sight of it. No better idea can be conveyed to the mind than by imagining a stormy sea suddenly surprized by a frost.—

'The mountains which surround the valley are, 1st, Mount Charmos on the right; 2d, Mount Mallet in the back ground; 3d, Periades; 4th, the Great Jorra, of an extraordinary height; 5th, l'Aiguille du Moine; 6th, that of Dru, which is opposite to the little hermitage, where people commonly stop to dine on the provisions they carry with them. This mountain (Montanverd) is very curious, being half covered with ice and snow, and, in intermediate spaces, with excellent pastures, where cattle feed.

'Although it be difficult to ascertain the length and breadth of the sea of ice, as objects appear nearer on high mountains than in valleys, where the air is more dense, yet it may fairly be conjectured to be three quarters of a league broad and five leagues long; that is to say the space which the eye comprehends from Montanverd; for the sea of ice may extend about twelve leagues.—

'A more curious, and at the same time a more dreadful scene than this cannot be conceived, at once presenting the image of the frozen sea and the verdure of the temperate zone. It is possible to descend from the Montanverd on the sea of ice and even to cross it, but the dangers are many on account of the large crevices which it is necessary to step over, that are more than an hundred feet deep; however, I did it myself. It is matter of much surprize, on coming to this place, to find the waves, which at some distance appear inconsiderable, to be more than eighty or an hundred feet in height.

'From Blair's Hospital there is a very steep and narrow path, through a forest of firs and larches, which takes about an hour to descend, in order to return to a place on a level with the Priory, where there is a little wooden bridge to cross over the Arveron (l'Arve); when another most astonishing object presents itself, an entire mountain of ice, formed by the fall of the glacier, seen from the Montanverd, which descends into the valley. High mountains of granite surround these glaciers, and form, by their irregular strata, superb cascades, mixing their waters with the Arveron, which issues from a most beautiful grotto above an hundred feet high, composed entirely of ice.—The wonderful effects of masses of ice contrasted with the impending woods and rich pastures that crown this grand and uncommon scene,

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scene, added to the frightful noise so frequently heard of enormous bodies of it breaking off from the mountain and dashing themselves to pieces in the Arveron, must create an admiration and surprize more readily felt than expressed.'

The plates are beautifully executed: but, when drawings undertake to represent bodies of vast and unusual magnitude, such as Mont-Blanc and Glaciers, they as much require the assistance of verbal description to impress our minds with a sense of their vastness, as the verbal description stands in need of the pencil of the artist to produce an accurate conception of outline and arrangement of parts.

If, on reviewing the author's accounts and views of the County of Nice, we longed to enjoy the delightful region and climate which he there describes, we are equally tempted by his present work to wish that, before our mortal journey be brought to an end, we could explore the wonders of the Pennine Alps, and participate in that awful and philosophic pleasure which must be excited amid such august and romantic scenery.

ART. XV. *Picturesque Views on the River Medway*, from the Nore to the Vicinity of its Source in Sussex: with Observations on the Public Buildings and other Works of Art in its Neighbourhood. By Samuel Ireland. Large 8vo. pp. 206, and 25 Plates. 1l. 11s. 6d. Boards. Egertons. 1793.

Les Voyages pittoresques of the French have given birth to many elegant and amusing publications in our own country; among which those of Mr. Ireland are certainly not unworthy of being classed. Of his *Picturesque Tour through Holland*, &c. and of his *Picturesque Views on the River Thames*, we have given some account in our New Series, vol. v. p. 93, and vol. xii. p. 51; and we have now to inform our readers that, in consequence of the marriage which poetry records (and who will so impeach his taste or his gallantry as to question the testimony?) to have taken place between the Lady Medway and the old River God Thames, Mr. Ireland is induced to offer this publication, not as a distinct undertaking, but as a continuation of his former work. Having exhibited the attractions of the husband, he hastens to do justice to the beauties of the bride: but, instead of beginning at the source, (as in his account of the Thames,) and following the Medway downward to its confluence with the former, he commences at the Nore, and traces it upward to its source. By these means, the two works may be made to include one aquatic tour; and the beauties of art and nature, on which the pencil has been employed, may be explored by those who are disposed

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to take such an excursion, in continuation. Of the female stream, Mr. I. speaks in very high terms. 'Though in extent and consequence the river Medway* is inferior to the Thames, yet it has its peculiar beauties, and, in some respects, in point of romantic scenery, justly claims a pre-eminence. Its *reaches* are short and sudden; and the beautiful meandering of its course affords that perpetual diversity of objects which cannot fail to attract and yield gratification to the admirers of rural scenery.' This remark is just; and many of the views which embellish the work, (though, on account of their size, they give but a small portion of the landscape,) confirm it. The views are not all taken immediately on the banks of the river, but Mr. I. never leaves it unless for an object worthy of his pencil.

The descriptive and historic accounts of the subjects of the several drawings evince that Mr. I. is desirous of instructing as well as of amusing; and the miscellaneous remarks and reflections, which suggest themselves in the progress of his tour, are pertinent, and enliven his narrative. It is not to be supposed that he is always correct, but it is clear that he endeavours to be so; and notwithstanding that, in such concise relations, many things are necessarily omitted, he will entertain and probably satisfy the general reader. If we were surprized at any omission, it would be at his not mentioning the law of gavel-kind, which is in a manner peculiar to Kent. He indeed does not quit his subject without doing justice to the high character sustained by the men of Kent; though he complains, in an instance or two, of his having experienced some incivility during this excursion.

After the observations which we made on our author's *Thames*, we shall now only farther characterize this volume as a publication of similar merit; supporting our commendation of Mr. I., as an intelligent and pleasing writer, by adding part of his account of *Penshurst*, celebrated as having been the residence of the accomplished Sir Philip Sydney, and the birth-place of that renowned patriot Algernon Sydney:

'Penshurst Place was, in the time of Edward I., in the possession of Sir Stephen de Penehurste, who was made Constable of Dover Castle, and Warden of the Cinque Ports, by Henry III.; after which it was conveyed to John de Pulteney; who, in the reign of Edward II., had licence to embattle his manson-house of Pen-

* 'It was called *Vaga* by the ancient Romans; from the Saxons it received the additional syllable of *Med*, signifying Mid or Middle, to denote its course through the centre of the kingdom of Kent; and hence its compound appellation Med-vaga, or Medwage, which is now modernized into Medway.'

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Penshurst; and in the reign of Edward III. he was so highly favoured as to receive from that Prince the honour of Knighthood.

'In the same reign he was four times elected to the high office of Lord Mayor of the city of London. From this family it came by marriage to Sir John Devereux; who, in the succeeding reign of Richard II., had also a licence to embattle and fortify this mansion.

'After passing through several hands it was at length forfeited to the crown, in the fourth year of Edward VI., by the attainder of Sir Ralph Vane. The estate was then given by that young Prince, in 1553, to Sir William Sydney, who enjoyed it but a few months: from him it devolved to his infant son Sir Henry, who, from his childhood, was bred at court, and was the playmate and bed-fellow of Prince Edward. The young monarch afterwards made him Gentleman of the Privy Chamber; and is said to have taken so much delight in his company, as to have rarely permitted his absence. The young prince expired in his arms at Greenwich soon after; at which period Sir Henry retired to Penshurst, there to indulge his grief; and by thus withdrawing himself escaped the fury of the times, and most probably the fatal consequences that attended his father-in-law, the Duke of Northumberland, in the succeeding reign of the bigotted Mary. This fact is adverted to in the inscription over the gate-way at the grand entrance.

'This ancient mansion has been formerly a place of considerable strength, as appears from its immense walls and high embattled towers. The principal entrance to the great quadrangle, which is of hewn stone, is nearly in its original Gothic state of design, and impresses the mind very forcibly with the gloomy and reserved pomp of our brave ancestors. The hall is spacious and lofty, and the fragments of ancient armour, here exhibited, strongly recall to memory

"The ancient errant Knights,
"Who won their ladies hearts in fights,
"And cut whole Giants into fritters,
"To put them into amorous twitters."

'We see here the Knights of Chivalry in ancient times making impression upon their ladies hearts in battle, and hacking and hewing their way into their affections: and if such strange things as these could avail in love, can we wonder that the modern champion of this sublime profession should endeavour to mix arms with eloquence; and, for the purpose of impressing his audience, should be found flourishing his dagger in aid of the flights of his oratory?

'The apartments of this famous mansion have been much modernized within a few years by the late owner, William Perry, Esq. who became possessed of this estate by marriage with the Honourable Elizabeth Sydney, niece to the late Earl of Leicester.'

Some wooden cuts, as in the former work, are introduced in the letter press; one of which represents that rude monument of antiquity called Kit's Coity-house.

To a zeal for the arts Mr. I. unites its natural accompaniment, the love of liberty; which circumstance, in our estimation, stamps an additional value on his elegant labours.

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ART. XVI. *An Inquiry into the Nature and Properties of Opium*; wherein its component Principles, Mode of Operation, and Use or Abuse in particular Diseases, are experimentally investigated; and the Opinions of former Authors on these Points impartially examined. By Samuel Crumpe, M. D. 8vo. pp. 304. 5s. Boards. Robinsons. 1793.

WE have here a treatise on the most important article in the materia medica, which we think in some respects worthy of commendation. It is in part a compilement; as any reader may satisfy himself by referring to the 2d vol. of Murray's *Apparatus Medicaminum*, Gottingen 1779. Other persons, as well as the present author, had obtained opium (*l. c. p.* 220) from the capsules of European poppies. The only original observation in chap. 1. *on the Natural History of Opium*, is, that the dark colour of this drug, as it commonly appears, is owing to the iron instruments used for the incision of the capsules; since, when they are wounded with glass, the opium proves of a clearer reddish brown than is usual.

Chap. 2. treats of 'the *Effects of Opium on living Systems*;' and it contains some distinct experiments, which seem to confirm the doctrines of the Brunonian school; or rather to corroborate what Boerhaave and Haller, still more distinctly, have observed concerning the stimulating power of opium. In these experiments, in the account of which a tabular view is given of the variation of the pulse every five minutes after taking opium, the vascular system appears to have its action increased; and the effect on the other functions is similar. Concerning those writers, (or rather that writer, for he quotes only Bard,) who have observed that the pulse is retarded and enfeebled by opium, Dr. Crumpe says that they did not examine it soon enough. Murray (p. 237,) makes precisely the same remark.

The third chapter treats of the analysis of opium. The principal result of the author's experiments on this subject is that the virtue of opium resides in the resin; this resin is of two kinds,—one volatile in the heat of boiling water; which degree of heat seems to destroy its activity. The author has rendered this chapter tedious by quoting at length the idle experiment of Baumè, who digested opium in water for three months, in order to separate the anodyne from the stimulant particles.

Chap. 4. is entitled *a concise View of the various Opinions respecting the Mode of Operation by Opium*. Dr. C. thinks that Galen was the first who exhibited opium. On consulting the historians of medicine in general, or of this drug in particular, we find it in use not long after Hippocrates; and it is not very probable that a systematic author, like Galen, should have introduced

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duced so powerful an article into medical practice. The opinions of authors are referred to three classes: The

'*First*, Containing the opinions of those who ascribe its effects to changes induced by it in the blood. The

'*Second*, Of those who deduce them from its action on the living principle as a sedative, or sedative and stimulant conjoined. And the

'*Third*, Comprehending the sentiments of such as attribute to it the properties of a stimulant alone.'

In the 5th chapter, the first of these opinions is discussed; and the author takes occasion to combat the opinion of Mr. Hunter concerning the vitality of the blood. He writes sensibly: but the controversy seems to us likely to continue undecided and unprofitable as heretofore, till the parties agree concerning the ideas to be comprehended under the term *life*. In this chapter, a fact occurs of which, though it should be capable of a mechanical explanation, it imports all experimenters on living animals to be apprized. Dr. Crumpe says, the larger the animal of any given species, the longer does the heart, separated from the body, continue to vibrate. In an experiment here recited, the heart of a large frog beat for 20 minutes, that of a small one only for 10.—Another well-devised experiment, related in this chapter, also deserves notice. In two of three equal frogs, the parts were so divided that the lower extremities adhered to the trunk by the principal nerves only; the blood-vessels were taken up and tied; watery solution of opium was then introduced under the skin of the extremities in one of these, and in the third *undissected* frog; both died in little more than an hour; the other dissected frog was left to itself, and survived seven hours.—This experiment answered on repetition, and serves to shew that the operation of opium is not on the fluids.

In the 6th chapter, the author easily exposes the futility of that opinion according to which opium acts as a *sedative*; and he takes unnecessary pains to disprove the existence of a nervous fluid. He argues with shrewdness against Dr. Cullen, who, after fluctuating long, finally adopted a very whimsical hypothesis concerning opium; of which he imputed the stimulant effects to exertions made by the *vis medicatrix naturæ*, in order to oppose the sedative or narcotic effects of opium. To shew how much the theory and practice of the late Edinburgh Professor are at variance on this head, the following instance is produced:

'The phænomena of regular gout, he supposes, arise from an atony taking place in certain constitutions, which the vis medicatrix naturæ is roused to remove, and which she effects by exciting an inflammatory affection in some of the extremities; but when the atony has taken place, if nature be so weak that the re-action does not succeed, the atony continues in the stomach and neighbouring parts, and pro-

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duces

duces the atonic gout, or, as it is commonly termed, gout in the ſtomach. In this very complaint, however, we find, from a paſſage in his Materia Medica, he has given opium to the amount of ten grains twice a day with ſucceſs; a practice ſurely indefenſible, if his theory of its action were founded in truth; for, if nature could not be rouſed into re-action by the cauſe already oppreſſing her, and producing the diſeaſe, with what propriety could a medicine be exhibited to aſſiſt her, whoſe exciting powers only ariſe from a ſimilar indirect mode of operation?'

The explanation of the effects of opium given in the ſubſequent pages is ſo purely Brunonian, that we may juſtly wonder at thoſe pretenſions to novelty of opinion which occur in the preface and introduction to this book. Toward the end of the chapter, are ſeveral well-contrived experiments, to ſhew the analogy between volatile alkali, alcohol, electricity, and opium, in their effects on the heart and blood-veſſels of frogs. This analogy is abundantly ſtriking.

The ſubject of chap. 7. is, *the pharmaceutical Treatment of Opium, and its Uſe or Abuſe in particular Diſeaſes.* Dr. Crumpe conſiders the method of purifying opium in the New London Pharmacopœia as highly objectionable, becauſe the heat neceſſary to drive off the great quantity of ſpirit will diſſipate the moſt active parts, and even render the ſtrength of the extract variable. If opium muſt be purified, (which Dr. Crumpe believes to be needleſs,) he thinks it ſhould be diſſolved in an equal weight of proof ſpirit, ſtrained, and then dried by a water-bath.

From what has been ſaid, the intelligent medical reader will eaſily divine the directions laid down in the ſubſequent part of this chapter, reſpecting the uſe of opium in diſeaſes. Except in ſome caſes of gout, in which the author avows his uncertainty, he coincides very nearly in opinion with Dr. Brown in the principal particulars.

It is ſcarcely neceſſary to add that the preſent publication ſeems to us to afford one of thoſe very common inſtances, in which a young writer imprudently enlarges his book beyond his ſtock of materials. We agree with one of Dr. C.'s friends, whoſe opinion is quoted in the preface, that his reaſonings are acute and his experiments well-contrived. Could he have been perſuaded to compreſs his obſervations into the compaſs of 50 or 60 pages, it would have been better for himſelf and his readers.. *Not to enlarge on a topic when there is nothing new to ſay*, appears to be a rule equally obvious and proper:—but it is very rarely obſerved when a phyſician, freſh from the ſchools, reſolves to become a member of the republic of letters: we imagine that we cannot better conſult the intereſt of that republic, than by enforcing that rule whenever we find it materially violated.

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ART. XVII. *The Lounger's Common-Place Book*, or Alphabetical Arrangement of Miſcellaneous Anecdotes; a Biographical, Political, Literary, and Satirical Compilation, in Proſe and Verſe. Vol. III. 8vo. pp. 134. 5s. 6d. Half-bound. Kerby. 1794.

THIS perſevering author muſt have found more comfort in his own reflections, than he could poſſibly extract from ſuch meagre praiſe as we have hitherto been able to beſtow on the former parts of his compilation, or he would not again ſo ſoon have preſented himſelf before our literary tribunal. The humility and reſignation, however, with which he has received our uncourteous opinions, manifeſt ſuch modeſty and temper as we ſeldom find in authors whoſe claims and expectations of panegyric are diſappointed. Indeed his forbearance and pacific diſpoſition are ſo far from failing him on theſe trying occaſions, that he has put our integrity to the teſt by the moſt flattering encomiums on our labours in the court of criticiſm, for nearly half a century.

Whether this condeſcenſion has partly and inſenſibly ſmoothed our rugged brow, and influenced us in his favour, we know not: but the firſt article of his new volume did appear of a more fair and diſcriminative caſt than moſt of his former articles. We knew Dr. *Armſtrong*, the ſubject of it, well; and we think that we can vouch for its accuracy, and for the candour with which it is compoſed. Thoſe who were only acquainted with Armſtrong's taciturnity, and his great wig, formed an erroneous opinion of his intellectual powers. Dr. Johnſon, who too frequently in converſation indulged himſelf in national and perſonal prejudices, uſed to pronounce him "a dull dog:"—but thoſe who had enjoyed his company in ſocial and convivial hours allowed him to have poſſeſſed an uncommon ſhare of original wit, fancy, and pleaſantry. His *Art of preſerving Health* is one of the moſt agreeable and inſtructive poems in our language; and, though written in blank verſe, it cannot juſtly be called an imitation of Milton. Among his ſmaller lyric productions, *the Tears of Scotland*, written on the ſuppreſſion of the rebellion of 1745, which the collectors of Caledonian ſongs have conſtantly aſcribed to Smollet, is a ballad written with more force, energy, and pathos, than any one which has been produced in favour of the Stuart cauſe, that has come to our knowlege. Oſwald, who ſet this ſong to muſic, and publiſhed it, aſſured a friend of ours, ſtill living, that he had it from Armſtrong in his own hand-writing. As the facts and reflections in the account of this phyſician ſeem accurate and judicious, we ſhall preſent it entire to our readers as a ſpecimen of the volume before us:

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'ARMSTRONG, JOHN, a physician and a man of genius, who, by his poem on the Art of preserving Health, has deservedly attained the reputation of a respectable didactic poet. In the practice of physic, he never was eminent; and as a prose writer on general medical subjects, our author, in many respects an amiable character, grosly failed. On one occasion he asserts, that the circulation of the blood was a discovery attended with no real use; and after declaiming on the absurdity of theory, which he observes, in general, is flimsy and puerile, and what no man of sense would trouble himself with, he so far forgets himself, as to call corns, sprouts of the rheumatism; and on the subject of secretion, concludes with saying, "I am of opinion, that every gland has *an occult kind of magic power*, inexplicable to the human faculties, of transforming blood."

'But such errors were not sufficient to have retarded the progress of a physician, whose defects in science, and whose chimœras in theory, are sometimes amply compensated by that more valuable attainment, a superior knowledge of the world, a commodity in which the subject of this article did not abound; besides, where is the medical, or indeed any other man, who has not, on some occasion, tripped. The good, the exemplary Fothergill, in the transaction with Samuel Leeds, departed from his usual equity and liberality.—Heberden once lost himself on the subject of damp linen; and St. André, a man of strong sense, but I fear not of a good heart, was deluded or infatuated by absurdity, and gave credit to the artful tale of a female, who professed herself the parent of rabbets.

'But Armstrong's fault was considered as of a more heinous cast; he deviated in one of his publications into the labyrinths of obscenity, and the turpitude of luscious description, a crime, which, however flagitious the principles and conduct of his patients, in a physician is never to be forgiven; particularly by the fair sex, whose influence in deciding the fate of the various candidates in law, physic, and divinity, from some *late striking instances*, seems almost omnipotent. The whisper speedily circulated; as a practitioner, he was gradually deserted; and, many years since, I heard a lady, who, *in her day*, had been a leading, if not an immaculate character, declare, that herself, as well as many of her acquaintance, valued and esteemed Dr. Armstrong, and had occasionally consulted him; but after the publication of the unlucky poem, it was generally understood, by those who valued the world's good opinion, that to be intimate with the Doctor, or even to employ him, was a violation of decorum, and would have been dangerous to any lady who wished to be well received in the best company. Such was the sentence against a man of various acquirement, inoffensive life, and (notwithstanding his yielding in one instance, to the luxuriant riot of fancy) of unsullied manners; such was the severe sentence in a court, which admits of no appeal, probably too, at a moment, when some versatile profligate antagonist, defiled by secret sin, but possessing the prudent art of uniting abandoned iniquity with exterior decency, was reaping the harvest of wealth and reputation.

'Yet this unfortunate production, with all its faults, was not without the merit of glowing imagery, apposite classic allusion, and impressive moral precept. Who can read the following lines, which

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which I quote from memory, without lamenting that they were debaſed by others, which no regarder of his profeſſional intereſt ought to have written, and which no reader of a correct taſte can wiſh me to recite.

' ——————— To ſhun
The ſnakes, which under flow'ry pleaſure lurk
I ſing, wilt thou, fair Cytherea, deign
To ſmile, gracious on my attempt; tho' thou
None of the Muſes nine, yet oft on thee
The graces wait, oft gambol in thy train
Tho' virgins, come nor leave thy boy behind,
Blind, but unerring archer.

" The boy," continues Dr. Armſtrong, a few lines after,

' ——— The boy may triumph, when
Night-working fancy ſteals him to the arms
Of nymph oft wiſh'd awake, nor envy kings,
While dreams like this await thy ſlumbers.

' But the poet ſeriouſly adviſes his pupil to be cautious and ſelect in forming a female attachment.—He proceeds to deſcribe the kind of woman, worthy the attentions of a man of ſenſe; and ſays:

" Grudge not, with ſuch a mate, to paſs,
" The ſummer's day, the winter's night,
" Preſs her, with dying fondneſs, in thy arms."

' He, however, ſtrongly inculcates conſtancy and ſincerity in ſuch an intercourſe; and, after much pathetic diſſuaſion againſt the baſeneſs of ſeduction, and the ſhabby infamy of deſerting and expoſing the fond believing mother, and her ill-fated offspring, that mother, " who ventured all for thee, for her, thou nothing," he proceeds to deſcribe, with energy and truth, the complicated evils and diſeaſes, the ruin of ſoul, body, and eſtate, entailed on indiſcriminate debauchery. He afterwards paints, with a conſiderable portion of mock heroic humour, the bully attending a houſe of infamy:

" —— Him thirſting after gold, nor words,
" Nor more perſuaſive wine can ſatisfy,
" Thy purſe muſt pay the violation of the public bed."

' It has been ſaid of Dr. Armſtrong, and I believe by himſelf, that his ſucceſs, as a phyſician, " was impeded by exceſſive ſenſibility, and what he called a tickliſh ſtate of ſpirits, occaſioned or increaſed by the teazing and uncomfortable circumſtances of the profeſſion." This irritability produced, in ſome of his publications, the peeviſhneſs of paſſionate expreſſion. and in one inſtance, outrageous invective. He who affects to quarrel with, or deſpiſe the world, has been aptly compared to a wayward, ſpoiled child, who to revenge himſelf on his mother, for ſome petty contradiction, " reſolved to ſtay all night on the bridge." To continue the ſimile, the deſpiſer of mankind will, in general, find his anger or reſentment repaid with ample intereſt; he may ſtay for fifty nights on the comfortleſs bridge of ſeceſſion, frozen with cold, or drenched with rain, and the world, ſo far from feeling for his ſituation, or meeting him half way with offers of pity

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pity and condolance, will ridicule the impotence of that ineffectual revenge, which recoils only to its own injury, and add, by bitter insult, new barbs to the arrows of affliction.

'In fact, the "ticklish state of poor Armstrong's spirits," was an *effect*, rather than a cause of his failure. It was the mortification of a wounded spirit, conscious of its powers, but well convinced of the mistakes and obliquities which produced disappointment; while, at the same time, the neglect of mankind was aggravated by the unaccountable success of many a superficial unqualified cotemporary, gliding down the stream of fame and affluence.

'The unfortunate, and of course, the pensive man, in his journey through life, industriously hunts for, and fixes on, as objects of discussion or contemplation, his own ill treatment, the happy fortune of his rivals, and a thousand little harassing circumstances, which a fortunate traveller, on the same road, either sees not, or does not feel, resolved that the unavoidable rubs of envy and opposition, shall not interrupt the congratulations of self applause, or darken the bewitching prospects of enjoyment and independence, which through a variety of avenues, present themselves to his view.'

Dr. *Addington* seems to have been harshly treated. We cannot help supposing that our author has overcharged the defects of his character, and has been unfair in appreciating his professional abilities. His politics may not have pleased the present compiler: but, whether enlisted on the side of democracy or aristocracy, his medical abilities could be neither sublimed nor degraded by his party principles.

We have no objection to the two subsequent articles, *Aristocracy* and *Aspasia:* but the next, of which Captain *Baillie* is the subject, we must pronounce to be erroneous, in the insinuations that the Master-general of the Ordnance has neglected 'to alleviate his embarrassments,' and to reward his virtue. Indeed the noble Duke has not done it from his own income; on which, as an individual, the Captain had no fairer claim than any other inhabitant of Great Britain. He assisted the Duke of Richmond, during his democratic paroxysm, in disgracing government, and in endeavouring to serve the public; and now that his Grace is in possession of that participation of power which he so strenuously wished to wrest from the former ministry, he has appointed the political martyr, Capt. Baillie, to the place of *Clerk of the Deliveries* to the Board of Ordnance, of which the salary is 500*l.* a year, as the red book can testify; this is 100 *l.* a year more than the nominal salary of the place which the Captain lost as Deputy Governor of Greenwich Hospital. As we can hardly suppose that Capt. B. arraigned Lord Sandwich and the abuses of his regency at the hospital, merely to gratify the spleen of the Duke of R., but to serve the

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the public, it ſeems juſt that the public ſhould contribute toward indemnifying him for his loſſes *.

With reſpect to *Captain Bligh*, injurious inſinuations, we think, have been too careleſsy received, and too haſtily inſerted. If the friends of the mutineers on board his ſhip had been in poſſeſſion of any authentic information that would have invalidated the charges againſt them, it ſhould have been promulgated at the time of the trial: but indeed no evidence, however detrimental to the character of Captain Bligh, could acquit his crew of mutiny and robbery, in depoſing their commander and ſeizing his majeſty's ſhip:—not for the purpoſe of purſuing the important buſineſs on which ſhe was ſent out, nor of bringing her home, but of ſteering in her through the South Seas as pirates.

We have no reverence for the name of *George Bubb Doddington*, of courtly memory, and ſhall therefore leave him to the mercy of our author. The article concerning Sir *William Chambers* is not only enlivened by copious quotations from the *Heroic Epiſtle*, but by ſome additional ſarcaſms. The tale of *Mungo Campbell* is well told. We ſhall not here diſcuſs the merits of the cauſe: but we lament the loſs of an amiable and good-natured nobleman, and of an intrepid and high-ſpirited commoner, for ſuch a trivial cauſe of contention as a hare or a partridge! If the game-act, rigidly enforced, be oppreſſive, the evil was not diminiſhed by murder and ſuicide.

The articles, *Margaret Lamburne*, and *William Lauder*, will be new to ſome readers, and amuſing to many: but may we not aſk the author where he learned that 'Mr. John Douglas, *ſince an Iriſh Biſhop*,' was the defender of Milton againſt the forgeries of Lauder? We always underſtood that it had been Dr. John Douglas, lately Biſhop of Carliſle, and now Biſhop of Saliſbury, who detected the attempt to aſſaſſinate our great epic bard's reputation.

The extreme bitterneſs with which the author ſpeaks not only of the humbled papiſts, but of Archbiſhop Laud, Charles the Firſt, the antient government of France, the Empreſs of Ruſſia, and of our allies the Emperor and King of Pruſſia, could not be exceeded in the Jacobin Club or National Convention:—but it will perhaps be aſked, by old-faſhioned politicians, what have we now to fear from the Catholic religion, Laud's eccleſiaſtical ceremonies, Charles the Firſt's attachment to prerogative, or the antient *Regime of France?* and what are the dangers which we have to apprehend from the aggrandizement of the Auſtrians, or Pruſ-

* For our account of Capt. Baillie's *Appeal*, &c. and the hardſhip of his caſe, ſee M. Rev. vol. lxii. p. 230.

ſians,

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sians, or even the Russians, compared with the vicinity, power, and ambition of the French? Does any other nation dare to threaten our destruction? These questions, perhaps, may border on inconsistency, and on a deviation from our constant principles in favour of liberty: but, as critics, we are to be fair and equitable; and, as politicians, to repress excess.

There is a constant and indiscriminate outcry against *places* and *pensions* by those who *want* them: but those who *have* them will ask, "can Government be carried on without certain places being occupied?" There is business to be done in the administration of every government; and are the drudges of state to be the only slaves in this country, who, like those in Asia and Africa, are to toil for nothing?"—The pensions of our old government have been greatly diminished during the present reign, and the power of granting them has been reduced to very narrow limits:—but the author asserts, (p. 104.) that 'the sordid interests of a cabal, only intent on places and pensions, is still the purpose, as it was, unquestionably, the original foundation of *all* government.'—What! that of America?—Is not this a confession that no government, however framed or *reformed*, will satisfy this writer? What, then, is to supply its place, but anarchy, plunder, and savage barbarity?

We cannot take our leave of this lively and *piquant* work without confessing that its plan can hardly be defended on principles of urbanity and candour. It is made the vehicle of severity and uncharitableness;—abounding in censure and reproach of the living and the dead, indiscriminately.

ART. XVIII. *Sermons on practical Subjects*; by the Rev. Philip Holland. 8vo. 2 Vols. pp. 827 in all. 12s. Boards. Johnson.

THE Editors of these posthumous sermons, (the Rev. John Holland, and the Rev. W. Turner, jun.) have prefixed short biographical memoirs of the author; the sum of which is as follows:

The Rev. Philip Holland was descended, in the maternal line, from the celebrated non-conformists Philip and Matthew Henry. His father, Thomas Holland, a dissenting minister at Wem, in Shropshire, educated three sons for the Christian ministry at the dissenting academies in Northamptonshire. Philip, the eldest of these, was a pupil of Dr. Doddridge, and resided successively at Wolverhampton, at Wem, and at Bolton in Lancashire. At Bolton, he remained during thirty-three years, and acquired a high degree of reputation in his professional capacity, and as a teacher of youth. Early in life he forsook the Calvinistic system of his ancestors, and, for many years before his death, adopted the tenets of the Unitarians.

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In morals, he was attached to the benevolent ſyſtem of Hutcheſon *, the celebrated profeſſor of ethics in the Univerſity of Glaſgow.

In forming his opinions, Mr. Holland examined with diligence, and decided with deliberation. He laid little ſtreſs on principles which ſeemed to him doubtful, or of inferior conſequence. From the general ſtrain of his ſermons, he might have been called the Chriſtian moraliſt: but, where he thought proper to inſiſt on controverted topics, he uſually endeavoured to keep out of ſight his own opinion and authority, and laid down the evidence on each ſide, with that impartiality and candour which might enable his hearers to form a fair judgment for themſelves. He was a firm and ſteady friend to civil and religious liberty, and, on ſeveral public occaſions, ſtrenuouſly exerted himſelf in its ſupport. As a preceptor he had great merit. On the firſt principles of language and numbers, his ideas were remarkably clear and diſtinct. Short grammars and long exerciſe books, a few rules, and many examples, were in his opinion the beſt means of attaining the knowlege of any language. He admired and he purſued the method of double tranſlation. In catechetical exerciſes for the purpoſe of religious inſtruction, he made uſe of ſhort diſcourſes, or eſſays, with queſtions placed at the end of each, to exerciſe the underſtanding as well as the memory in diſcovering and repeating the proper anſwers. A catechiſm was, in his mind, a grammar of religion; and the works of nature and the word of God were the exerciſe books of examples. Of his public ſpirit he gave many proofs, particularly in his active exertions reſpecting a fund eſtabliſhed for the benefit of the widows and children of diſſenting miniſters, and in behalf of the Warrington Academy, from its commencement to its diſſolution.—The editors have not enabled us to add the dates of Mr. Holland's birth and death.

The character of theſe ſermons may be in ſome meaſure inferred from the preceding particulars reſpecting the author. The ſubjects are, for the moſt part, practical; ſuch as, the benefit of religious worſhip; the properties of heavenly wiſdom; reproof; ſelf knowlege; friendſhip; on the duty of Chriſtians as lights for the world, &c. Thoſe of a more theoretical caſt are, on the goodneſs of God; the nature of the Chriſtian inſtitution; the converſion and character of St. Paul; the reſurrection of Chriſt; the teſtimony of the Spirit; the teſtimony of the Apoſtles. Theſe ſubjects are not treated in a looſe and declamatory manner, but with great logical preciſion. The

* He was not, as has been elſewhere erroneouſly ſtated, a *Hutchinſonian*, or follower of Hutchinſon, the myſtic.

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author has ſtudiouſly avoided all rhetorical ornament, and has even carried his fondneſs for ſimplicity ſo far as to enervate his ſtyle: but he ſeldom fails to expreſs himſelf with the ſtricteſt accuracy. His moral ideas and arguments are ſometimes trite, but they are always adapted to practical uſe; and the diſcourſes on theſe topics bear ſtrong marks of a ſolid judgment, and of a competent acquaintance with human life and manners. On controverſial ſubjects, which are ſparingly introduced, he declares his ſentiments with great caution and diffidence.

We add, as a ſpecimen of Mr. Holland's ſtyle, his explanation of the moral quality of gentleneſs:

'Gentleneſs is the expreſſion of humility and meekneſs in our converſe with mankind. This virtue is viſible in the diſcourſe of thoſe who poſſeſs it. It preſerves them from all harſh and ſevere expreſſions, and from every degree of cenſorioufneſs aud uncharitableneſs. A man of gentle ſpirit will always ſpeak to his neighbour, and of him, with the utmoſt candour. He will never mention the faults of any one but when it is neceſſary. Even then, whether the perſon in fault be preſent or abſent, he will treat him with ſuch tenderneſs, as to give no real cauſe of offence. He is always deſirous to pleaſe, when he can do it conſiſtently with integrity, and with the general good of mankind. He is always willing to be pleaſed, and to put the beſt conſtruction upon the endeavours which are uſed for this purpoſe. Hence, thoſe who wiſh to ſerve him, however unſucceſsful their endeavours may be, or however unhappily they be expreſſed, in his opinion, confer an obligation upon him. Thoſe, alſo, who deſire and deſign to hurt or diſoblige him, will find that even his anger, or reſentment, is tempered with gentleneſs, and that he will proceed to no greater extremities than reaſon and benevolence will juſtify. In ſome, this gentleneſs appears to be a kind of natural gift, ſo as to render them almoſt incapable of any behaviour, or any language inconſiſtent with it. In others, it is acquired by reflection and exerciſe. The former is generally more graceful and amiable, the latter is, at leaſt, equally meritorious; the former will find a ſurer way to the hearts of men, the latter will bring the underſtanding and judgment over to its ſide, and cauſe them to applaud the victory which a man has gained over himſelf. The ſincere expreſſions of it, whether from nature or habit, deſerve approbation and love; but the counterfeit is not of the leaſt value. There is no condition in life, in which this amiable diſpoſition may not be exerciſed. Where is the man who has it not in his power to hurt any of his fellow-men? He may, therefore, expreſs the gentleneſs of his heart, by ſteadily and uniformly abſtaining from that conduct which will have this effect. But he may diſcover the goodneſs of his heart towards thoſe, alſo, whom he is not capable of hurting, by his care not to diſpleaſe or grieve them, unneceſſarily, and by his conſtant attention to that line of behaviour by which he may pleaſe and gratify them. In this way, may a child, a ſervant or a ſubject, ſhow himſelf gentle towards a father, a maſter, or a governor; and, in like manner, any other inferior towards his ſuperior.

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'But the higher situations of life afford the most ample field for the cultivation and exercise of this branch of benevolence. It is one of the offices of charity which appears with the greatest beauty in those who have it most in their power to act contrary to it. The father of a family, whose heart is possessed with this virtue, will exercise his authority steadily, but with tenderness. He will not fail to notice the faults of his children, and will take every method, which his prudence can suggest, to prevent the repetition of them, but he will very carefully observe the apostolic injunction, not to provoke his children to wrath, or to discover any bitterness to them. If he ever treat them with any severity, as soon as they shall appear to be humbled by it, he will encourage them by his returning kindness, and convince them that he does a violence to his own heart, when he uses any other language, or adopts any other behaviour to them than what is most kind and affectionate. The gentleness of a master to his servants will, in like manner, direct to that behaviour which will make a state of subjection the easiest to them, and the remembrance of their dependance the least irksome to their minds. To make them a just return for their services, according to mutual agreement, and to add a proper acknowledgment for any extraordinary labour, is no more than common equity. Nor will a gentle nature fail to pay a certain attention which, particularly in sickness, domestics have a right to require. Their faults should be blamed in a manner fitted to encourage their return to their duty, and to make their subjection fit as easy upon their minds as is consistent with the nature and design of the relation between masters and servants. The effect of gentleness in higher governors is easily conceived, and, after what has been observed, needs not to be described. Its influence on the intercourse between equals and friends, and the pleasing direction which it will give to all their endeavours to serve and please one another, are sufficiently obvious.'

To those readers who have a taste for moral truth, in a plain and simple dress, we recommend these discourses as adapted to afford them no small degree of pleasure and improvement.

ART. XIX. *A Narrative of Facts relating to a Prosecution for High Treason*; including the Address to the Jury, which the Court refused to hear: with Letters to the Attorney General, Lord Chief Justice Eyre, Mr. Serjeant Adair, the Honourable Thomas Erskine, and Vicary Gibbs, Esq. and the Defence the Author had prepared, if he had been brought to Trial. By Thomas Holcroft. 8vo. 3s. 6d. Symonds. 1795.

WE learn from history that, at various periods, the people of this country have been alarmed by reports of plots and conspiracies, which in the end were found to be completely imaginary; that the alarms were generally propagated by factious individuals, to answer some immediate political purpose; and that the well-meaning many were made the dupes of the designing few. The secrets of those periods being laid open to

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us by hiſtorians, we are not at a loſs to account for the events recorded by them. We ſee one unprincipled party endeavouring to ſupplant another as unprincipled perhaps as itſelf, and employing, without ſcruple or remorſe, every means, however wicked and infamous, that were likely to conduce to ſuch an end.—The caſe of the late proſecutions for treaſon is of a very different complexion indeed, and will probably puzzle our lateſt poſterity. The exiſtence of a conſpiracy in our days to overturn the Conſtitution has been aſſerted, not merely by this or that faction, not by this or that deſcription of men, but by the united voice of the King, Lords, and Commons of the land; who made it a ground for paſſing a new act, empowering the crown to impriſon ſuſpected perſons, without being obliged to bring them to trial within the time limited by law, or allowing them the other benefits of the *habeas corpus* act. The declaration thus ſolemnly made by the legiſlature was confirmed by a grand jury of the county of Middleſex, who found a bill againſt twelve individuals charged with the guilt of imagining the death of the king, and conſpiring to effect a forcible diſſolution of the preſent form of government. Reaſoning, *à priori*, no man could with propriety ſuppoſe that a conſpiracy, atteſted by ſuch authorities, could be imaginary; every man muſt, on the contrary, be diſpoſed to preſume that however innocent the particular individuals accuſed might eventually appear, the exiſtence of the conſpiracy itſelf muſt be eſtabliſhed beyond a doubt. How great, then, muſt be his ſurpriſe on finding that three ſucceſſive petit juries were not able to diſcover a trace or ſhadow of a plot ſo authoritatively aſſerted by the legiſlature to exiſt, and ſo ſtrongly countenanced by the conduct of a grand jury? The facts contained in the report made by the Committee of the Houſe of Commons, and which were urged as the groundwork of the act of parliament that we have already mentioned, were almoſt all either proved or admitted on the trials: but the juries, ſo far from inferring from them the exiſtence of a treaſonable conſpiracy, fully diſcharged the accuſation, and acquitted the priſoners. It is evident that the Attorney-general himſelf was convinced that the verdicts went not merely to the acquittal of the accuſed, but ſtruck at the very foundation of the charge itſelf; for he allowed four of the perſons indicted to be diſcharged without trial, declining to bring againſt them that evidence which he had found to be inſufficient to convict the three who were ſuppoſed to have been moſt guilty. In a word, with reſpect to them, the charge was completely abandoned; and their innocence was acknowleged by him whoſe duty it was to procure a verdict againſt them, had it been in his power ſo to do by legal means. This recognition of their innocence goes

goes far beyond themſelves: it goes, in our opinion, to the *cauſe* for which they were proſecuted. The Attorney-general was unqueſtionably able to prove that they were members of ſocieties eſtabliſhed for the purpoſe of effecting a reform in parliament; he could prove them to have concurred in various reſolutions tending to that object,—reſolutions which *he* conſidered as ſo many overt-acts of an intention in them to ſubvert the conſtitution; he could prove that they had on various occaſions pointed out and ſpecified defects and abuſes in the exiſting ſtate of the repreſentation of the people in the Houſe of Commons, that they had aſcertained the exiſtence of an undue interference on the part of the peers in the elections of members of the lower houſe, and had contended for the neceſſity of an immediate and radical reform: all this he could prove; and he might ſay that it manifeſted a deſign to deſtroy the conſtitution: why then did he not proceed? Is it unfair to ſurmiſe that it was becauſe he feared that what he deemed a deſign to overthrow the conſtitution would be conſidered by a jury as a deſign only to improve it, and conſequently as praiſe-worthy, not traiterous, in thoſe who were concerned in it? In this point of view, we are of opinion that the late proſecutions may be thought of the higheſt importance, with reſpect to the events to which they may be the occaſion of giving birth.

From the uniform tenor of Mr. Holcroft's writings, we think it may be fairly inferred that, though no man can be more ardent in the purſuit of what he conceives to be for the good of mankind, yet his principles would not allow him to employ force even for the attainment of ſuch an object; and conſequently we feel ourſelves ſtrongly diſpoſed to condemn the judgment of thoſe, who could deem a perſon of this deſcription a proper ſubject for a proſecution for the alledged crime of conſpiring to murder the king, and forcibly to diſſolve the preſent conſtitution of this country. Thoſe who differ moſt from this gentleman, in political and ſpeculative opinions, readily admit that his motives are humane; and that even ſuch of his ſyſtems as appear to them moſt Utopian are founded on notions of univerſal benevolence and philanthropy. His aim is to meliorate the condition of mankind, and to extend the ſphere of their happineſs; which leads him to attack ſuch inſtitutions as he conceives to ſtand in the way of this great end:—but his only weapons are *arguments*; all others he diſclaims; he addreſſes himſelf directly to the underſtanding, and labours not to inflame, but to convince. The heart of ſuch a man, we were perſuaded, could not harbour deſigns of murder and civil war; and therefore, when we found that he was involved in a proſecution for high treaſon, we were induced to think that the

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Attorney-general had but weak grounds to support the general charge of a conspiracy.

Having paid this tribute, which we deem justly due to the intentions of our author, we will now make some observations on his talents. His former productions have already established his reputation in the literary world, and this pamphlet is written with peculiar force and perspicuity of language. The ingenuity and subtlety of his mind have led him to strike out a system, which many sensible persons will not hesitate to call eccentric; and such it certainly is: but its eccentricity is not wild and confused; it is governed by laws of its own, and, like a comet, though darting through paths unfrequented by others, is consistent, uniform, and regular in its whole course. The address which he intended to make to the jury, had he been put on his defence, abounds with passages that will bear us out in this opinion;—an address which, while it displays uncommon ingenuity, we would not select as a proof of sound judgment; for it is unquestionably by much too metaphysical to be clearly comprehended by such men as usually serve on petit juries, in whom we look for little more than plain sense and integrity, and of whom we would not deem it any disparagement to say that they were not great proficients in metaphysics, nor deeply versed in the subtleties of logic and the refinements of ethics. The doctrines which he lays down appear calculated not more to establish his own innocence, than to prove the system, on which the jurisdiction of the court and jury was founded, to be not merely absurd but absolutely repugnant to justice. 'If this reasoning be just, (says he, page 8 of the *Defence*,) it follows that to attempt to prevent crimes by coercion, is an error of the understanding, or, in other words, is itself also a crime.' Now the very business in which the jurors were engaged, when they were impanelled to try him, was to exercise coercion, if they could be authorized by evidence to find him guilty; and, consequently, according to his principle, they were themselves committing a crime by the very act of sitting in judgment on him. With deference be it said that, though the manliness of his mind would not stoop to the task of *conciliating* his judges, nor to ask for any thing at their hands but strict justice, still we think that prudence, (a virtue which even the most innocent and the most magnanimous are allowed, by the general sense of mankind, to practise without the least disparagement,) might make him refrain from using *irritating* language; and surely it must be irritating to tell men that, for attempting to try him or any man, they are becoming criminals themselves. He says again (page 9,) 'had punishment been an effectual means for preventing crime, as soon as punishment had been

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been begun, crime must have been on the decrease. This effect, however, is not produced; for men continue, from the introduction of punishment to the present hour, to be imprisoned, pilloried, whipped, and hanged.' This we conceive to be downright begging the question; for the argument assumes that there is no efficacy in punishment, because crimes are still committed, but it by no means attempts to prove that proposition. We leave it to philosophers to decide whether perfect innocence be compatible with the state of man in this world; or, in other words, whether human nature be capable of such improvement, no matter by what means, as that man should be able to live in society without violating any rule of right. We fear that they will decide in the negative, and will declare that there must be laws to restrain the human passions; consequently, that there must be coercion and punishment in the world. The fair way, then, in our opinion, of determining the question of the efficacy or inefficacy of punishment, will be by shewing, not whether punishment has extinguished crime, but whether it has narrowed the sphere of its operations; not whether there are not still to be found criminals, but whether there would not have been more; whether punishment has not lessened the number, not merely by cutting off from society such as had been convicted of a breach of law, but by deterring others from following their example. We are ready to allow that punishment is the worst way of reclaiming men; generous minds would not like to see *fear* appointed prime minister to *good:* but every mind is not generous: a thirst for knowlege, a love of honour and rectitude, a sense of glory, will be to some sufficient incitements to act well: but there are others, we believe, on whom these noble motives would have no influence, and who would do nothing right, nor refrain from any thing wrong, except through fear of punishment.

Having laboured to shew that punishment cannot extirpate crime, Mr. Holcroft says that it is only by 'the communication of knowlege' that so desirable an object can be accomplished. It will certainly be allowed that, in theory at least, ignorance is the parent of vice, and the fertile source of crimes; and that the more men are enlightened, the more they will be likely to discharge their duties in society: but let us look to history, and see whether theory and practice have agreed. We generally find that the nearer a nation was to a state of nature, the more it was remarkable for purity of manners: that with knowlege came on refinements and luxury, and with them dissipation, corruption, and profligacy, which knowlege enabled men to *systematize*, if we may use such a term. We believe that the annals of the world prove, beyond contradiction, that the most enlightened periods have been distinguished by the greatest and

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moſt numerous departures from the rules of right; and this it is that has made it a queſtion among ſome able philoſophers, whether knowlege, or at leaſt learning, had been a bleſſing or a curſe to mankind. We, for our own part, are decidedly of opinion that it is a bleſſing: but it does not follow that we muſt agree with our author that communication of knowlege will extirpate crime; for ſome of the greateſt criminals that the world has ever known were at the ſame time poſſeſſed of an uncommon ſhare of knowlege. The meaſure which he rejects, and the meaſure which he recommends, might, *united*, do what neither of them *ſeparately* could effect. We agree with him that to inſtruct is to increaſe the happineſs of mankind: but we cannot make ſuch a ſacrifice of our underſtanding as to admit with him that 'to puniſh is to increaſe the miſery of ſociety.' Who is the man, in the preſent ſtate of things, ſo ignorant or uninformed as not to know that deliberately to kill another, for the purpoſe of ſeizing his property, is a heinous crime? Yet the commiſſion of murder but too frequently occurs. Would it increaſe the miſery of ſociety to puniſh ſuch a murderer? On the contrary, to ſuffer him to eſcape unpuniſhed would ſtrike at the very exiſtence of ſociety. Had our author argued only againſt *capital* puniſhment, we ſhould conſider his ſyſtem in a very different point of view: but puniſhment in any ſhape, or in any degree, is coercion, and conſequently equally againſt his doctrine.

While we thus combat his principal and fundamental opinions, let us confeſs that, if they be erroneous, the grounds on which he maintains them do honour to his heart, and ought to have ſhielded him from a proſecution for a crime ſo foreign to his feelings and his principles. That man cannot be a dangerous ſubject to any form of government, who ſays,

'It is a moſt ſacred duty to proclaim the folly; but it is a duty ſtill more ſacred, if poſſible, not to perſecute the fool .... For my own part I cannot reſpect abſurdity; but I ſhould be a vicious and a dangerous man could I attempt to offer it violence ..... I feel no more reverence for the trappings of antiquity, than I do for a fool's cap and bells, I think them equally ridiculous and derogatory. Yet while I would gladly *prevail* on every wearer of them to *ſtrip himſelf* of ſuch inſignia of vice and folly, I would not move a finger in the way of *force*, to wreſt them from the characters whom I think they diſgrace.'

On the whole, we think that Mr. H. has treated his ſubject with ſingular ingenuity; that he has placed the neceſſity of a parliamentary reform in a very ſtrong light; that he has diſplayed the character of a peacable, not of a ſeditious or rebellious, citizen; and that, though his long confinement and conſequent loſſes and inconveniences might very naturally have provoked him

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him to use warm and angry expressions, he has written with a temper which would do honour to a philosopher who had grown old in the habit of subduing his passions, and of being governed only by the voice of reason.

We have felt ourselves urged to dwell chiefly on the principal of the peculiar doctrines of this work. To the subordinate parts, as mentioned in the title, we have not room to attend; and therefore we leave them to the consideration and judgment of the public.

MONTHLY CATALOGUE,
For JANUARY, 1795.

LAW.

Art. 20. *An Essay on the Nature and Operation of Fines and Recoveries.* By William Cruise, Esq. of Lincoln's Inn. The third Edition revised, corrected, and enlarged. 8vo. 2 Vols. pp. 830. 12s. Boards. Butterworth. 1794.

THE first edition of this valuable work was published in the year 1783, and we noticed it in our 69th vol. p. 83, and in our 70th vol. p. 309.—In the year 1786 a second appeared with considerable additions. The author has improved the present opportunity of correcting and enlarging his work, and of rendering it still more worthy of the public acceptance.

Art. 21. *The New Instructor Clericalis*, stating the Authority, Jurisdiction, and modern Practice of the Court of Common Pleas; with Directions for commencing and defending Actions, entering up Judgments, suing out Executions, and proceeding in Error. To which are added the Rules of the Court, modern Precedents, and several other Matters necessary to be known by Attornies and their Clerks in Town and Country. Illustrated by Notes, Observations, and a copious Index. By John Impey, Inner Temple. The fourth Edition corrected; with considerable Additions from all the *printed* Cases, and several not in print, down to the present Time. 8vo. pp. 870. 10s. 6d. bound. Butterworth. 1794.

The author has introduced into this edition the cases in points of practice which have been determined in the court of Common Pleas since the appearance of his last impression. He has inserted the new rules of court, and has presented the reader with some decisions never before in print, and has also marked the distinctions subsisting between the practice of this court, and that of the court of King's Bench.—Mr. Impey appears to have taken very considerable pains to render his work useful.

Art. 22. *Reports of Cases argued and determined in the High Court of Chancery*, in the Time of Lord Chancellor Hardwicke. By John Tracy Atkyns of Lincoln's Inn, Esq. Curitor Baron of the Exchequer. The third Edition revised and corrected; with Notes and References to former and modern Determinations, and to the Re-

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giſter's Books. By Francis William Sanders of Lincoln's Inn, Eſq. Author of an Eſſay on the Law of Uſes and Truſts. In three Volumes Royal 8vo. 2l. Boards. Brooke. 1794.

Theſe Reports appeared in folio in the year 1765, and were noticed in our 33d vol. p. 107. In the year 1781, a new edition in three volumes royal octavo, with the addition of ſome marginal references, was publiſhed.—The preſent editor gives the following account of the plan purſued on this occaſion: 'To examine the caſes with the Regiſter's books, and to correct them, when found neceſſary, has been his principal object. Where a correction has been thought in any wiſe material to the deciſion of a caſe, it has been diſtinguiſhed by a ſeparate note. In ſome very few inſtances a ſlight alteration in the original text has been adopted, with a view of making it correſpond with the Regiſter; but this has been done in ſuch caſes only, where the alteration has been deemed too inconſiderable to require a diſtinct note. In other reſpects the original text has been fully preſerved. Where it has been thought unneceſſary to make extracts (the caſe being conſidered ſufficiently correct without them) a mere reference to the folio, letter, and year of the Regiſter's book has been added.'

The editor proceeds to obſerve 'that he has frequently experienced his reſearches in the Regiſter's books anticipated by the previous laboors of Mr. Atkyns.'—'To the preſent edition a variety of references have been made to caſes determined, as well before, as ſubſequent to, the original publication of theſe Reports. Some MS. caſes have likewiſe been added; and to each volume is prefixed a table of the names of the caſes referred to by the notes contained in ſuch volume. Upon points which have been conſidered material, notes have been ſubjoined, in which the principles of the ſeveral caſes relative thereto, have been carefully extracted and explained.'

Mr. Sanders, by his diligence and accuracy, has conſiderably improved theſe valuable Reports; what he has undertaken he has performed with fidelity and ability; and the preſent work may be conſidered as a proper companion for Mr. Coxe's admirable editions of Peere Williams's Reports.—We could have wiſhed that the three indices had been comprized in one; the convenience of the reader would by that meaſure have been conſulted, and the ſize of the volumes ſomewhat diminiſhed.

Art. 23. *Report of Caſes argued and determined in the Court of King's Bench*, from *Michaelmas* Term 33d George III. to *Trinity* Term 34th George III. incluſive. With Tables of the Names of Caſes and principal Matters. By Charles Durnford, and Edward Hyde Eaſt, of the Temple, Eſquires, Barriſters at Law. Vol. V. Folio. pp. 780. 2l. 8s. bound. Butterworth. 1794.

It is only neceſſary to inform our readers that, by the publication of the laſt number, the fifth volume of this uſeful work is now completed.

Art. 24. *Term Reports in the Court of King's Bench*, from Trinity Term 27th George III. to Michaelmas Term 29th George III. both incluſive. With Tables of the Names of Caſes and principal Matters. By

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By Charles Durnford, and Edward Hyde East, of the Temple, Esquires, Barristers at Law. The fourth Edition corrected, with additional References. In two Volumes. Royal 8vo. pp. 830. 19s. Boards. Butterworth. 1794.

We noticed the republication of the first volume of these Reports in their present commodious size in our 15th vol. N. S. p. 200; to which we refer our readers, the second volume being exactly on the same plan.

Art. 25. *The Genuine Trial of Thomas Hardy,* for High Treason, at the Sessions House in the Old Baily, from Oct. 28, to Nov. 5, 1794. By Manoah Sibly, Short-hand Writer to the City of London. Vol. I. 8vo. 7s. Boards. Jordan.

If we consider the nature of the late proceedings on the heavy charge of high treason, together with the critical circumstances of the times, the present case will appear to be one of the most interesting and most important that has occurred in this kingdom, since the establishment of our happy constitution.

The volume now before us contains the—opening of the special commission,—the Lord President's charge to the Grand Jury,—list of the names, and places of residence, of the witnesses, and of the jurors,—the arraignment of the prisoners [for there were eleven persons in the general indictment, besides Mr. Hardy,]—copy of the indictment,—challenging of the jury,—and the proceedings of the Court during the first three days of the trial of Thomas Hardy, Secretary to the Corresponding Society.

The remainder of Mr. Sibly's publication will comprehend the speeches of the Attorney and Solicitor General,—the examination of witnesses,—copies of the papers that were read in evidence,—speeches of Messrs. Erskine and Gibbs,—defence of the prisoner,—the Lord President's summary,—verdict of the jury, &c. &c.

EAST INDIA AFFAIRS.

Art. 26. *An Answer to Mr. Princeps's Observations on the Mocurrery System.* By T. Law, Esq. 8vo. 1s. Faulder.

Intended to counteract the great effect already produced on the public sentiment by Mr. Princeps's pamphlet, Mr. Greville's * chapter on the Mocurrery System, and such other publications as may have lately issued from the press in support of Mr. Grant's opinion, that the Zemindary tenures of Hindostan were rather of the nature of advowsons than of feudal dominion, and consisted in the right of levying over certain districts a land-tax varying with the produce, and not in the absolute property of the soil, which a set of vassals, or farmers, were permitted to cultivate on the payment of certain dues. Mr. Law, as is well known, inclines to the latter hypothesis, and bestows high encomiums on Lord Cornwallis for acting on it.

The case of the Nabob, p. 27 of this tract, seems to evince that the sums paid by the Zemindars to the sovereign often differ as widely from the amount which they levy on the husbandman, as the *rate* of a benefice in the king's books varies from its actual produce. The case of

* See Rev. for October, p. 184. Art. *British India Analyzed.*

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Syed Gulaum Hussien, the historian, p. 28, shews that it was customary for private persons to commute the tythe on their own estates for the fee-simple of equivalent land. The Syed appears to have made this commutation for his own life, and to have wished to make it in perpetuity.

There is one regulation by Lord Cornwallis, on which we feel no less inclined than Mr. Law to dwell with approbation; namely, that which corrects the *fluctuating* nature of the land-tax, which makes the present assessment a maximum, and forbids the Zemindars to derive any increase of opulence from the improvement of a cultivation to which they in no respect conduce.

Art. 27. *Remarks upon Observations on the Report of the Committee appointed to inspect the Lords' Journals, in relation to the Trial of Mr. Hastings.* 8vo. 1s. Debrett. 1794.

The Observations, to which these Remarks are a reply, were written to complain of delay of judgment in Mr. Hastings's trial, as an act of injustice to an individual who has performed essential and important services to the public. The respondent criminates Mr. Hastings with more severity than seems justifiable, pending the trial. His principal answers to the charge of delay are, that the complaint, whatever ground there is for it, falls on Mr. Hastings; and that in fact the trial, in its full space of seven years, has only occupied 148 days; which, allowing three hours to each day, makes 444 hours, or somewhat more than a fortnight of actual time. Mr. Burke is extolled as the avenger of Indian crimes, and his name is loaded with honour little short of idolatry.

Art. 28. *The Substance of a Speech delivered at a General Court at the East India House,* 18th June 1794: on the Impropriety of allowing the Directors of the East India Company to trade to or from India, in their private Capacities; with Notes. By Richard Twining. 8vo. 1s. Cadell.

This speech undertakes to prove principally two points:—one, that the private commerce of Directors to the East, whether as principals or agents, is utterly inconsistent with the interests of the East-India Company:—the other, that the right, which Directors at present possess, of trading to India in their private capacities, has been granted to them without the knowlege either of the Court of Directors or of the Court of Proprietors; and in direct violation of what was most clearly agreed between Government and the Company.

The observations on the oath of the Directors, p. 22, might surely have been omitted.

Art. 29. *The Debates at the East India House,* 18th June, 1794; on the Consideration of the Report of the Committee of Bye-laws, and on Mr. Twining's Motion, "that no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent." Reported by William Woodfall. 4to. 2s. Debrett, &c.

We are pleased that the reporting of debates at the India-house should have fallen into hands so well qualified for arranging the fugitive remarks of our leading merchants, in a form which will do honour to commercial eloquence. It may be suspected, however, that the

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the consequence of this publicity will be analogous to that produced in the Senate by the circulation of parliamentary debates, and will ultimately throw the office of Director into the hands of those who make the best orators and pamphleteers, in behalf of the supposed interests and rights of the proprietors. With respect to the present publication, it may suffice to state that, although these debates, which regard the right of the Directors to a private trade to India, took place in June last, yet, as the consideration of Mr. Twining's motion on the subject was adjourned to December, it appeared to the editor more convenient to reserve their appearance till they were likely again to occupy the public attention. The Appendix contains the necessary documents.

Art. 30. *An Answer to the Speech delivered by Mr. Richard Twining,* at the East India House, 18th June 1794, &c. By Samuel Tolfrey, a Proprietor of India Stock. 8vo. 1s. 6d. Stockdale.

This reply more than insinuates that the great object of that temperate spirit of reformation, that moderate patriotism, which has of late illustrated the India-house, is 'to exclude from the Direction those very gentlemen whose influence, talents, and experience essentially contributed to accomplish' the late renewal of the charter. It contains a very methodical and instructive comment on Mr. Twining's pamphlet, and may be expected to call forth a rejoinder, which cannot but warmly interest the whole body of proprietors.

Art. 31. *A Sketch of the Debate,* that took place at the India-house in Leadenhall-street, on Wednesday the 9th of October inst. on the following Motion of William Lushington, Esq. "That a General Court be held on the 23d instant, to take into consideration an Address to his Majesty, expressive of the firm determination of this Company to give every support in their power, to the Government of the Country, at this arduous crisis, and particularly to express a wish to raise and cloath three Fencible Regiments, to serve in Great Britain, Ireland, or the Islands of Jersey and Guernsey, and to recommend that the Officers belonging to the Company's military establishment in India, now in Europe, may be employed in those regiments, subject to his Majesty's approbation." By William Woodfall. 4to. 1s. 6d. Debrett.

There is something splendid in that coalition of establishments which has hitherto been found requisite for each other's support. Wealth, in large masses and in corporate action, is very dazzling; and to vulgar eyes it appears in that form more productive of acute happiness, of ornamental civilization, and of applicable force, than in the state of more equal diffusion and swifter increase, to which the principles of that arch-leveller, Dr. Adam Smith, would naturally reduce it. We must not wonder, then, that, within the purlieus of Leadenhall, philosophic theories of commerce should pass for revolutionary impiety; the nation, which has abolished companies and custom-houses, for an academy of barbarism; its armies, for an horde of banditti; and its laws, for a digest of anarchy. Under such impressions, the contemporary progress of the French in arts and arms,—the rapid increase among them of the wages of labour, and of the surface of cultivated

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cultivated soil,—the attachment of their populace,—their privileged democratic institutions,—their multiplying marriages,—their successful piracy,—their suppression of unproductive toil,—their capability of an agrarian law,—and all their growing resources,—are overlooked,—and a desperate war against them is to be supported and encouraged: a war begun through the want of recognizing a right of power in the deputies of their people; the continuance of which serves, no doubt, to perpetuate the odious proscriptions to which, in moments of crisis, their factions in turn resort: but the termination of which, unless speedy, must be fatal to our dearest domestic interests. Surely it were more prudent to recal the French to the arts of peace, *in which we can excel them*, than to persevere in a contest which may too soon be conducted on our own soil, to the inevitable interruption of those tranquil refinements of which we grow so effeminately jealous.

So much for the general propriety of the Address. The debate was of course opened with an eloquent selection from Mr. Burke's exhaustless book of topics. Of its local propriety, the following extract may give some idea:

'Sir Francis Baring said, he did not rise to state his sentiments on the Address then, because he did not think *that* the fit moment for discussing it, as it would come under the consideration of the Court a fortnight hence. He thought the Court could not go too far in expressions of attachment to the King and Constitution, but his doubts how far the Court was competent to vote away any of the Company's cash, for that, or any other publick purpose, before they had complied with the injunctions imposed upon them by the charter, went farther than those of the Honourable Gentleman who had proposed the amendment. By that charter, gentlemen would recollect, that Government were entitled to 500,000l. *if there should remain* so much surplus, after the other provisions of the charter had been fulfilled. In his opinion, Sir Francis said, there was not likely to be any surplus for Government this year, and as they had found it necessary to go to Parliament a few months since, for leave to borrow a million, it would have a very odd appearance for the Company to be profuse, especially when, from the state of their accounts, it would be evident that they had it not in their power to be even just, much more generous. Upon the whole, he thought it would be necessary for the Directors to take legal advice upon the subject, and not precipitately vote away large sums of money, while the exigences of the war kept their treasury empty.'

Art. 32. *The Adjourned Debate*, which took place at the India-house in Leadenhall-street, on Thursday, October 23, 1794, on the Question for presenting an Address to his Majesty, offering to raise three Regiments for the Publick Service. Reported by William Woodfall. 4to. 2s. Debrett.

This continuation of the discussion noticed in the preceding article thus opens:

'Mr. Collins seized the occasion the moment the Chairman had taken his seat, and began to read a written remonstrance against the measure agitated at the last Court, stating, in strong and marked terms,

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terms, a series of objections, that amounted, in his estimation, to an unanswerable argument against the Court's agreeing to put their hands into the purse of the East India proprietors, (many of whom were absent) under the pretence of patriotism, and probably for no wise or good purpose, but merely to answer the private views of particular individuals, connected with the members of Administration. Among other appeals to the justice of all present, Mr. Collins reminded the Court, that public patriotism ought not to be made the instrument of private injustice, that there were a number of proprietors, widows and children, over whose property they had no right to exercise dominion; to force them to part with a proportion of their property, under the semblance of supporting the intended measure, was to rob the fatherless and defenceless; but even without that argument, he called on the Court of Directors, who voted as trustees for the Company, to demonstrate clearly and satisfactorily, that they could afford to give this assistance, without endangering the reduction of their dividend. The war, he said, was an unfortunate and ruinous war, it behoved the Court, therefore, not to hazard a reduction of the dividend, in pursuit of an arduous, an expensive, and to all appearance, an impracticable object. Nor could he see any reason why the East India Company should take the lead in addressing the Crown upon new grounds, and come forward with an offer, which they neither perhaps had a right to make, nor the power to fulfill when made. Much had been said in the last Court, to excite them to this measure, by quoting the sums of money voted in various parts of the kingdom, to support the war; for his part, he conceived the example tended rather to check, than excite their present efforts. He said that through the whole kingdom, the sums subscribed, did not exceed 250,000l. He stated calculations to shew, that this dividend, among the inhabitants, did not exceed *Two Shillings* per head, a small proof of the zeal with which the war was viewed by the inhabitants at large. In support of the proposed Address, he observed it had been stated that Addresses had been poured in from all parts of the kingdom, to the Throne; Addresses there had been certainly some few in number, but these were rather confined to congratulations upon the victory so gloriously atchieved by Lord Howe, than extended to the broad question of war or peace? Addicted to no party, member of no club, and never having belonged to any political society in his life, he said, he was neither to be cajoled into an assent of what his conscience disapproved, nor deterred from delivering his sentiments where he was so nearly concerned, as he felt himself upon the present occasion; his great anxiety was, that while we were reclaiming the violence of others, he might not have to complain that his private property, and that of the other proprietors, was put in a state of requisition, in order to answer some political purpose, that was carefully concealed.'

Mr. C. was answered by Mr. Lushington; from whose impressive speech we shall select a striking passage:

'Sir, the Powers of Europe have been under the unfortunate delusion, that France, in her distracted state, could not be formidable, but she certainly is so, beyond the example of former times. Her power is founded on circumstances, which we, in the same case, should deplore

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deplore as publick calamities. The deſtruction of commerce, the annihilation of manufactures, and the ſuſpenſion of every branch of domeſtick induſtry, excepting what are neceſſary for the production of the firſt neceſſaries of life, and the eſſential requiſites for war. Theſe are the ſources, Sir, which ſupply the effective ſtrength, and all the collateral aids of that powerful military maſs, which threatens deſtruction to all the regular governments of Europe; but this military maſs, Sir, the production of publick misfortune, the deſperate, but powerful effort of internal diſtraction, muſt be oppoſed and reſiſted by a principle of action, equally prompt and effective, or the *forum of modern Rome*, will dictate the terms of exiſtence to mankind in every quarter of Europe. The French nation, Sir, are excited either by the frenzy of popular ambition, or a ſpirit of rapacity, natural to a country ſo lately enriched by the gifts of fortune, but now impoveriſhed by the ravages of internal diſtraction. In either caſe, the motive of action is powerful, and France muſt be repreſſed by ſtrong and timely exertion, or the liberties of Britain and of Europe will be ſubject to the tyrannical rule of a wild democracy. The general wiſh, Sir, is for peace, but the ſinews of war muſt be invigorated, before we can expect a ſafe and reaſonable peace. A propoſition for peace ſhould be preceded by ſome ſignal advantage; repeated misfortunes preclude all hope of reaſonable accommodation. In ſuch ſituations, nations do not negociate, but *beg* a peace. An earneſt and unanimous declaration from the country, to ſupport the Government in the proſecution of the war, would have more effect to diſpoſe the enemy to a reaſonable pacification, than the total defeat of their principal armies. If this poſition be true, is it poſſible that men of property and reflection, or that the numerous claſſes of induſtry, who in their reſpective arts and capitals in trade and manufacture have (to them) an important ſtake in the events of the war, (for they all have comfort and competency): is it poſſible, I ſay, Sir, that they ſhould for a moment heſitate to make the moſt decided declarations that they will ſupport the Government with their lives and fortunes, in the proſecution of the war; for they may reſt aſſured that this is the moſt effectual, and the only means to obtain a ſpeedy, ſafe, and reaſonable peace?

'But, Sir, if ſome general and vigorous meaſure of this ſort be not ſpeedily purſued, what will be our ſituation? I clearly foreſee that after making our laſt weak and inſufficient effort, for weak it muſt be (becauſe if manly and powerful, ſuch as this country has been and is ſtill capable of, the caſe could never happen), we ſhall be reduced to the dreadful neceſſity of entreating peace at the bar of the French Convention by a National ambaſſador, *and that ambaſſador perhaps a Royal one*, carrying with him, and leaving at the bar of that Convention, all the character, all the dignity, and all the fortune of this Iſland. Examples of this, Sir, we find in the Hiſtory of that Nation, whom they reſpect as a proper model for their own. I am ſure, my countrymen cannot think on ſuch an event, without feeling the ſtrongeſt incitement to indignation, without inſtantly reſolving to make every exertion to avert a ſtate of ſuch diſaſter and diſgrace. To ſuppoſe them indifferent, is to ſuppoſe, that they no longer poſſeſs that

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that spirited and manly character which distinguished their ancestors, and made them triumph over France in every state of society.'

It is scarcely necessary to add that the Address was carried. The debate does honour to the skill of the speakers, and is probably published in order to stimulate other addresses in behalf of war. *Quis Deus tam sæva incendia Teucris avertit?*

AGRICULTURE.

Art. 33. *Plain and useful Instructions to Farmers*; or an improved Method of Management of Arable Land; with some Hints upon Drainage, Fences, and the Improvement of Turnpike and Cross Roads. By Joseph Hodskinson. 8vo. 1s. Rivingtons. 1794.

Mr. Hodskinson's body of husbandry has at least one recommendation, which many books on the same subject have not: it is cheap. Rather unfortunately, however, for *his system*, as he is pleased to style it, it has been so long known and practised, that it is almost worn out of use:—a great part of the lands of the kingdom being already *tired* (as it is phrased) of the rotation of turnips, barley, clover, wheat: so that our author may be said to be (in the country way of speaking,) a day after the fair: neither are his *hints* very eligible. The pamphlet is, indeed, in every respect, literally and figuratively, a petty performance. Nevertheless, we recommend it to gentlemen of landed estates, as a little thing which is no way improper to be distributed * among the middle and lower classes of tenants: it may *set them a-thinking*.

PHILOSOPHY *and* MATHEMATICS.

Art. 34. *The Construction and Use of a Thermometer*, for shewing the Extremes of Temperature in the Atmosphere, during the Observer's Absence. Together with Experiments on the Variations of Local Heat; and other Meteorological Observations. By James Six, Esq. F.R.S. Royal 8vo. pp. 86. 4s. Boards. Wilkie. 1794.

The principal part of this posthumous publication is contained in three papers which were printed in the 72d, 74th, and 78th volumes of the Philosophical Transactions; and pretty full accounts of them will be found in our Review, vol. lxviii. p. 385, vol. lxxii. p. 256, and vol. lxxix. p. 323; so that little more concerning them needs be said in this place. The most material addition is an appendix; in which, full and very explicit directions are given for making these thermometers; and to which we must refer our readers, as no adequate idea can be given of it without the figures which accompany it in the volume.

Art. 35. *The Arithmetical and Mathematical Repository*, being a new improved System of Practical Arithmetic, in all its Branches; designed for the Use of Schools, Academies, and Counting-houses, and also for the Benefit of private Persons who have not the Assistance of a Teacher. By John Eadon, Author of the Arithmetician's Guide, and Teacher of the Mathematics in the Free Writing and Grammar Schools, Sheffield. Vol. I. 8vo. pp. 392. 6s. Boards. Robinsons. 1794.

* For this purpose they are to be purchased at the rate of 25 for a guinea.

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This work is to be comprised in four volumes. The one before us is divided into three books: the first of which treats of the arithmetic of whole numbers, with its application to mercantile business. The second contains the principles of vulgar and decimal fractions, the explanation and use of logarithms, the extraction of roots, and their application to a variety of subjects. The third contains rules for calculating the strength of timber; the description and use of the sliding-rule; practical geometry; mensuration of superfices and solids by the pen and sliding-rule; rules for measuring standing timber, and all kinds of artificer's work; the absolute, relative, and specific weight of bodies, copiously exemplified. Also, a variety of questions on subjects useful, instructing, and entertaining.

The author remarks that the use of arithmetic is so universal, that it is no wonder that so many efforts are made to further its improvement; and he begs leave to offer himself a candidate for a share of the praise due to such endeavours; having, he humbly hopes, made considerable improvements, both in matter and arrangement, on the many useful treatises already extant. He observes farther, that *Every raven thinks her own brood fair*; and therefore, perhaps, all teachers may be partial to their own methods: how far this may be applicable to him, he is willing to leave to the judgment of an impartial public. We are inclined to think that the innuendo may be applicable to him, in some degree: but we wish him to remember that merit is seldom unaccompanied by modesty.

DOCTRINE *of* TITHES.

Art. 36. *Tithes politically, judicially, and justly considered.* Addressed to the Clergy of the University of Cambridge; with Strictures upon the Farnham Hop-bill; in which the Necessity of a general Commutation of Tithes is demonstrated, Modes of Commutation are proposed, and the proper Measures pointed out for obtaining such as may meet the Public Will. By a Pluralist. 8vo. pp. 185. 4s. Boards. Marsom, &c. 1794.

This zealous advocate for the claims of the church thus explains his motive for addressing the public on the subject of tithes, in his dedication to the University of Cambridge: he begs them to 'accept the testimony of an *unbiassed* individual; of one who has long fought the hard fights of equity, has combated in the cruel contests of *law*, and speaks from *sore* experience.'

On the national utility of the clergy, as an important part of the constitution, our pluralist has much to say; and many of his arguments are no doubt irrefragable. On the smallness of their incomes, and the cruelty of taxing their little revenues, he warmly expatiates. 'Taxing the clergy for their tithes,' he says, 'is an attempt to dishonour the Deity.'—On this representation of the matter, something may possibly be urged by those who do not see it in exactly the same light:—but *we* are not, at present, inclined to interpose, in a contest of so much delicacy.

The subject of tithes is undoubtedly of the first importance in the political œconomy of this country; and the public are fortunate in having it brought forward with so much promptitude, by a clergyman

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of the Eſtabliſhed Church; who adviſes his brethren, at large, to accompany the gentlemen of the *ſouth-weſtern counties*, in their meditated petition to parliament, for an equitable commutation of tithes; and who himſelf offers propoſals for that purpoſe.

His plan of commutation is divided into two parts; though in effect it is three-fold:

1. To draw the church revenue, under propoſed regulations, from the ſame ſources which ſupport it at preſent.

2. To levy it on property in general.

3. Government * to take to itſelf the property of the church, and to pay adequate ſtipends out of the national revenue.

The ſecond and third propoſals amount nearly to one and the ſame thing, viz. Laying the burthen equally on thoſe for whoſe benefit it is underſtood to be impoſed:—a liberal, ample, and firm baſis.—His ſecond plan he includes in the cloſe of his firſt; and he obſerves, p. 174:

'Thus far has this work proceeded upon the principle of drawing the church-revenue from the ſame ſources which ſupport it at preſent. It is contended by many, and indeed upon the ground of right, that an univerſal reform ought to take place; not only a reform in the manner of paying tithes, but alſo a change in the perſons by whom they ſhall be paid; that no inhabitant of our country can juſtly refuſe to contribute to the maintenance of the national church, becauſe it is an eſtabliſhment, not indeed ſo much for an eccleſiaſtical, as a civil purpoſe; an eſtabliſhment, like all other public appointments,—for the general ſervice of the ſtate. Do not the trader and the ſtock-holder, it is aſked, owe as much to the bounty of heaven and the protection of the ſtate, and are they not full as able to contribute to the exigencies of the one, and to evince their gratitude to the other, as the poor and laborious farmer?

'The more equal the contribution is levied, the leſs it will be felt. A national church muſt be ſupported by ſome means: now, as it is eſtabliſhed for the benefit of all, all ought to contribute to its ſupport. What it is the duty of all to perform, it is both abſurd and impolitic to compel a part to accompliſh. And where is the expediency,—to ſay nothing of the juſtice,—of extorting the church-revenue from the diurnal toil of ruſtick induſtry, while the wealthy ſtock-holder (comparatively an uſeleſs member of ſociety) beſtows nothing from his abundance?

'The peculiar partiality of this tax has of late been clearly perceived by the people. The ſame objection certainly lies againſt the poor-rates, and land-tax; of which in general the merchants and manufacturers are the firſt cauſe, giving birth to a burden, which they leave others to ſupport. But it is to be obſerved that theſe levies do, at leaſt nominally, extend to the ſtocks of trade; although, for want of a ſpecified mode of computing the value of ſuch property, it is not made contributory. And ſuch is the conſequent weight of theſe taxes, that

* To this part of the ſcheme, it is eaſy to foreſee, many objections will be made; and thoſe of no inconſiderable weight.

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unleſs ſomething be done to mitigate it, the moſt dire effects are certainly ſoon to be apprehended.

'SECOND PROPOSAL.

'From the preſent produce and diſpoſal of the church-revenue, it is moſt earneſtly to be deſired by the parochial clergy, that government would take to itſelf the *whole*, as has lately been done in a neighbouring kingdom, and appoint from the exchequer ſuch ſtipends to the ſeveral orders, as in their wiſdom might ſeem right. Thus annulling the tithe-claim in toto, would be no other than ſtrict juſtice to the people; ſince, from the firſt principle of tithing, as well as of right reaſon, all kinds of property and perſons were to pay tithes, though many of them have found ways and means to evade it. Let the clergy then be paid as the law-officers are; and thus would the burden be generally and fairly laid.'

In cloſing our brief ſketch of the deſign of this elaborate and animated tract, we muſt obſerve to our readers that the work abounds with remarks and arguments, which cannot fail of attracting the attention of thoſe (and their name is *Legion*,) who are more particularly intereſted in the ſubject; and eſpecially the promoters of the *Farnham Hop-bill*: to which the author is extremely averſe, as tending to 'expoſe the clergy to new ſources of oppreſſion.'

There is an appearance of petulance and acrimony in our author's ſtyle, eſpecially when he is attacking his hated adverſaries, the lawyers: but it is no part of our buſineſs to interfere in perſonal animoſities.

POLITICAL.

Art. 37. *Political Eſſays relative to the Affairs of Ireland in* 1791, 1792, and 1793, *with Remarks on the preſent State of that Country*. By Theobald M'Kenna, Eſq. 8vo. pp. 226. 5s. Boards. Debrett. 1794.

After an attentive peruſal of theſe ſheets, Mr. M'Kenna appears to us in the light of an advocate who, looking only to the intereſt of his client, thinks thoſe the beſt arguments which are moſt likely to render his cauſe ſucceſsful, and therefore adopts them, while he ſtudiouſly rejects others which, though ſtronger in their nature, and founded on much broader and even inconteſtible principles, he does not venture to employ; becauſe, from certain circumſtances, they might defeat inſtead of promoting his object. Had not this been the caſe, Mr. M'Kenna would not have deſcended ſo low as to reſt the claim of millions of men to emancipation, on the miſerable grounds of *policy* and *expedience*; he would have claimed as a *conſtitutional right* what he conſented to aſk as a *boon*; he would have proved it to be an act of *juſtice*, not of *favour*; a homage due to the conſtitution, not a gratuity flowing only from bounty or liberality. He would have undertaken to ſhew ſomething more than mere *error*, in a judgment of attainder paſſed not only againſt a great majority of a whole nation, but againſt their poſterity; an attainder ſo much more cruel in its conſequences than that which follows the conviction of an individual on a charge of high treaſon, as that the iſſue of the latter, though deprived of the inheritance of their anceſtors, may acquire property, tranſmit it as an inheritance to their poſterity, and, in common with the reſt

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of their fellow-subjects, enjoy all civil rights and advantages, except such only as they might have derived from their attainted predeceſſor; while the deſcendants of the Catholics of the laſt century were not only deprived of thoſe conſtitutional rights which their anceſtors once poſſeſſed, but without a crime on their part were rendered incapable of recovering them. He would have appealed to juſtice, to Magna Charta, to reaſon, and to the civil if not the natural rights of man. He would have challenged the title by which a handful of men ventured to diſfranchiſe ſeven-tenths of a whole nation, and ſubject them to diſqualifying laws, to the enacting of which they were in no ſenſe parties; and to the payment of taxes in the impoſing of which the millions thus diſfranchiſed could not be ſaid to be even virtually conſenting, becauſe they were expreſsly excluded from the right of ſending repreſentatives to parliament, or ſitting there themſelves.

From the ſample which the Eſſayiſt has given us of his talents, we are convinced that he could have purſued this line of argument with ability, if he had not been perſuaded that he could better ſerve the cauſe of his friends by proving that the ſyſtem, by which the Catholics of Ireland were cruſhed, was impolitic, and injurious as well to the oppreſſors as to the oppreſſed. We believe that, in taking the courſe which he has followed, he acted judiciouſly: but, at the ſame time, we muſt lament that prejudice ſhould have been ſo rooted in the minds of the prevailing party in Ireland, that they could not bear to be told that their ſyſtem was at war with juſtice; that they enjoyed no conſtitutional advantages to which their diſfranchiſed fellow-ſubjects had not, in the eye of reaſon and ſociety, as unqueſtionable a right as themſelves; and that they could not perſevere in keeping their Catholic brethren out of the pale of the conſtitution, without trampling on the ſacred principles on which it was raiſed, and on which alone it can ſtand. There can be no *public mind* in a country, in which the rulers may tell the people that a removal of a ſuſpenſion of the conſtitution is a favour, which may be granted or withholden at the pleaſure of thoſe who can remove it. In England, a miniſter is obliged to aſſign good reaſons in ſupport of a propoſition for ſuſpending any conſtitutional right of the ſubject for a time: but he needs not aſſign any reaſon at all for taking off the ſuſpenſion, becauſe it is a matter of courſe, and of right, that the people ſhould not be deprived of any one of their rights for a ſingle moment after the neceſſity for ſuſpending them has ceaſed. There is this great difference, however, between the governments of England and of Ireland,—that the former is adminiſtered under the eye and for the benefit of a great people, whoſe rights no miniſter dares to diſpute; while the latter has been conducted almoſt excluſively for the benefit of thoſe who carried it on; who depended not on the people, and therefore diſregarded them. Under ſuch a ſyſtem, public opinion could have no weight; nay it was ſcarcely poſſible that any ſuch thing as a public opinion could exiſt. We truſt, however, that ſuch a ſyſtem will no longer prevail in Ireland. We are informed that it has ſtill ſome bigoted adherents there: but we hope that the day is paſſed in which the voice of the few was every thing, and that of the many nothing; and conſequently that the government of that country will attend as little in future to the

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selfish counsels of these monopolists, as it did formerly to the supplication of millions to be admitted to the benefits of the constitution.

We must compliment Mr. M'Kenna much on the temper and moderation which distinguish his essays, and which it is not very easy for an oppressed man to preserve when he is arguing with his oppressor. His arguments, drawn chiefly from policy and experience, are forcible, and well calculated to remove the fears, to soften the asperity, to undermine the prejudices, and to conciliate the good-will of his opponents. His style, indeed, is not elegant, nor his diction always grammatical: but it would seem as if he aimed only at being persuasive: had he not studied ease more than elegance, and attended more to things than to words, to substance than to ornament, no doubt his language might have been as remarkable for correctness and beauty, as it is for energy and sound sense; for it is evident, in other respects, that his education has been classical, and his reading extensive.—His design to 'explain the condition of the Irish Roman Catholics, and to apply in their favour the principles of civil liberty,' certainly merits the grateful acknowlegements of every liberal reader, who conscientiously ranks under that denomination.

Art. 38. *The Necessity of continuing the War, and the Dangers of an immediate Peace.* Translated from the French of Le Comte de Montgaillard. 8vo. 2s. Crosby. 1794.

This new work sets the author's principles in a fairer point of view than any of his former publications. In his other productions, he inserted statements of what he called *facts*, but which, till he communicated them, were unknown at least to all those who were not resident in France. On those facts he grounded his advice to the confederated powers; who were the less blameable for not adopting it, as it was given by a man who addressed them under circumstances that rendered him an object of mistrust. Now, all that he urges is founded on *argument*, which every reasoning man can understand, and which cannot be influenced by the name or character of the individual who uses it.

The author labours to prove that present peace with France would be attended with ruin to all Europe. The Convention, he says, wishes for peace, only for the purpose of giving it to France, and taking it from the rest of the world, its emissaries waiting only for an ambassador to spread themselves over the globe: its assignats will pour like a deluge on every surrounding nation, and the consequence will be that the *specie* of every state will center in France: for he observes that, in a treaty of peace, the Convention will no doubt insist on inserting an article for binding the parties to allow the currency of this paper-money in their respective dominions. He next considers what security the allies can have for the observance of this treaty, and declares that he is unable to find any. For what he says on this head we refer to the pamphlet; see p. 37 to 40: but the matter is rather prophetic than argumentative. The Count contends that the establishment of a republic in France, under the circumstances which have accompanied its birth, must necessarily prove the downfall of every existing government in Europe. The weapon, which the French republicans are now preparing for the attack of every government not founded on "the rights of man," is the system of education that they are adopting for

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the rising generation; a generation which, he says, has already seen its 12th year, reckoning, we presume, from about the period of the close of the American war, when the people of France began to consider attentively their political situation, and to examine the principles on which the ruling authority of a state ought to be founded. On this subject of the education of youth, which is a powerful engine in the hands of a ruler, our author makes many judicious remarks; as the reader will perceive from the following extract:

'Education, which is so essential a portion of governments, and which ought perpetually to continue interwoven with their principles, education has been dexterously seized upon by the Convention, and they have neglected no means whatever, for the purpose of rendering it formidable to Europe. So thoroughly does their vigilant attention, in this particular point, draw after it all the effects of tyranny, that even the parent who is the most attached to monarchy, becomes forced to fill the mind of his son with republican principles. To little purpose could monarchy take refuge amidst her interior establishments, because the love which infancy there clandestinely imbibes for royalty is immediately destroyed, by impressions from without. Kings are described to youth as the enemies of their country; and it is at the feet of the statues of *Brutus* and of *Mutius Scævola*, that they compel them to swear, that they will make the example of these *Romans* the object of their imitation.

'The generation which is to invade and to destroy Europe has now reached the twelfth year of its age; it was born in the very midst of a revolution; it has seen all the epocha of this revolution; it has inhaled all its principles, and it has sucked in every poison by which it was infected. Daily does the hatred which this generation has conceived against kings increase; daily does its love for a republic experience an augmentation: it has not cast its eyes upon the monarchy, for, the monarchy had expired when this generation first started into birth; it has only just glanced at it for the purpose of insulting it, being, as yet, too feeble to give it battle. Too miserable lot of infancy! this age is intirely within the power of its first guides; and it is not alone its imbecility, but even its innocence, which delivers it up either to error or to criminality! Infancy will never learn in France, that the government of a single person is that which promises to mankind the most abundant portion of welfare and of peace; it will have drawn in anarchy with its early breath; it will have grown with equality; it will have followed a *triumph*; then, it must have the world before it; for, its inclinations are to reduce it to subjection.

'Where is the treaty of peace which can constrain this rising generation to renounce so horrible a conquest? We must vanquish it, we must enlighten it, and we must render it happy, in order that we may cease from contemplating it with apprehensions. Should the necessity of establishing so great an advantage be left to the Convention, we shall have reason to tremble, left, after having rendered the French so formidable, after having given to them all the plagues of liberty, the Convention should occasion them to taste the charms of slavery; then, will it be forced to relinquish it to the spoils of the world; for, we must, with the people, be during a long time pro-

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sperous, unless we desire to be soon culpable. To the people, virtue is in fortune, fidelity in success; nor are they brought to reason but by supplying them with abundance.

'The government of France, therefore, would be obliged to conquer, both for its own particular security, and even in consequence of the nature of those principles of liberty which its people may have imbibed; and, in proportion to the diminishing degree in which they may enjoy this freedom, will they endeavour to disturb the freedom of their neighbours. This will not prove repose, but anarchy; this will not be equality, but despotism, which will force them to embrace; and, more zealously affected to the dethronement of kings, than to the creation of republics, they would, in all quarters, favour licentiousness, and, in all quarters, protect sedition. Europe would have no governments; for, she is too corrupted to preserve republics. These are formed by virtues and by poverty; and riches and corruption accomplish their destruction. Rome drove away the *Tarquins*, and Rome resumed her freedom; the capital of the world beheld its master assassinated, and sixteen emperors murdered; yet, it remained enslaved, because liberty and corruption never met together.'

From this it is evident that the Count thinks that the evils, which threaten Europe, can only be averted by a prosecution of the war: but he goes farther; for he says that the whole nature and system of the war must be changed, if we would not convert into an aggravation of our misfortunes the means which we employ to end them. His plan is for committing to *French armies* the task of pulling down the Convention: it is not, he observes, by a few scattered battalions of emigrants in the pay of different states that this great work can be accomplished, but by erecting the royal standard of France, placing it in the hands of a *prince of the blood* *; who should be authorized to invite all Frenchmen, who are tired of tyranny and anarchy, to rally to it, in full confidence that it is not for the aggrandizement of other powers, but for the salvation of their country, that they are called to march under it. An explicit declaration on the part of all the allies, that they renounce all idea of enriching themselves with the spoils of France, he is convinced, would soon thin the ranks of the republican armies, and swell those of the princes. The pride of Frenchmen, whether republicans or not, will not allow them, he says, to stoop to any foreign power, nor to suffer their country to be dismembered: but this pride could not be hurt when, even in case of defeat, their conquerors should be their countrymen, and France not be in danger of being parcelled out between foreigners:—for the indivisibility of France

* It may be asked, will the *characters*, public and private, of the *Princes of the Blood* contribute, as may be wished, to the support of so great and hazardous an enterprize? Ought we not to be *thoroughly satisfied* with respect to this circumstance? We ask merely for information, and are sorry to find the Count so reserved in regard to their exemplary virtues. We do not *wish* to believe every report that may have been in circulation, on this head, in the public prints, on either side of the water; for such, it is well known, seldom deserve credit.

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he is as ſtrong an advocate as the moſt determined ſupporter of the Convention. This love for his country we are far from imputing as a fault to our author; on the contrary, as we think the love of country a virtue in ourſelves, we muſt admit it to be one in him; and we applaud him the more for calling it forth into action on this occaſion, as his declarations on this head cannot be pleaſing to thoſe whom he wiſhes to perſuade to proſecute the war, and may therefore ſerve to prove that he is ſincere in the cauſe which he has embraced. We concur with him entirely that, if we are to go on with the conteſt, we can do it both with greater effect and at infinitely leſs expence by arming Frenchmen who have eſtates and a country to recover, than by ſubſidizing courts that take our money, and leave unperformed the conditions on which it was advanced.

N. B. This article has been reviewed from the *Tranſlation*. The original, publiſhed by Harlow, appeared under the title of *Neceſſité de la Guerre & Dangers de la Paix*. 2s.

Art. 39. *A Letter addreſſed to his Majeſty's Attorney General and Solicitor General*, in which the Doctrines lately maintained in Parliament, on the Subject of voluntary Subſcriptions, are conſidered. 8vo. pp. 116. 2s. Debrett. 1794.

The object of this well-written and ſpirited pamphlet is to prove that the meaſures, recently purſued for raiſing ſubſcriptions, are illegal and unconſtitutional; and conſequently, in the language of Sir Edward Coke, "grievances found out and proved, which ought to be put down and overthrown by authority of parliament." In attempting to make good this concluſion, the author diſplays much legal knowlege and ingenuity: but we pretend not to vouch for the concluſiveneſs of his arguments; and to enable the reader to appreciate their ſtrength would require a larger citation from the pamphlet than our limits will allow. We muſt refer, therefore, to the work itſelf thoſe of our readers who continue to think that, even in the preſent important criſis, no queſtions are of greater moment than thoſe which relate to the preſervation of our conſtitution and our laws.

Art. 40. *A Plan for the general Prevention of Poverty*; in a Letter to George Roſe, Eſq. dated June 28, 1793. By Richard Pew. Folio leaf. 2d. Crowder.

We have the ſame ſort of apology to make for omitting to notice this letter ſooner, as the miniſter has made for wholly neglecting it: namely, our being "engaged by a great variety of the moſt important occurrences." Indeed, we have already given Mr. Pew's admirable plan our fulleſt approbation; (ſee M. R. N. S. vol. x. p. 423.) and what can *we* do more? all that we can ſay farther, on this ſubject, is that we recommend the peruſal of Mr. Pew's letter to every one who pays toward the enormous tax, at preſent levied, for the ſupport and maintenance of the poor;—which tax, in all probability, Mr. P.'s plan would eſſentially leſſen, or wholly ſuperſede.

Art. 41. *The Grounds of Aldermen Wilkes's and Boydell's propoſed Petitions for Peace*, examined and refuted. By John Reeves, Eſq. 8vo. 1s. Downes. 1795.

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We took up this pamphlet in expectation, from its title, of being entertained with a plentiful torrent of abuse on the characters and conduct of Messrs. Wilkes and Boydell: but we were mistaken. The performance is *ironical*; and the name of Mr. R. is artfully borrowed, with the view, no doubt, of *taking in* those readers who are not partial to the productions of our opposition-writers.—The arguments are all *against* the war:—of the *good* consequences of which the writer has made out a list—numerous and formidable, indeed!

Art. 42. *The Origin, Progress, and Expediency of continuing the present War with France impartially considered.* By Mr. Gillum. 8vo. 2s. Miller, &c. 1795.

Mr. Gillum's performance is more declamatory than argumentative, more loyal than profound, more passionate than conclusive.

AFRICAN SETTLEMENTS.

Art. 43. *Two Voyages to Sierra Leone, during the Years* 1791, 1792, 1793. In a Series of Letters, by Anna Maria Falconbridge. To which is added, a Letter from the Author to Henry Thornton, Esq. M. P. and Chairman of the Court of Directors of the Sierra Leone Company. 2d Edition. 12mo. pp. 487. 4s. sewed. Longman. 1794.

The writer of this amusing volume has recounted, in plain and artless language, the various occurrences of her voyages to the coast of Africa; she has drawn her narrative from observation of the manners and customs of the people whom she visited; and she has given a short history of the peninsula of Sierra Leone, and of the transactions and progress of the colony there founded for the purpose of abolishing the slave-trade.

If the letters deserve that credit which their internal evidence seems to demand, there appears to be little probability that success will finally accompany the philanthropic endeavours of those who first planned and formed this settlement on the African coast. The authoress refers the public, in vindication of herself for having brought forwards many *unpleasant facts*, to the Court of Directors of the Sierra Leone Company, whom she challenges to contradict '*one tittle*' of what she has advanced.

The tract of country called Sierra Leone was first discovered by the Portuguese; it is a peninsula in one part of the year, but an island during the rainy season.

Of the inhabitants, Mrs. F. observes, the women are not so well shaped as the men; which may be owing to the nature of their employments, they being not only obliged to till the ground but to do all kinds of laborious work; and they are kept at a great distance by the men, who seldom suffer a woman either to sit down or to eat with them. Great respect is shewn to the aged by all ranks of people. Polygamy is considered as honourable and as the source of consequence. The inhabitants know little of religion, though they believe the existence of a God: but, considering him as too good to do them an injury, they pay homage only to the devil, from an opinion that he is the sole Being whom they have to fear. They are universally neat and clean;

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shining nor do their capacities seem less susceptible of cultivation and improvement than those of any other part of the human race.

The volume is interspersed with various particulars relative to Mrs. Falconbridge's personal concerns, and concludes with complaints of ungenerous treatment * on the part of the Directors of the Sierra Leone Company: but these are matters not cognizable in *our* Court.

Art. 44. *An authentic Account of the late Expedition to Bulam, on the Coast of Africa*; with a Description of the present Settlement of Sierra Leone and the adjacent Country. By J. Montefiore. 8vo. pp. 52. 2s. Johnson. 1794.

The melancholy commencement of this settlement is already known to the public; and in the pamphlet now before us, Mr. Montefiore brings forwards the various unfortunate circumstances, which conspired to disappoint the highly raised expectations of those who unhappily left this country for the inhospitable coast of Africa.

A society was formed, during the year 1791, for the purpose of establishing a settlement on some eligible spot on or near the coast of Africa. Tempted by the flattering information which they had received, they fixed on the island of Bulam, situated in the *Rio Grande*, lat. 11° N, and long. 15° W. for this purpose. The subscribers were to receive a grant of 500 acres of land for the sum of 30l. and in that proportion for any greater or less number of acres as far as 2000. The island is about 18 leagues in length, and from 4 to 5 broad.—In the space of a month after opening the subscription, 9000l. were paid into the hands of the trustees; for which, according to the terms published, they were to grant to the subscribers *one hundred and fifty thousand acres of land* in a country of which they had not obtained *one inch* of territory.

After having encountered various difficulties, the adventurers arrived at the beautiful island of Bulam; of which *they immediately took possession by hoisting the British flag*.

The natives, not understanding *this mode* by which their property was conveyed to strangers, made an unexpected attack on the new-comers, in which some lives were lost, and obliged the Europeans to relinquish what they had obtained. Thus compelled to abandon Bulam, they sought for refuge in a settlement belonging to the Portuguese, where most of the unfortunate adventurers became victims to the climate of the country.

Mr. Montefiore, despairing of the colonization of Bulam, embarked for Sierra Leone, where we find him in Nov. 1792. This place, contrasted with the hardships which he had experienced at Bulam, we wonder not at his describing in favourable terms.—In many parts, he coincides with the account given of this settlement in the preceding article; but he materially differs from it by characterizing the present governor, Mr. Dawes, as 'a man in every respect calculated for his

* This lady went to Africa in company with her husband, a surgeon, who died at Sierra Leone. He was, we suppose, the author of a tract on the cruelties of the slave-trade; of which an account was given in our 78th vol. p. 342.

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situation, and of great abilities,' and as acting 'in the most upright manner for the benefit and interest of the company.'

Art. 45. *A geographical and historical Account of the Island of Bulam*, with Observations on its Climate, Productions, &c.; and an Account of the Formation and Progress of the Bulam Association, and of the Colony itself: with authentic Documents, and a descriptive Map of the Island, and adjoining Continent. By Andrew Johansen. 8vo. 1s. 6d. Martin and Bain. 1794.

This account appears to have been compiled from the records of the Bulam Society, particularly from the correspondence of Philip Beaver, Esq. now first lieutenent of the Stately man of war,—who had resided at Bulam as chief in command.

Among other materials here communicated to the public, is a letter from Mr. Beaver, dated at Bulam, July 1793, (about a year after Mr. Montefiore left the island,) wherein he gives a much more advantageous account of the situation of the colony. He seems very confident of the final success of the undertaking; declaring that, with sufficient support, [not *military*; every thing having been fairly purchased, and amicably settled with the neighbouring Africans,]—'not one-tenth part of what had been afforded to the Sierra Leone colony*,'—he could, long ago, 'have added to our present territories, land sufficient to maintain 500,000 people, and at very little expence.' In conclusion, he adds, 'If the good people of England knew but one half of the advantages to be derived from colonizing this part of Africa, on an *extensive* scale, you † might command half the money in the kingdom.'—This officer resided at Bulam about two years.

MEDICAL.

Art. 46. *Considerations on the Medicinal Use of factitious Airs*, and on the Manner of obtaining them in large Quantities. In two Parts. Part I. By Thomas Beddoes, M. D. Part II. By James Watt, Esq. 8vo. 2s. 6d. Johnson, &c. 1794.

There is nothing less to be expected in scientific pursuits, than that different persons, even among the votaries of the same science, should be alike affected as to any new modes pointed out for its improvement. Differences in temper, differences in education, differences in habits and views, must ever produce great diversities in this respect; and it seems quite sufficient for the general interests of knowlege, that, while the authors of a new proposal, and their immediate connections, pursue with ardour the experimental course which is to decide on its merit, others look on with candour and good wishes, and rather incline to promote their plans of reasonable trial than to throw obstacles in their way. In such a manner, we imagine, the real friends to medical improvement will be affected towards the experiments now going on in that new branch of the art which may properly be termed *pneumatic medicine*. We can conceive no possible reason for which those, who

* This other new colony appears to be not more than a few days' sail from Bulam.

† Mr. Beaver's letter is addressed to the Trustees of the Bulam Association.

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lament the inefficacy of received methods of practice in certain diseases, should be averse from a fair trial of new agents which, it can scarcely be doubted, act a considerable part in the ordinary state of the animal economy; and which are manifestly capable of safe and much varied application in a state of disease. For our part, therefore, we think that the active and persevering efforts of the very ingenious physician, who leads the way in the pneumatic medicine of this country, are highly laudable; and we are glad to see him, from time to time, communicating to the public the results of his inquiries, and endeavouring to excite in others the same spirit of philosophical zeal for the good of mankind, by which he is himself (we believe, purely and honestly) actuated.

The present small publication contains, in its first part, a variety of matter relative to the nature and application of factitious airs, with hints, facts, and observations, tending to illustrate a still obscure and doubtful subject. In all these we find Dr. B. himself speaking with great candour, and never departing from that due degree of philosophical scepticism which is requisite to the investigation of truth. The second part is chiefly occupied by Mr. Watt's description of the construction and use of an apparatus for preparing and administering factitious airs, for the understanding of which the accompanying plates are necessary.

We shall not make extracts from a performance which, of course, will be procured by all who interest themselves in the subject.

POETRY *and* DRAMATIC.

Art. 47. *A Tour through Parts of Wales*, Sonnets, Odes, and other Poems. With Engravings from Drawings taken on the Spot by J. Smith. By W. Sotheby, Esq. Royal 4to. 1l. 11s. 6d. Boards. Blamire. 1794.

Mr. Sotheby's poems were reviewed at their first appearance in 1790, in the 6th vol. of our New Series, p. 143. The present splendid edition, from the press of Smeeton, in St. Martin's Lane, may justly boast the united decorations of fine paper, neat press-work, and elegant coloured prints. The name of the artist who has furnished the drawings is mentioned in the title; that of the sculptor is Aiken. The following advertisement is prefixed to the volume:

'The author of the following poems thinks proper to signify, that the present edition is published for the emolument of the artist, who has stamped a value on the descriptive parts of the Welsh Tour, by the embellishments of his accurate and masterly pencil.'

The following list of the *Plates* will probably afford some gratification to those who are acquainted with the scenes which they represent:

I. Abergavenny Castle. II. Caerfily Castle, by moonlight. III. The Pont-y-prid; or the famous new Bridge, built by one Edwards, a mason. IV. Melincourt Cascade. V. Caraig-cenning Castle. VI. Dinevawr ditto. VII. Haverford-West ditto. VIII. Nivegal Sands, St. Bride's Bay. IX. Pont Aberglaslyn. X. Snowdon, from Capel Caraig. XI. The Eagle's Tower, Caernarvon Castle. XII. Druidical

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Druidical Remains in Anglesey. XHI. Llangolen; this stands as a frontispiece to the descriptive poem bearing that title.

The following lines may be regarded as a just tribute to the merits of the humble architect of Pont-y-prid:

' —— —— —— —— the lofty bridge
Bursts on the sight amid the lowly glen,
Like some stupendous work the pilgrim views
O'er Balbec's waste, or desert soil
Of Palmyrene. Great architect! illum'd
By Nature's light, thy daring genius learn'd
An imitative grace; so sculptur'd form,
Triton, or Nereid, or wrought river-god,
With meretricious ornament disturb
The simple grandeur of thy bold design.
Impatient of its bondage, twice* the flood
Ruth'd o'er the ruin'd bridge; again thy hand
The indignant torrent yok'd, and rear'd the work
Triumphant, that amid the waves shall stand
Secure, while TIME by CAELUS turn'd aside,
Shall spare (long may he spare!) th' unrival'd arch.'

Art. 48. *The Infant Vision of Shakspeare*; an Apostrophe to the Immortal Bard, and other Poems. By Mr. Harrison. 4to. 1s. 6d. Harrison, Paternoster-row. 1794.

Although this compliment to the genius and memory of Shakspeare cannot add to the fame of the Prince of English poets, it will give reputation to the author; of whose poetic turn and taste it is a promising specimen. There is considerable merit also in some of the smaller poems annexed to the Vision which ranks as the principal performance.

Art. 49. *Two State Papers:* with a Preface, by a Whig, and a Commentary, by a Tory. 12mo. 6d. Owen. 1794.

A burlesque version of Citizen Harrison's famous Letter to Mr. Grey, and of Barrere's still more famous *Report* to the Convention, respecting the great *Victory* obtained, on the memorable first of June, by the French fleet over that of England under the command of Lord Howe. The verses seem to have been intended in imitation of the celebrated letters from "Simpkin the Second to his Dear Brother in Wales:" but Simpkin is not out-Simpkin'd in the present performance. The author, like Janus, wears two faces; he is, however, really the TORY, while he pretends to be a WHIG: and he is very severe indeed on the *Liberty Boys*—whether French or English,—writers or fighters,—legislators or preachers.

Art. 50. *The Hero.* A Poetical Epistle. Respectfully addressed to Marquis Cornwallis. 4to. 1s. 6d. Deighton. 1794.

* The ingenious self-taught architect had the mortification to see his first bridge, of three arches, carried away by a violent flood. His second effort, on the plan of a single arch, was frustrated in a somewhat similar manner; yet, not daunted, he made a third attempt, and completely succeeded. Monthly Review, vol. lxi. p. 11.

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From the exuberance of unappropriate praise here lavished on an excellent individual, we might suppose that the author had studied the art of panegyric under some French journalist. We transcribe page 1.

'When Virtues great alike in War and Peace
Outvie the mighty tales of ROME and GREECE;
Valour that CÆSAR might have wish'd to own,
And Justice ARISTIDES knew alone;
When, from the fatal forfeit freed, we find,
Propitious grant! in one vast soul combin'd,
Deeds that EPAMINONDAS' breast had fir'd,
Stern CATO prais'd, and dying WOLFE admir'd;'—

* * *

Bye and bye comes—

'Pursue, Great Chief! the omen, and be more
Than ever Man, than Hero was before!
And hark! again, thy BRITAIN's other pride,
The gallant MOIRA claims thee at his side;
At thy approach shall GALLIA's ruffians fly,
And BRITONS act fresh wonders in thine eye;
The Crisis for a new ACHILLES calls,
And soon shall HECTOR seek proud TROY's devoted walls.'

Highly favour'd by the Muse is he who unites the characters of a *good poet* and a *good prophet!*

Art. 51. *War.* A Poem. 4to. pp. 54. 2s. Johnson. 1794.

This poem is dedicated to Earl Stanhope, but addressed to the Rt. Hon. Charles James Fox. It has the merit of simplicity and truth, and of pleading the cause of peace, humanity, and liberty: but of highly-wrought pathos or impressive sublimity there is not enough to stamp the writer a poet. It may, however, produce a more important effect than that of immortalizing its author, by turning the attention of the people towards their real and permanent interests.

'——How little do the thoughtless world,
Immur'd within their habitations calm,
Taste of the bitterness by war produced,
Or feel the pangs, these scenes of Death create.
—Blest with the varied gifts which bounteous flow
From the high source of all that's great and good,
With lovely peace and smiling plenty crown'd
They plead for war as if it were a sport;
A very pastime to divert mankind:
As if it were a good to be desir'd,
With no appendages of rival ill:
As if it were fulfilling heav'n's laws:
As though kings held the sceptre of man's fate,
And were the keepers of the book of life:
As if to fill the earth with Death and Woe,
Were the commands of Duty and of God.
'Could men those scenes of misery review,
Where nought but death and fell disquiet reigns,
—Could they but journey o'er the ghastly field,

Where

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Where late the fatal tragic fight was won:
Could they the pallid fallen corſes view:
The heroes, who in battle nobly fell.
Could they but liſten to the dying groans,
The diſmal labours of expiring life:
The mournful cries, the dolorous complaints,
The bitter curſes which are hurried down,
On thoſe who firſt ſeduced them from their homes,
And thoſe whoſe quarrel taught them how to fight.
—Could they but ſee the anguiſh which prevails:
The frantic rage, the anxious painful grief,
Which harrow up the ſoul, and yield deſpair:
Then would perchance the myrmidons of Kings
Compaſſion feel, and feel regret, that they
At firſt the public mind debauch'd, with tales
Form'd to create averſion and diſguſt,
'Gainſt ſome more proſperous and envied ſtate;
And then ſend forth their armies to the field,
An immolation to offended pride!'

Art. 52. *Three Pindaric Eſſays.* Fitzwalter, the Birth of Democracy, and the Calamities of France. 4to. pp. 22. 2s. Owen. 1794.

'It might probably be difficult for a philoſophical critic to aſſign a good reaſon for many of Pindar's apparent eccentricities, and to ſhew that they tend to illuſtrate his ſubject, or are connected by eſſential aſſociations with his theme: it might be difficult to prove the aptneſs of many of his complex epithets and daring tropes, and to evince that they have any higher propriety in their reſpective ſituations than would belong to many other words of equal length and equal novelty: but it would be utterly impoſſible to aſſign a rational motive for the fine epithets, fine phraſes, fine images, and fine perſonifications huſtled together in the poetical cornucopia now before us. The whole is perfectly in the ſpirit of the modern Engliſh ode. We ſhall copy a ſtanza from each poem: which will connect fully as well as if we had tranſcribed without interruption.

'Why Diſcord trembled then thy languid wing?
Why faintly flew'ſt thou? Thro' thy heavy way,
Mutt'ring forth thy blaſting ſighs?
Alas, thy hell-born influence droop'd—thy ſubject legion fled,
Shrieking ſhrill unheeded cries.
And lo, thro' night burſts ſwift a dazzling ray,
Attendant Seraphim their flow'rets bring,
(Flow'rets that on the rainbow grow)
And as before her ſteps their wreaths they fling,
Matilda's form deſcends to heal a Father's woe.'

'Torn was her auburn hair, her ruddy veſt,
When by infernal force in Hell compreſt,
Fair Freedom's womb conceiv'd a direful birth;
Yet as ſhe ſorrowing ſat on Satan's throne,
The proſtrate dæmons bending round,
Caught ſweet repentance from her moan;

In

In her sad ears, they heard a secret sound,
Sweet as the murm'ring of a willow'd stream:
They hear'd—they seiz'd their arms—
Arms that cast a sulphur'd gleam:
While Satan, 'midst his festive mirth,
Felt sore alarms:
He shook his massy lance and dread destructive frown'd.
All Hell submissive bent,
Applauding—trembling—as he sent
His dang'rous mistress banish'd to the earth.'

'Yelling, see them quick descend,
Yon ivy'd tower, lo, they rend,
And join the frighten'd screech-owl's woeful scream,
And as they fan the air with tainting wing,
The spreading beech—the lofty pine—
And knotted oaks their blasting influence feel.
Then perching mirthful on the wreathing vine,
They press the purple fruit:
And as they strike dire notes upon th' Avernian lute,
Dancing around in bacchanalian reel,
They shake their raven plumes with lurid gleam,
And 'mid all Nature's tortures, hell-framed numbers sing.'

Pindarum quisquis studet æmulari.

Art. 53. *The Volunteer Laureate:* or Fall of Peter Pindar. Containing Odes to Lord Howe, Mr. Pitt, and the Swinish Multitude. By Archilochus, Jun. 4to. pp. 26. Eaton. 1794.

Of the spirit and powers of this would-be Archilochus, a short extract will give an adequate idea:

"When mad Philosophy's destructive lore
Taught France to hate what Europe should adore;
When Bastilles fell, when priests with nobles fled,
And poor Capet lay shorter by the head,
When for democracy folks 'gan to hanker,
(Ere Reeves had yet set up at Crown and Anchor,
Ere Burke had yet display'd the Gallic dagger,
Ere placeless whigs had yet begun to flagger *;)
Pitt wisely saw, what no one else could see,
That war alone would make a nation free;
Assuage its parties, change the guilty scene,
Restore an orphan, and release a Queen.
Hence brilliant triumphs crown the sinking year,
And York and Cobourg fill all France with fear—
Our navies † ride unconquer'd at Toulon ‡,
And even Dunkirk were all but our own.

* 'All which circumstances, especially the timely display of Mr. Burke's dagger, have very much tended to preserve the internal harmony of this country.'

† 'Errat. pro *ride* lege *rode*.'

‡ 'An insignificant town on the coast of the Mediterranean—lately evacuated by the English, on account of its extreme *unimportance*.'

At

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At home John Bull exults with loud applause,
Proud to be bankrupt in an Emperor's cause.—'

Art. 54. *Netley Abbey*, an Operatic Farce, in Two Acts. As performed at the Theatre Royal, Covent Garden. Written by Mr. Pearce, Author of Hartford Bridge, &c. 8vo. 1s. Longman.

The title, 'Netley Abbey,' is derived from a part of the scenery, here exhibited, being laid at and near that noble piece of ruins.—Some *Jack-tar* humour is introduced with good effect; and an Irish barber also contributes to render this farce something more than tolerable: which is all that we usually require in compositions of this class.—The following detail of an engagement between two frigates, the one English, the other French, as given by *Gunnel* an *Heart-of-oak* sailor, if not too plenteously *over-charg'd*, will afford some entertainment to such of our readers as are acquainted with sea-terms:

'*Gunnel.* Why d'ye see, it was blowing strong, and we were loping of it—forecastle under, in *Portland Road*, when a sail hove in sight in the offing, standing right over from *Cherbourg*—We saw with half an eye she was an enemy's cruizer, stemming right for us; better she cou'dn't come! we turn'd the hands up, and drew the splice off the best bower.

'*Oakland.* Best bower! what is all this about?

'*M'Scrape.* O whack! leave him to himself.

'*Gunnel.* Mounseer twigg'd us; and not liking the cut of our gib, hove in stays—all hands make sail! away flew the cable, end for end; and before you'd say peas, we had her under double reef'd top sails, and top-gallant sails.

'*M'Scrape.* Well said, little Oakhum!

'*Gunnel.* Away we scudded! but no sooner had we opened the *Bill*, standing thro' the tail of the *Race*, than, by the holy, I thought she'd a-tip't all nine:—pigs and live lumber were all afloat in the lee scuppers!

'*Oakland.* Pigs and live lumber?

'*M'Scrape.* Ay, ay—get on, little one; its as smooth as day.

'*Gunnel.* Damn the inch did we start: but sprung our luff, gave her a '*Mudians* reef, bowsed in the lee-guns, and found she'd just as much canvas as she cou'd stagger under—The chace was a head with a *clean rap full*.

'*M'Scrape.* O bravo! well, and what then?

'*Gunnel.* My eyes, how she walk'd! licking whole green seas in, at the weather chess tree, and canting it over the lee-yard-arm! but we overhaul'd her, and stood well up under our canvas: while *Jacky Frenchman* was crabbing to it—nigh on his beam ends; and about seven bells, began playing at long bowls, with his stern chasers—steering damn'd wild.

'*Oakland.* Seven bells and long bowls!

'*M'Scrape.* O nothing cou'd be better—get on, my tight fellow.

'*Gunnel.* Steering damn'd wild!—While old Trusty, our quarter-master, as good a helmsman as ever took spoke in hand, kept *steady, steady!*

ready! Damn'me he con'd a'run our gib-boom into a muſquito's eye.

'*Oakland.* Hey! what!

'*M'Scrape.* Never mind the muſquito's eye—get on, my hearty.

'*Gunnel.* Damn the ſhot, d'ye ſee, did we return 'till we were cloſe on his weather quarter: then clapt the helm hard a-weather, yaw'd athwart his ſtern, and gave her the whole doſe of round and grape, into his gingerbread work abaft; while ſhe kept blazing away to windward.

'*Oakland.* Damn'me but the fellow's mad!

'*Gunnel.* At it we went as hard as we could pelt; never were guns better ſerved; yet three glaſſes of it, did ſhe take, before ſhe ſicken'd.

'*M'Scrape.* Three glaſſes of what, my dear ſoul? Oh! whiſky, I ſuppoſe.

'*Gunnel.* Down came her fore top-maſt, and her ſails took aback! to be ſure we did'nt make the moſt of that! round we came on our heel, run athwart her fore foot, and dekled her up with the larboard tier:—every ſhot told,

'*Oakland.* What the devil does he mean about heel and fore-foot?

'*M'Scrape.* Something of a ſort of a hornpipe ſtep, I gueſs.

'*Gunnel.* That doſe was a ſickner—her fire ſlack'd—ſhe ſill'd—kept large, and wou'd fain been off—we twig'd her drift—let run the clue garnets, ranged upon her weather-beam in piſtol ſhot, and gave her t'other broadſide, 'twixt wind and water, hot as ſhe cou'd ſup it.

'*Oakland.* Sup what!

'*M'Scrape.* O, be eaſy—tis as plain as an old ſhilling.

'*Gunnel.* Blow me, it made her heel again! damn the ſhot did ſhe fire after, being cloſe on board,—ſtarboard, hard flew the helm; ſlap goes our cat-head into her gallery, with a hell of a ſurge! over went her mizen-maſt! in daſhes the boarders!—clears the deck! away ſcud the Mounſeers, and down came the colours, with three hearty cheers, to the honour of Old England. Hurrah! Hurrah! Hurrah!'

The foregoing deſcription not being very intelligible to old Squire Oakland, he deſires the Iriſhman, who was much delighted with it, to explain it: which is thus happily effected:

'Why, you muſt know the ſhip we fought with, was an enemy; better ſhe cou'dn't come, for ſhe was only in her ſtays; Little Gunnel run the gib-boom into a muſquito's eye, for a wager of three glaſſes of whiſkey—ſteady! ſteady!—and at the ſign of the Seven Bells, a game of long bowls was played—

'*Oakland.* Confound me, if you know any more about it than the ſailor.'

Art. 55. *Arrived at Portſmouth!* an Operatic Drama, in Two Acts; Performed at the Theatre Royal, Covent Garden. Written by the Author of Netley Abbey, &c. 8vo. 1s. Longman. 1794.

Whatever praiſe may be due to this little drama muſt be placed to the large credit account of Lord Howe's memorable victory over the French fleet, on the glorious FIRST OF JUNE; the well-earn'd fame of which reſounds through every page, and almoſt every paragraph, and every ſong, of the preſent performance. No true-born Engliſh critic

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critic either can or will see any imperfection in the work of a poet who patriotically uses his best endeavours, however difficult the task, to do justice to a theme so truly noble! We, therefore, cordially join with honest *Guinal*, in his three hearty HUZZAHS!!! Vide the preceding article.

Art. 56. *The Prodigal.* A Dramatic Piece. As performed at the Theatre Royal, in the Hay-market, Dec. 2, 1793. 8vo. 1s. Arrowsmith, Crosby, &c. 1794.

Mr. F. G. Waldron has here given an alteration of Mitchell's '*Fatal Extravagance*,' a pathethic little drama, of one act, written and acted about seventy years ago. The present revivor of this piece has extended it to two acts, and has made the catastrophe less tragic. Its object is to exhibit, in the most frightful colours, the horrid consequences to which gaming, and thoughtless extravagance, tend to expose their infatuated votaries. The celebrated Mr. Aaron Hill is generally supposed to have been the real author of the performance, although it was, on its first appearance, given to the public under the name of Mitchell, who was a poet of some note in his day, though not of the *first rate* *; and the compiler of the *Biographica Dramatica* observes that it is accordingly printed in the collection of Mr. Hill's productions. The same biographer likewise refers us, for the ground-work of *Fatal Extravagance*, to Shakespeare's *Yorkshire Tragedy*.

NOVELS.

Art. 57. *The Royal Captives:* a Fragment of Secret History. Copied from an old Manuscript. By Ann Yearsley. 12mo. 2 Vols. 6s. sewed. Robinsons. 1795.

The struggles of a powerful mind, to overcome the obstacles which result from the want of early instruction, are such as ought to interest every spectator. If there be any individual whose efforts demand aid in preference to those of others, it is the Being who steadily labours to overcome these obstinate impediments. The reason is evident: such persons exert their vigour first to obtain and afterward to communicate knowledge. On them the advice of the critic ought to be carefully and liberally bestowed, and the bounties of the public showered; for, were this the practice, their difficulties would quickly disappear. Unfortunately, it is not; and their mortifications are such as would destroy minds of a less robust texture.

Of this description is Mrs. Yearsley. Nurtured in ignorance, yet eager to be informed; bearing her milk-pail, and studying her alphabet; confined to the intercourse of the illiterate, while panting for the society of the wise; her spirit sighing at the prospect in view, yet not yielding, but enduring neglect, and shaking off despondency; we contemplate strife like this with lively emotions in favour of the combatant. The performance before us demonstrates that the succour of which Mrs. Yearsley was in need has been denied; particularly that most essential part, a familiar communication with that class of people which is generally the best informed. On no other principles can we explain the striking contrast between the strength of thought and the

* Vide Cibber's Lives of the Poets, vol. iv. p. 347.

weakness

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weakneſs of judgment, which ſo perpetually obtrudes itſelf on the reader of the Royal Captives. The almoſt continued inflation of the ſtyle, and the writer's frequent power of expreſſion; the crude and diſjointed manner in which ſhe has planned and purſued her ſtory, with the occaſional force diſcovered in the incidents, in the characters which are delineated, and in the bold philoſophy at which Mrs. Y. aims; are equally conſpicuous. The *faſtidious* critic will preſently throw down the book, in diſguſt; while he, who is more intimately acquainted with the powers of mind, will wiſh that he had been preſent with her, while ſhe was planning and writing it, to have aided her with his advice. Mrs. Y. has delighted in poetry; and this predilection has occaſioned her to uſe continual inverſions, and uncouth metaphors, in her proſe; many of which are unfit for any ſpecies of compoſition. Of this kind are 'he *pointed* my ſtrong ideas'—'He *held to my reaſon the volume of the world*'—'I panted *to ſtrike upon the world* as a meritorious character'—'His perſuaſive eloquence *darted enthuſiaſms* through my frame'—'Birds *broke* not their ſong at my approach,' &c. &c.

The incidents are generally improbable; not becauſe events more ſtrange and incredible have not happened, but becauſe, in the writer's haſte to produce great effects, ſhe has neglected the minutiæ which are neceſſary for that purpoſe. Every event, however great or grand, ſhould ſteal on the mind; and, though unforeſeen, when it has happened, ſhould ſeem as if it could not have failed to happen: which can only be effected by a recital of the many ſmall and intermediate events with which it is linked. From the ſame miſtake, there is a want of progreſſion in the ſtory.—Having related one ſtriking incident, which ſhe has not poſſeſſed patience and judgment enough to prepare, ſhe hurries forwards to another, and thus robs each of that force which ſhe has been ſo ardent to impart.

With all theſe defects, and more, the woman of genius is ſeldom abſent. She is indeed too full of complaint, too apt to bewail inſtead of obviating the evils of men, and too gloomy and diſpiriting for the morality which we wiſh to ſee inculcated. The endeavour of every author ought to be to inſpire fortitude. To teach complaint and deſponding reſignation is the radical diſeaſe of ſentimental maſters and miſſes who write novels for the peruſal of each other:—but the ſtrong mind of Mrs. Yearſley ought to counteract ſuch imbecility. We muſt not however forget that, aſpiring to rank with the nobleſt ſpirits, and feeling herſelf almoſt trodden down among the moſt lowly, her philoſophy muſt have been uncommonly ſound, had ſhe not been perſuaded that ſhe is very unfortunate. Her preface affords ſufficient proofs of what her feelings are.—She ſays;

'I love Fame, though I have only heard her whiſpers; am ſenſible ſhe incites towards the wonderful, the great and good; and that authors, who affect to deſpiſe her, are cowards, inſincere, and guilty of profanation. Yet there is (a) vaſt difference in [between] being her lover and her ſlave. For me, I confeſs myſelf not deaf to, nor independent of the voice of the world; except in thoſe enraptured moments when bewitching fancy renders me inſenſible to the real dependencies of life. In poetry, I am her ſlave; in proſe, I wiſh her to be mine. In private ſorrow, ſhe has, through a gloomy paſſage of

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twenty years, proved my enchanting friend. None may condemn me; nature herself drew delusion in the desart where I was beloved by fancy, before I was alive to fame; and tasted more delight than I have since found in the midst of proud society, where favour falls heavily on the heart from the hand of arrogance.—

'One of my motives for publishing the work unfinished, is, that the world may speak of me as I am, whilst I have power to hear. The clouds that hang over my fortunes intervene between me and the public. I incessantly struggle to dissipate them, feel those struggles vain, and shall drop in the effort.—This consolation I shall, however, bear with me to the verge of life, that, to those who have guided me by the sacred and lambent flame of friendship, my memory will be dear; and that whilst malice feebly breathes, truth will boldy pronounce.'

The story of this work is taken from the impenetrable history of the *Man in the Iron Mask*, supposed twin-brother of Louis XIV, whom Mrs. Y. has formed into a husband and a father; relating the adventures of *him*, his *wife*, and his *son*, principally in the person of the latter.

If the reader of these volumes has thought before, they will lead him to think again. They will surprize those who delight in the marvellous, and will be acceptable to such as weep over the calamities to which royalty is subject. Those who buy books will much more frequently buy worse than better; and those who love to encourage an enterprizing and, however abashed and subdued, no vulgar spirit, will not think their money ill bestowed.

MISCELLANEOUS.

Art. 58. *The Statistical Account of Scotland.* Drawn up from the Communications of the Ministers of different Parishes. By Sir John Sinclair, Bart. 8vo. Vols. VIII.—XIII. 2l. 5s. Boards. Edinburgh printed, by Creech; and sold in London by Cadell and Davies, &c. 1794.

In our Review, New Series, vol. viii. p. 285, we gave an account of the first two volumes of this curious and useful work; including a specimen of the manner in which the plan has been executed; and in our xiiith vol. p. 431, our readers will find a farther account of Sir John Sinclair's publication, vols. III.—VII. both inclusive; attended with suitable extracts.

We think that the public are under great obligations to the patriotic editor, for bringing forwards so extraordinary and valuable a mass of national information, respecting the topographical, natural, and civil history of the great northern division of our island.—In a work of this kind, produced by so unexampled a variety of pens, from unconnected writers*, there must, in course, be a great diversity of manner, and unequal degrees of literary merit: but we have had the satisfaction of observing much to commend in the greater part of these *statistical* productions: in which, intelligence, judgment, and even enter-

* The number of parishes described in these six volumes is about 235.—It is probable that not *fewer*, but rather a *greater number*, are comprized in the seven preceding volumes:—which are not, at present, before us.

tainment

tainment and instruction are happily (and perhaps, to many readers, *unexpectedly*) united.

It is to be hoped that the accomplishment of this important undertaking will proceed with the same success which has, thus far, attended its progress.

Art. 59. *A Review of some of the Political Events which have happened in Manchester*, during the last five Years: Being a *Sequel* to the "Trial" of Thomas Walker, and Others, for a Conspiracy to overthrow the Constitution and Government of *this Country*, and to aid and assist the French, &c." By Thomas Walker. 8vo. 2s. 6d. Johnson. 1794.

Mr. Walker himself shall review this pamphlet. No man better understands the subject; and he seems, as far as *we* can judge, to have very fairly reported its merits, in the preface.

He begins by observing that, 'since the events of the following narrative, Messrs. Hardy, Tooke, Bonney, Kyd, Joyce, Holcroft, Thelwall, Richter, and Baxter, have been indicted and acquitted of high treason. The offence laid to their charge was of the same nature with that imputed to Messrs. Jackson, Paul, Collier, myself, and others; the difference of the two cases, was, that in the one, a conspiracy was the crime alleged; in the other, it was the means, by which the supposed crime of high treason was to have been effected.—Both these charges have fallen to the ground. The enquiry, I trust, will produce much good upon the public mind; and, so far, will compensate the defendants for the anxiety, ill-treatment, and injurious expence, which they have sustained.'

Whether there be in law any precise definition of what is called a *conspiracy*, Mr. W. says he has not yet been able to learn: but, from the practice observed on these trials, he deems it, of all others, a species of accusation the most to be dreaded by an Englishman; and for this opinion, he assigns the following reasons:

'The evidence permitted to be given appeared to consist of every thing done, written, or spoken, at any time, or place, or by any persons whatever, who, by the ingenuity of the crown lawyers, could be connected with the design of which the parties stood accused. For instance, suppose a member of a political society votes against any political motion, and that he is in a minority: the question is, of course, carried against his opinion, as being the act of the society at large; the result is, that such member may be tried for his life, on this very act, which he has endeavoured to prevent.

'In answer, I know, it may be said, that *a defendant has only to call the other persons that were present, in explanation of his conduct*; which is all very true and plausible, provided he knows before-hand the time, and place, and nature of the fact alleged. But if, as in the case of the gentlemen above mentioned, the evidence is to begin for years before the day of trial, their papers seized, and themselves imprisoned, the chance of a defence is doubtful indeed; as witnesses may be dead, or may have left the kingdom, or may have forgotten every circumstance in question, not thinking, at the time it happened, they should ever be called to give an account of it.'

* See Review for August, 1794, Art. 36.

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Mr. W. proceeds to animadvert on the delay of justice, in the practice of our law courts; which he considers as a still *more serious* cause of complaint: but for his remarks on this head we must refer to his book, as well as for what he observes with respect to other similar topics. With regard to his own,—well-known,—attachment to the great cause of REFORM, he observes that he is still willing to hope that this cause is at this moment, as it has been for several years, progressive; because, as he conceives, 'the interest and honour of England, as a nation, are deeply concerned in its accomplishment.'——'Should this, (he adds,) be attended with success, even in the last period of my life, I shall look with satisfaction on the injuries which have been attempted against my person, my family, and my property, considering, that the failure of those attempts may have had some share in promoting the general benefit. But were it possible that, at the approach of the nineteenth century, the people of England should have totally abandoned their national character, and, conveying the poison of corruption to their own lips, should sit down tamely under an established despotism, those few who have endeavoured to prevent so deadly a calamity, will, at least, have the consolation "that as men employ the talents God has given them here, they shall accordingly receive their reward at the close of the day, when their sun shall set, and when night shall put an end to their labours."

With respect to the general contents of this large pamphlet, (of 161 pages,) they consist, collectively, of resolutions, declarations, advertisements, letters, addresses, &c. &c. of various political societies and clubs relative to the subject of parliamentary reform; and to the Manchester riots, which appear to equal, if not to exceed the atrocities of the ever memorable Birmingham mobs.—On the whole, it is a curious collection of narratives, vouchers, and other authentic materials, relative to a very important and highly interesting subject.

Art. 60. *Literary and Critical Remarks, on sundry eminent Divines and Philosophers of the last and present Age.* Particularly Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftsbury, Bishop Butler, Dr. Blair, Dr. Gregory, Bishop Porteus, Dr. Johnson, Bishop Hurd, Mrs. M. Graham, Dr. Priestley, &c. Combining Observations on Religion and Government, the French Revolution, &c. with an Appendix, containing a Short Dissertation on the Existence, Nature, and Extent of the Prophetic Powers of the Human Mind, with Examples of several eminent Prophecies, of what is now acting, and soon to be fulfilled upon the great Theatre of Europe. Particularly those of Bishop Newton, Baron Swedenbourg, Daniel Defoe, Drs. Priestley, Goldsmith, Smollet, &c. 8vo. pp. 489. 6s. Boards. Crosby. 1795.

There are certain fundamental qualifications, which the public has an unquestionable right to expect in every writer who assumes the character of a critic. He, for example, who takes upon him to censure or to commend the opinions of others, ought to have some clear and settled opinions of his own; he who presumes to pass his judgment on doctrines and systems should before-hand take care to understand them; he who sets himself up as a judge of style should at least be able to write correctly. Without fear of incurring the charge of arrogance, or of vanity, we readily acknowlege the reasonableness of these expectations

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expectations with respect to us, as Reviewers; and we deem ourselves obliged, in duty, to make them our rule of judging, whenever our office calls us to speak of the critical talents of others. We must therefore honestly and plainly declare, with regard to the present work, that the author appears to us to be in all respects unequal to the task which he has undertaken.

In the course of his lucubrations, this critic touches on a great variety of subjects, theological, metaphysical, political, and philological: but so thick a mist of obscurity hangs over his speculations, and so destitute are they of harmony and consistency, that we cannot suppose him to have attentively studied the various subjects on which he treats. At one time, he declaims against mystery and the Athanasian creed; at another, he seems to admit a Trinity in the divine Nature, and even refers the Platonic Triad to divine revelation. He inveighs bitterly against materialism, and Dr. Priestley; yet he speaks of the substance of the Divine Nature as systematically one, but infinitely divisible. In politics, he declaims against despotism, aristocracy, and Mr. Burke; yet he presumes to assert that liberty has often brought England to the brink of destruction, and to ask whether Englishmen are happier than the subjects of arbitrary governments?

With respect to this writer's system of philosophy, some conjecture may be formed from his notion concerning dreams, fairies, and apparitions. He accounts for dreams by supposing them the immediate effect of spiritual agency; and he declares, *on his soul*, that he, who is unable to compose a good tune, has heard or seemed to hear in his sleep much fine music, of 'higher mood' than he has ever heard when awake. 'As to the opinions, (says he,) of other kinds of invisible Beings, by whatever name denominated, I have, in a field of my own, seen, and shewn to others, various rings on the grass, as true as if drawn with the compass.' As to ghosts that perambulate churchyards at the dead of night, in defiance of the ridicule of self-sufficient scioliists, he believes that *such things are*; he even avers that he lately heard a young gentleman solemnly declare that he twice saw, at the foot of his bed, for five minutes each time, the *apparition of a horse* which he had abused, and heard it groan thrice.

We must add a few specimens of this *literary and critical remarker's* powers of criticism and taste in philology;—and, first, a few of his bold strokes of general character. 'Locke is not a great favourite with me, and Lord Shaftesbury is not entirely to my taste.'—'Locke, a plausible disseminator of all metaphysical abominations.'—'If Dr. Priestley is not out of his mind, his mind is doubtless out of him.'—'Dr. King wrote a book to account for the origin of evil whilst he denied its existence! *King* of fools!'—'Mrs. Macaulay Graham is unable, poor gentlewoman, to write a quarter of a page without contradiction or ambiguity:'—'but few expect in a woman any deeper waters than a trout stream.'

Next, for a curious example, or two, of concise criticism.—Dr. Blair's Sermons, vol. i. serm. 14. 'is an excellent one, if it did not verge somewhat to Mandevilianism and predestination.' Bishop Porteus's Sermons, No. viii. 'I shall set down the text only, Titus, ii. 6. Young men likewise exhort to be sober minded.' This style of criticism reminds us of the Spectator's very laconic correspondent *Bob Short*.

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Sometimes the author takes a rather larger compass. For example: On Dr. Blair's observation, that the very words which will be pronounced in the day of judgment are recited, — Come ye blessed, &c. his remark is: 'This I cannot but consider as absurd, unless our author had informed us of the language in which it will be spoken.'—

We will now display some of the author's curious phraseology:—'to expunge knaves and fools from the face of eternity:'—'an intermediate condition of things, between contingency and human freedom on one side, and prescience and necessity on the other:'—'Sterne's production is so desultory and *precarious*, as well as affected, that the reader is continually *eluded* and disappointed.' Dr. Blair's third volume 'engages with a natural *simplicity of elevation*, combined with an amplitude of conception and with eloquence; is *enamelled with choice of words*, elegance of taste in the composition, and selection and application of texts, and concludes *with an apex of solemnity*.'

Lastly, we shall exhibit a few instances of false grammar; 'temporary residence *seem* to have been required:' p. 67.—'happiness *or* misery *depend*;' p. 69—'the *reconcilement* of even the moderate opinions of men to the doctrines of christianity *are* nice and difficult;—'were *the active affection* in men of genius, whether the servants of God or not, *to reflect* that precious endowment back to the fountain whence it was derived, doubtless they cannot offer a more grateful tribute.'

After having produced these vouchers of the author's critical abilities, it is scarcely worth while to inform our readers, that the sermons of Bishop Butler, Dr. Gregory, Mr. Taylor (or Dr. Johnson), and Dr. Blair, Bishop Hurd's Dialogues, Mrs. Macaulay Graham's Letters on Education, and Dr. Priestley's Disquisitions, are the principal works here described. The rest of the divines and philosophers, mentioned in the title, are cursorily noticed. The appendix contains a collection of *prophecies*, the fulfilment of many of which may be expected, by the *credulous*, to happen even in the time of persons now living. Among other materials of this sort, we find a remarkable paper, said to have been written by the late Dr. Smollet, not long before his death, in a private letter to a friend.—Concerning the authenticity of this paper, our opinion has been asked by a correspondent, who signs his letter "An old and constant Reader." It is impossible for us to give any judgment as to the genuineness of the article in question. There is little in it unworthy of the ingenious Doctor's literary character: but he cannot be said to have given his opinions on the *signs of the times* then revolving before him, as prophecies. Any man, so capable as Dr. Smollet of shrewd observation, might have predicted, as he did, from natural causes, the revolutions that have since taken place in America and France.

Art. 61. *Observations on the Emigration of Dr. Joseph Priestley*, and on the several Addresses delivered to him on his Arrival at New York. 8vo. pp. 63. 1s. 6d. Reprinted for Stockdale, London. 1794.

Frequently as we have differed in opinion from Dr. Priestley, we should think it an act of injustice to his merit not to say that the numerous and important services which he has rendered to science, and the unequivocal proofs which he has given of at least honest intentions towards the cause of religion and christianity, ought to have protected him

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him from such gross insults as are poured on him in this pamphlet.—Of the author's literary talents, we shall say but little: the phrases *setting* down to count the cost; the rights of man the greatest *bore in nature*; and the appellation of *rigmarole ramble* given to a correct sentence of Dr. Priestley, which the author attempts to criticize; may serve as specimens of his language. The pitiful attempt at wit, in his vulgar fable of the pitcher haranguing the pans and *jordans*, will gain him little credit as a writer, with readers of elegant taste. No censure, however, can be too severe for a writer who suffers the rancour of party spirit to carry him so far beyond the bounds of justice, truth, and decency, as to speak of Dr. Priestley as a man who is an admirer of the massacres of France, and who would have wished to see the town of Birmingham, like that of Lyons, razed, and all its industrious and *loyal* inhabitants butchered: as a man whose conduct proves that he has either an understanding little superior to that of an ideot, or the heart of a Marat: in short, as a man who fled into banishment covered with the *universal detestation* of his countrymen. The spirit, which could dictate such outrageous abuse, must disgrace any individual and any party.

We have no doubt that London has the honour of being the native place of this production; although it is *pretended*, at the bottom of the title-page, that it was originally printed at Philadelphia.

Art. 62. *La Souriciere. The Mouse Trap.* A facetious and sentimental Excursion through Part of Austrian Flanders and France. By Timothy Touchit, Esq. 12mo. 2 Vols. 6s. Boards. Parsons. 1794.

Very flimsy and very licentious; incapable of doing good, and calculated to do evil.

SINGLE SERMONS.

Art. 63. *A Fast Sermon*, preached Feb. 28, 1794. By Richard Weaver, Author of an *Exposition of the Church Catechism*, Curate of Draycot-Cerne, Wilts, and Master of the Academy at Chippenham. 8vo. 1s. Baldwin.

The great object of many fast-sermons, which were published during the last year, was to animate us to use our best exertions in a vigorous prosecution of the war; and this is likewise the main purport of the present discourse. 'Be unanimous,' says the preacher, in the concluding sentence, 'and resolute in the support of our gracious Sovereign; and by despising the wicked insinuations of those who would promote insurrection for the sake of plunder, suffer no *internal commotions* or *divisions* to weaken your efforts against a *common* and *most inveterate enemy*.'

Certainly we ought to do our utmost, and strain every nerve, in the defence of our country against every enemy, foreign or domestic: but we trust that there were none, among Mr. W.'s hearers, in the loyal county of Wilts, who could possibly be so depraved as to lend a favourable ear to wretches who would promote insurrection *for the sake of plunder*. Such atrocity could only be imagined of a London mob, composed of pick-pockets, foot-pads, and house-breakers. So good a writer as Mr. W. might have been deemed superior to such unrestrained sallies.

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Art. 64. *Religious Fear of God, and faithful Allegiance to our King, recommended,* from the Precepts and Examples of our Saviour and his Apoſtles. Preached at ſeveral Places in July 1794. By the Rev. Richard Weaver, Maſter of Chippenham Academy. 8vo. 1s. Brooke and Macklin, Cheapſide.

From the precepts 'Fear God; honour the king,' taken in connection, the author of this ſermon inculcates loyalty as a religious duty; not, however, on the antient high notion of the divine right of kings, but merely on the ground that God *permits* kings to reign, and magiſtrates to bear authority under them, for preſerving that order and ſubordination without which ſociety could not exiſt. With reſpect to preſent politics, the author falls into the common error of miſtaking diſſatisfaction with the proceedings of adminiſtration, for diſaffection toward the Britiſh conſtitution and government; and he charges thoſe, who wiſh for a change of meaſures, &c. as promoters of ſedition, who conceal a dagger in their boſoms for the deſtruction of their country. Idle ſuſpicions and illiberal reflections of this kind, which have of late been too frequent, by exciting and ſpreading falſe alarms and groundleſs jealouſies, are exceedingly injurious to the community, as well as to individuals.

CORRESPONDENCE.

*** We muſt terminate our correſpondence with Mr. Heſſe: he may reſt aſſured that we had no other motive than a love of truth for pointing out five or ſix of the errors in his book. We are very ready to inform our readers that he declares the grammatical blunder, noticed by us in page 5 of his introduction, to have been an error of the preſs; and that he has ſhewn the correction of page 117 to be proper. As to the other particulars, we retain our opinion; and we think that he has abundant reaſon to be ſatisfied with our having ſaid that "his vocabulary is a convenient ſelection, and that his phraſes are adapted to their object."

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†‡† C. P. lays too much ſtreſs, in the inſtance, to which he adverts, on the difference between author and editor. The title of the work in queſtion ſufficiently prevents any miſtake or deluſion.

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‡§‡ We are obliged to A. Z. for his remarks, to which we ſhall attend.

‖†‖ The letter of our friendly grammarian J. B. J. dated $\frac{\text{XII}}{23}$ 1794, was duly received: The notice to J. B. was for another correſpondent; and though we have not had, and particularly have not *now*, leiſure to anſwer J. B. J.'s communications at length, they are before us, and are not neglected. We are convinced, however, that it will be impoſſible for us always to attend to the orthographical niceties which he diſcuſſes. The variety and temporary nature of our labours are inſuperable bars in this reſpect.

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§†§ Letters from O. P. *Clericus*, &c. &c. remain for conſideration.

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THE MONTHLY REVIEW,

For FEBRUARY, 1795.

ART. I. *The Poetical Works of John Milton.* With a Life of the Author by William Hayley. Vol. I. Folio. pp. 350. 4l. 4s. Boards. Boydell and Nicol. 1794.

THOUGH the memory of few authors has received the homage of more biographical tributes than that of Milton, yet the public will probably think themselves obliged to the spirited undertakers of the present splendid edition of his poetical works, for having engaged a writer so justly esteemed as Mr. Hayley, to compose a new life of that "immortal man," who was the glory of his age and country! Those, too, who cherish with peculiar regard the remembrance of Milton as a *patriot*, as well as a *poet*, will rejoice in the prospect of his recovering, from the justice of a biographer congenial with him in manly and liberal sentiments, that moral lustre of character which it was so manifestly the aim of his last prejudiced, though able, biographer to sully and obscure. Nor will they be disappointed; since it has been, according to Mr. H.'s own declaration, his chief purpose to give such a delineation of Milton's life as might 'rather make him more beloved than more admired;' and since nothing can surpass the solicitude with which he has attempted to obliterate every moral stain, and to exhibit him as no less a model of superior virtue than an example of unrivalled genius.

It is, indeed, difficult for a writer setting out with such a design not to deviate from the path of the fair and judicious biographer, into that of the partial apologist and panegyrist; nor, perhaps, will Mr. H. be altogether acquitted, even by the best friends of Milton, of the charge of having indulged such a deviation. From the warm admirers of Dr. Johnson he may expect, too, a still severer charge; that of being an intemperate censurer. He, however, who violates candour in his treatment of others, has little right to expect that the rules of candour will

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always be ſcrupulouſly obſerved towards himſelf; and the indignation of generoſity is more excuſable than that of party.

Two principal attacks have been made by Johnſon and others on the moral character of Milton; that of auſterity and unamiableneſs of temper, and that of political proſtitution. Theſe, accordingly, are the accuſations which his preſent biographer particularly labours to repel. With reſpect to the firſt, he begins with an attempt to illuſtrate the poet's native diſpoſition from the ſpirit of his juvenile compoſitions, eſpecially in the Latin and Italian languages; and in theſe there is nothing of ſuavity, kindneſs, ſenſibility, filial and friendly affection, gratitude, and all the gentle and benignant emotions of the mind, which Mr. Hayley does not deduce in their higheſt perfection to decorate his hero. Though, from the facility with which Milton contracted friendſhips with many amiable and eſtimable characters, we are convinced that he himſelf muſt have appeared in the light of an amiable as well as an extraordinary youth, yet we own that we are ſurprized to find Mr. Hayley, himſelf a poet, laying ſo much ſtreſs on the poetical ſentiments which a youth of warm imagination, and of great reading, could not but find ready for uſe on every occaſion, whether real or fictitious. If it be a juſt remark (as we believe it is,) that even the letters called *familiar* of a writer by profeſſion are little to be regarded as tranſcripts of his genuine feelings, how much leſs can we depend on poetical and complimentary effuſions, which call fiction to their aid in the firſt proceſs of their formation? Is it poſſible that Mr. H. can ſeriouſly adduce, as an inſtance of a *firſt paſſion*, an Ovidian elegy, in which the young copyiſt deſcribes, in the moſt ingenious terms that he could find, the impreſſion made on his heart by a ſudden view of ſome unknown fair? Is the following line that of one who *felt* the paſſion which he paints?

Findor, et hæc remanet; ſequitur pars altera votum.

It ſeems to be more evinced, by theſe early diſplays of the ſentiments of Milton, that he poſſeſſed a native elevation of ſoul, a warm admiration of ſuperior excellence, and a kind of prophetic breathing after that high fame which he afterward attained. Yet, with reſpect to this laſt, we would not decidedly view it as a characteriſtic feature of his mind; ſince equally bold anticipations and eager aſpirations may be found in the early productions of much inferior geniuſes, to whom the practice of antiquity had given a model of thought and expreſſion.

It is not our intention to follow the footſteps of the biographer through this part of his performance. We ſhall briefly obſerve that, with much elegant ingenuity, and an amiable

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ardour in favour of his great ſubject, he does indeed ſucceſsfully counteract many of the malignant remarks made by the Tory biographer; yet ſometimes, by overſtrained comments, far-fetched ſuppoſitions, and amplification of trivial circumſtances, Mr. H. weakens the confidence which we ſhould deſire to place on his ſagacity and love of truth. If a man were always allowed to be the expoſitor of his own actions and their motives, who would ever appear criminal?

With reſpect to the ſide which Milton took during the troubles of his country, all apology muſt be either unneceſſary or uſeleſs. They who deteſt him as a rebel to his king, and they who revere him as the champion of liberty, will continue to feel as they have begun, unleſs their own political opinions alter. The charge of deſerting his principles, however, and of flattering an uſurper, certainly requires a refutation from thoſe who would vindicate his moral excellence. This Mr. Hayley has attempted, but, we fear, with more ingenuity than ſolidity. The defence is built partly on Milton's poetical caſt of mind, diſpoſing him to view things through the medium of the imagination, and partly on the profound hypocriſy by which Cromwell diſguiſed his actions:—but Milton was at that time much more a proſe writer than a poet, and the moſt obnoxious paſſage reſpecting Cromwell is in Latin proſe; and if, after Cromwell's attainment of the protectorate, Milton was unable to ſee into his real character, we can only defend his ſincerity at the expence of his diſcernment.

The indecent acrimony with which Milton carried on his literary controverſies is in part juſtly imputed to the ſpirit of the times; yet we confeſs that it leaves on our minds ſome impreſſion of a naturally ſtern and moroſe ſpirit; nor, in the family diſagreements in which it was his misfortune to be involved, are we prepared to conclude with Mr. H. that he was always and entirely in the right, and never provoked the want of affection and gratitude which he experienced. Many excuſes, indeed, may be made for him. His blindneſs would naturally inculcate ſuſpicion; while his change of fortune, and the narrowneſs of his circumſtances, might produce rigour and parſimony. After all, is it *neceſſary* that the ſerious, the learned, the loſty, the ſublime Milton, the ſevere diſciplinarian, the zealous champion,—in fine, the writer of *Paradiſe Loſt*, ſhould be the moſt *amiable* of mankind? Is ſuch an union of qualities probable? We acknowlege that, under the delicate varniſh with which his portrait is gloſſed by the ſoftening bruſh of his preſent biographer, we ſcarcely diſtinguiſh its bold and prominent features. That he was a man of high virtue and principle, of very few failings in public or weakneſſes in private life, we are well convinced; and the

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more from reading this ſpirited and elegant tribute to his memory: but he had a *character*,—and character can ſcarcely be ſaid to ſubſiſt in an accumulation of all human excellencies.

The following liberal paſſage, which we ſhall tranſcribe as a ſpecimen of the ſtyle and ſpirit of this work, admits an exception to that gentleneſs and mildneſs of temper which, in general, the writer wiſhes to repreſent as characteriſtic of Milton:

'The ſtrength and the acuteneſs of ſenſation, which partly conſtitute genius, have a great tendency to produce virulence, if the mind is not perpetually on its guard againſt that ſubtle, inſinuating, and corroſive paſſion, hatred againſt all whoſe opinions are oppoſite to our own. Johnſon profeſſed in one of his letters, to *love a good hater*; and in the Latin correſpondence of Milton, there are words that imply a ſimilarity of ſentiment; they both thought there might be a ſanctified bitterneſs, to uſe an expreſſion of Milton, towards political and religious opponents. Yet ſurely theſe two devout men were both wrong, and both in ſome degree unchriſtian, in this principle. To what ſingular iniquities of judgment ſuch a principle may lead, we might perhaps have had a moſt ſtriking and a double proof, had it been poſſible for theſe two energetic writers to exhibit alternately a portrait of each other. Milton, adorned with every graceful endowment, highly and holily accompliſhed as he was, appears, in the dark colouring of Johnſon, a moſt unamiable being; but could he reviſit earth in his moral character, with a wiſh to retaliate, what a picture might be drawn by that ſublime and offended genius, of the great moraliſt who has treated him with ſuch exceſs of aſperity! The paſſions are powerful coloriſts, and marvellous adepts in the art of exaggeration; but the portraits executed by love (famous as he is for overcharging them) are infinitely more faithful to nature, than gloomy ſketches from the heavy hand of hatred; a paſſion not to be truſted or indulged, even in the minds of the higheſt purity and power, ſince hatred, though it may enter the field of conteſt under the banners of juſtice, yet generally becomes ſo blind and outrageous from the heat of contention, as to execute, in the name of virtue, the worſt purpoſes of vice. Hence ariſes that ſpecies of calumny the moſt to be regretted, the calumny laviſhed by men of talents and worth on their equals or their ſuperiors, whom they have raſhly or blindly hated for a difference of opinion. To ſuch hatred the fervid and oppoſite characters, who gave riſe to this obſervation, were both more inclined perhaps by nature, and by habit, than Chriſtianity can allow.'

Of the apologetical paſſages, we think that the following is one of the moſt juſt and happy. It is in anſwer to Johnſon's aſſertion that the predominant deſire of Milton may be ſuſpected to have been rather to deſtroy than to eſtabliſh, and that he felt not ſo much the love of liberty, as repugnance to authority:

'Such a ſuſpicion (ſays Mr. H.) may indeed be harboured by political rancour, but it muſt be in direct oppoſition to juſtice and truth; for of all men who have written and acted in the ſervice of liberty,

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there is no individual who has proved more completely, both by his language and his life, that he made a perfect distinction between liberty and licentiousness. No human spirit could be more sincerely a lover of just and beneficent authority, for no man delighted more in peace and order, no man has written more eloquently in their praise, or given sublimer proofs of his own personal attachment to them, by the regulation of his own orderly and peaceful studies. If he hated power, as Johnson asserts, in every established form, he hated not its salutary influence, but its pernicious exertions. Vehement as he occasionally was against kings and prelates, he spoke of the sectaries with equal indignation and abhorrence, when they also became the agents of persecution; and as he had fully seen, and very forcibly exposed, the gross failings of republican reformers, had his life been extended long enough to witness the revolution, which he might have beheld, without suffering the decrepitude or imbecillity of extreme old age, he would probably have exulted as warmly as the staunchest friend of our present constitution can exult, in that temperate and happy reformation of monarchical enormities.'

We may add that similar calumnies, raised against the foes of abused or usurped power in the present day, admit, to our certain knowlege, in many instances, a similar refutation.

This life of Milton is of considerable extent, and is obviously intended to be full and complete as a biography of the poet, though not as a critical dissertation on his productions. Of matter of this kind there is little, besides some remarks in defence of the plan of Paradise Regained, and of the poetical language and versification of Milton. Some large quotations from the Latin poems of the author are occasionally introduced, chiefly by way of moral illustration, to which Mr. Cowper has permitted his friend to annex translations borrowed from a version of all those pieces, which, judging from these specimens, we should be happy to announce to our readers.

Three fine portraits, referring to different stages of Milton's life, are given with these memoirs.

The first six books of Paradise Lost occur in this volume, to which are prefixed elegant frontispieces engraven by Simon, Earlom, and Schiavonetti, from the designs of Westall. To characterize the typographical magnificence of the work, we need only say that it is from Bulmer's press.

ART. II. *The well-bred Scholar*; or Practical Essays on the best Methods of improving the Taste and assisting the Exertions of Youth in their literary Pursuits. By William Milns, Member of St. Mary Hall, Oxford, and Master of the City Commercial School, George Yard, Lombard-Street. 8vo. pp. 560. 7s. Boards. Rivingtons. 1794.

THE improvement of the understanding, and the regulation of the passions, have ever been the professed objects of

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education:—but, if we descend from theory to practice, we shall frequently find some pains taken to enervate the former, and to inflame the latter, by those persons to whose care the youth of both sexes are committed. That parents should *spoil* their children, as the phrase is, by false indulgence; or that tutors should fail in the discharge of their duty through ignorance, or mistake, or on some occasions be actuated by interested motives; can excite no surprise, even in those who are least conversant with mankind: but that men, who value themselves on their parts and learning, should prostitute their talents to the vile purpose of encouraging the folly and caprice of parents, and even attempt to reduce their views to a kind of system, would be inconceivable, were it not known that some preceptors and authors, in the present age, owe their success to their indulgence in the practice of that sin which the good people of the last age used to denominate "worldly compliances." We may therefore consider every writer on the subject of education, whose plan is manly and liberal, and whose sentiments are favourable to religion and virtue, as justly entitled to our approbation; and in this number we are happy to include the author before us.

Mr. Milns opens his book with a handsome apology for deviating from the established practice of grammar-schools.

'To inveigh, (says he,) with illiberal acrimony against the plan of grammar-schools, has of late become a fashionable topic. It is by no means my intention to add to the obloquy too often unjustly thrown on those venerable seminaries of learning, to which this nation is indebted for its most distinguished ornaments. But one must be partial, to a culpable extreme, not to see, and confess, that there are some practices still continued in them, unavoidable perhaps in their original institution, but which the revolutions, that have since taken place in literature, render it highly necessary to reform. What I shall at present beg leave to specify, is the custom of making boys enter upon Latin grammar, to the exclusion of even their native tongue, at the very commencement of their studies; a custom which should have been discontinued, as soon as Latin ceased to be the only vehicle of useful knowledge, and modern languages began to vie with those of antiquity in the importance of the subjects, as well as in the precision and elegance of their structure.'—'It is very evident that the practice of committing to memory, at the most susceptible period of life, words without ideas, and jargon without meaning, must be injurious to the gradual unfolding of the mental powers, and must beget early habits of obscurity and confusion. The fault of many speakers and writers, who are apt, according to the common phrase, to lose themselves in the clouds, may be traced back to this fundamental error in their education. Praised when children for being able to say by heart a great number of Latin rules, before they can form any idea of their signification or use, they are naturally led in their future studies,

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ſtudies, to continue their attention to words alone, without any regard to preciſion or knowledge. Though bewildered in ignorance, they go on with the diſcuſſion of ſubjects, which they do not underſtand, and think themſelves eloquent, if they can keep up a continuance of ſound, juſt like the performers in our ſtreets, who wind tunes out of their hand-organs, without any ſkill in muſic, or any powers of judicious execution.

'The cuſtom of hurrying children from their ſpelling-books into Latin grammar is liable to be attended with a ſtill more pernicious effect; it frequently deſtroys all taſte for any farther literary purſuits, which are thus rendered at the very entrance peculiarly difficult and diſguſting. The principles of language, it may be ſaid, in whatever manner they are taught, cannot but appear ſomewhat dry and unentertaining to the young ſtudent; but even admitting this to be true, it muſt be allowed that his progreſs will be rendered infinitely pleaſanter, and his improvement much more accelerated, by having thoſe principles exemplified in his native tongue, than in a language with which he is unacquainted. The liberal arts and ſciences, ſays Sir Richard Steele, are all beautiful as the Graces; nor has grammar, the ſevere mother of all, ſo frightful a face of her own; it is the vizard put upon it that ſcares children. She is made to ſpeak hard words, that to them ſound like conjuring. Let her talk intelligibly, and they will liſten to her.'

Next follows a juſt encomium on the late Biſhop of London, with a very proper quotation from the introduction to his grammar. By an eaſy and natural tranſition, Mr. Milns proceeds from the conſideration of grammar to Engliſh compoſition; and he juſtly obſerves that,

'Among the great number of books, which perſons of taſte and genius have condeſcended to write for the inſtruction of children, we have not yet been favoured with one practical treatiſe of rhetoric, adapted to the uſe of the young Engliſh ſcholar.—The rhetorical and critical writings of Cicero, Quintilian, and Longinus, have been tranſlated into Engliſh, and may ſeem to ſupply the defect complained of in the preceding remark, but they are far too refined and too ſublime for the conception of ſchool-boys; the ſame objection holds good, againſt many original works of criticiſm, in our own language, which however elegant and maſterly, are not fit to be put into the hands of youth till towards the cloſe of their academical ſtudies. A few of Dr. Blair's lectures may be read over and explained to the young rhetorician at an earlier period; but the greater part of the firſt volume, and the whole of the third, are intelligible only to perſons of riper years, and of cultivated underſtandings. By ſuch they may be read with equal advantage and delight, and will be found admirably adapted to give the laſt finiſhing to the talents and ſcholaſtic acquirements of the critic, the poet, and the philoſopher. But, after all, the want of proper books on this ſubject may be eaſily ſupplied by a judicious inſtructor. Rhetoric is a practical art, which can ſooner be taught by example than precept. It is commonly defined, the art of ſpeaking well, that is to ſay, the art of ſpeaking in ſuch a manner as

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to make ourselves heard, and to persuade those who hear us. In teaching this art, we may with great success invert the usual method, and instead of first laying down the principles of oratory, and then proceeding from theory to practice, we may lead our pupils, by a much more agreeable and unerring path, from practice to theory. We need only fix upon any subject, which we know must be interesting to them. Their wants and their wishes will furnish a variety of such topics. A well-drawn contrast between the rude language of ignorance, and the graces of sweet persuasion, must strike them forcibly: and after shewing them how much more likely the latter would be to produce the desired effect, we may guide their inquiries to the causes of this difference. A little skilful management will make all the rules of rhetoric appear to be the result of the learner's own observations; he will almost fancy himself the inventor of the art: and the pleasures inseparable from these pursuits being thus heightened by the consciousness of his increasing powers, must urge him forward with unwearied rapidity in the career of eloquence; how delightful it is to see boys, thus trained, get the start of instruction, and run before their masters in the discovery of new beauties.'

Our author's next consideration is *letter-writing*; on which subject he is very diffuse. Several of his observations are trite, and perhaps his readers may think him not quite exempt from the charge of something like pedantry. It has been the opinion of many able men, that nothing can be more absurd than to lay down rules for epistolary writing: since the style of every letter ought to be suitable to the subject, which must vary according to the situation in which we are placed, and to the business which we transact; and that, in the acquisition of this accomplishment, good sense should be our only guide. Mr. Milns seems to be particularly fond of fables, which subject occupies fifty of his pages. He considers the nature, form, and essential properties of a fable, and lays down rules for its composition. He bestows just encomiums on Phædrus's instructive apologue of the wolf and the lamb, and gives us a pleasing criticism on Gay's *Hare and many friends.* Merrick's Camelion is likewise produced as a striking example of excellence, in that kind of writing:—but, after every thing that has been said on the subject of fables, it seems very questionable whether, on the whole, they are proper vehicles of instruction for youth. Some of them inculcate tyranny, pride, and selfishness;—even when the moral is good, it is not always immediately perceived; and perhaps when it is seen, it cannot be perfectly understood, without such a knowlege of the disposition and propensities of mankind as we cannot expect in a child.

The subsequent essay is entitled 'Preparation for writing themes,' the practice of which Mr. M. defends; at the same time acknowleging that boys ought not to begin such exercises at too early a period. He therefore recommends a course of study,

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ſtudy, copied, he ſays, from *Principes de la Literature* of the Abbé Batteaux; who adviſes our beginning with the Poets, and aſſigns the following reaſons:

'To learn how to judge in matters of literature, we muſt begin by exerciſing ourſelves in thoſe works, whoſe beauties and defects are more obvious or ſtriking, and where art does not aim at concealing itſelf; when once we are able to diſcover this art, as it really is, and are convinced that we have made ourſelves maſters of its true principles, then we may endeavour to diſcover it likewiſe in thoſe productions, where it is moſt accuſtomed to conceal itſelf.'

This obſervation ſtrikes us as very ſenſible and judicious.

The courſe of poetical reading here recommended is divided into four heads, viz. the narrative, the dramatic, the lyric, and the didactic.

The firſt claſs comprehends the beſt writers of *fables*, of *paſtorals*, of *deſcriptive*, and of *epic poetry*. The *fables* which he moſt approves are thoſe of Gay, Merrick's Camelion, Dryden's Cock and the Fox, and Smart's tranſlation of Phædrus. He juſtly reprobates the modern collection of fables which bear the name of Æſop, and which, he ſays, are ſpurious and badly written. With reſpect to *paſtorals*, he remarks that the firſt part of Dr. Blair's thirty-ninth lecture, on the ſubject of paſtoral poetry, will be found an uſeful introduction to the reading of the Idyls of Theocritus, Moſchus, and Bion, tranſlated by Fawkes, the Eclogues of Virgil by Warton, Pope's paſtorals, and Shenſtone's paſtoral ballad. In regard to *deſcriptive poetry*, the laſt part of Dr. Blair's fortieth lecture is here recommended; alſo Milton's Allegro and Penſeroſo, Denham's Cooper's-hill, Pope's Windſor Foreſt, Dyer's Grongar-hill, and that ineſtimable treaſure of deſcriptive poetry, Thomſon's Seaſons. The courſe of *epic poetry*, he thinks, ſhould be preceded by an attentive peruſal of Hayley's letters to Maſon, and Dr. Blair's forty-ſecond and forty-third lectures. The books to be read are Homer's Iliad and Odyſſey, tranſlated by Pope; Virgil's Æneis, by Dryden; Milton's Paradiſe Loſt and Paradiſe Regained; Taſſo's Jeruſalem, tranſlated by Hoole; and Fenelon's Telemachus by Hawkſworth. To the foregoing, Mr. M. thinks, may be very properly added two of the moſt beautiful and highly-finiſhed compoſitions in the Engliſh language, though they cannot be ſtrictly called epic poems, viz. Pope's Rape of the Lock, and Hayley's Triumphs of Temper.

The ſecond claſs includes the writers of tragedy and comedy. The beſt critical helps will be found in the forty-fifth, forty-ſixth, and forty-ſeventh lectures of Dr. Blair. The works to be read are Potter's tranſlation of the Tragedies of Eſchylus, Sophocles,

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Sophocles, and Euripides; Colman's translation of Terence's Comedies; and Malone's edition of Shakespeare. 'We cannot recommend, (says Mr. M.) the entire works of any other of our dramatic writers, though we have several detached plays of considerable merit in the English language, which may be read after those of Shakespeare.'

'In the third division of this course of reading, are placed the lyric and elegiac writers. *Lyric poetry:* the last part of Dr. Blair's thirty-ninth lecture relates to this subject; after which, read Pindar's Odes, translated by West and Green; those of Anacreon, by Fawkes; those of Horace, by Francis; Dryden's and Pope's Odes on the Power of Music; with a few others by Warton, Collins, Mason, and Gray, which are to be found in most miscellaneous selections.'

Elegy. On this head, Mr. M. observes, Dr. Blair has not favoured us with any remarks on this species of poetry:—but our author supposes that it will suffice to read Milton's Lycidas, Pope's Elegy on an unfortunate Young Lady, and Gray's Elegy in a Country Church-yard; as this sort of poetry is not very essential towards forming the taste of youth.

Didactic Poetry, (4th class.) 'Compositions of this kind may be divided into a variety of classes; the nature and respective beauties of which are accurately explained in the beginning of Dr. Blair's fortieth lecture. After a careful perusal of this excellent introduction, the pupil will read the following books with equal advantage and pleasure:

'1st Class. Horace's Art of Poetry, translated by the Earl of Roscommon; Vida's, by Pitt; Boileau's, by Dryden; Pope's Essay on Criticism; Hayley on Epic Poetry and on History; and Akenside's Pleasures of the Imagination. 2d Class. Pope's Essay on Man, and his Moral Epistles; Prior's Solomon; and Young's Night Thoughts. 3d Class. Virgil's Georgics, translated by Warton; Armstrong on Health; Cyder, a Poem, by Philips; and the Fleece, by Dyer. 4th Class. Horace's Satires and Epistles, translated by Francis; Juvenal, and Persius, by Dryden; Young's Universal Passion; Dryden's Mac Flecno; Pope's Dunciad; and all his Satires.

'Such are the models of poetical excellence, upon which the young student should form his taste. He may afterwards read works of inferior merit, not only without danger, but even with advantage.'

To this opinion we readily subscribe, and we are happy to express our warm approbation of the selection which Mr. Milns has made from our poets. Let us now see whether he be equally judicious on the subject of prose reading. This course he arranges under the following general heads: *Works of Criticism, Epistolary Writing, Biography and History*; divided into the following classes: *Geography and Chronology, Natural History, Law and Oratory,* and *Logic.*

'*Works*

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'*Works of Criticism.* Cicero de Oratore, translated by Guthrie; his Brutus and Orator, by Jones; Quintilian's Institutes, by Patsal; Longinus on the Sublime, by Smith; and the whole of Dr. Blair's Lectures, of which the young student has before read several detached parts. *Epistolary Writing.* Cicero's Epistles, translated by Melmoth; Pliny's Epistles, by the same translator; Voiture's, and Madame Sevigny's Letters, translated from the French; Sir William Temple's Letters, Lady Mary Wortley Montague's Letters, and the Epistolary Correspondence of Swift, Pope, and their friends. *Biography and History.* 1st Class. Plutarch's Lives, translated by Langhorne; Cornelius Nepos's Lives, by Clarke; Dr. Johnson's Lives of the English Poets; Bossuet's Universal History, translated by Elphinstone; and Goldsmith's Histories of Greece, Rome, and England. In this class the Travels of Anarchasis the younger, and Russel's Antient and Modern Europe, may also be read with great advantage. 2d Class. Rollin's Ancient History; Gillies's History of Greece; Hooke's Roman History; Ferguson's Progress and Termination of the Roman Republic; Gibbon's Decline and Fall of the Roman Empire; Robertson's Charles the Fifth, and his Histories of Scotland and America; Leland's History of Ireland; Hume's, and Mrs. Macaulay's Histories of England; and the Abbe Raynal's History of the European Settlements in the East and West Indies. 3d Class. Herodotus, translated by Beloe; Thucydides and Xenophon, by Smith; Polybius, by Hampton; the anonymous translation of Livy; Murphy's Tacitus; Gordon's Sallust, and Bladon's Cæsar; Potter's Antiquities of Greece; and Kennet's Roman Antiquities, will be found very serviceable in this part of the course.

'*Geography and Chronology.* Guthrie's Grammar and Dr. Priestley's Charts will render any other chronological helps unnecessary.'

On *Natural History*, Buffon is particularly recommended. Mr. Milns bestows a very high encomium on this work; and some of his readers may possibly think it rather extravagant.

Law and Oratory. Puffendorf's Law of Nature and of Nations, Montesquieu's Spirit of Laws, and Blackstone's Commentaries, will afford sufficient instruction under the first head. With regard to the second part, the best models of eloquence, after which the English scholar can copy, are the Orations of Demosthenes, translated by Leland; those of Lysias and Isocrates, by Gillies; Cicero's select Orations by Guthrie, and his Orations against Verres, by White; the most admired speeches in the historical works before enumerated; and, above all, the debates of the British Senate. The latter are much more interesting and are not less brilliant than the splendid remains of the former.

Logic. Our author, according to the fashionable taste of the times, seems to consider this branch as of no great use; and the only books which he recommends on the subject are Watts's Logic, and his Improvement of the Mind.

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In a courſe of ſtudy ſo extenſive, and in a language like the Engliſh, fertile in good authors on every ſubject, it is ſcarcely poſſible that any two perſons ſhould make choice of preciſely the ſame books; and perhaps it may be a ſufficient encomium on Mr. M.'s ſelection to ſay, that the authors whom he recommends are of diſtinguiſhed reputation: but we cannot help expreſſing our wish that, on the ſubject of hiſtory, he had mentioned Henry's Hiſtory of Great Britain. Some perſons may perhaps object to the infidelity of Mr. Gibbon, and to the party ſpirit of Mrs. Macauley; and it is certain that their hiſtories ſhould be read with great caution. We chiefly lament, however, that in his ſyſtem Mr. M. does not recommend to the young ſtudent any books on the ſubject of morality and religion; an omiſſion which we cannot but regard as an unfortunate circumſtance: ſince it is of much more conſequence to be a good man than an eloquent ſpeaker. It may likewiſe be doubted whether he be not too indiſcriminate in the uſe which he makes of Engliſh tranſlations of the Greek and Roman claſſics. We own that we were ſurpriſed at ſeeing Weſt and Green joined together as tranſlators of Pindar: had our author's object been to form a mere Engliſh ſcholar, he could not have deviſed a better method of forming the taſte, and of ſtrengthening the mind, than by recommending tranſlations of the poets, orators, hiſtorians, and philoſophers of antiquity: but, if a knowlege of the Latin and Greek languages muſt be conſidered as a neceſſary part of education, tranſlations, if put into the hands of boys before they are properly grounded, may encourage idleneſs and render them negligent; for few perſons will ſubmit to the drudgery of learning a language, in order to acquire information which may be attained by eaſier means. It is ſomewhat ſingular that Mr. Milns, in his encomium on Horace's ode on the death of Quintilius, ſhould obſerve that Julius Scaliger was ſo delighted with it, that he declared he had rather have been author of it than King of Arragon. We believe that Scaliger did make an obſervation of that ſort, but did he not apply it to Horace's ode to Melpomene?

Mr. Milns next conſiders the component parts of a theme, which he makes to conſiſt of amplification, argument, example, ſimile, and concluſion; and theſe he illuſtrates by examples. He then gives us a ſummary of rhetorical obſervations from Cicero and Quintilian; and the ſubject matter of oratory is divided by him into three general heads, viz. the demonſtrative, deliberative, and judicial. Under the firſt of theſe heads, among other articles, we have the Panegyric of Iſocrates on the Athenians, Cicero's Oration for Marcellus, and Pliny's Panegyric on Trajan; Letter to the Duke of ——; Cicero's Oration againſt Catiline,

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Catiline, and his Philippics againſt Anthony. Under the ſecond head we have the Philippics of Demoſthenes, Cicero's Oration for the Manilian Law, and Sir John St. Aubyn's Speech for repealing the Septennial Act. Under the third, we have the functions of an orator, and the ſeveral parts of a regular ſpeech, ſuch as exordium, ſtatement and diviſion of the ſubject, arguments or proofs, pathetic part, and peroration. In Mr. M.'s eſſay on the ſtudy of the Latin and Greek languages, we ſee nothing to condemn and little to praiſe; the books which he recommends are ſuch as are in general uſe at ſchools, and conſequently we may paſs them over in ſilence; particularly as they are only the originals of the tranſlations mentioned in a former part of the work. The concluding eſſay is on the beſt manner of learning the French and Italian languages; and we muſt do the author the juſtice to obſerve that he has diſplayed great judgment and taſte in the books which he has ſelected for the ſtudent's reading.

Having now extended this article to a conſiderable length, we ſhall conclude with obſerving that Mr. Milns's book is, on the whole, very ſenſibly written, and contains much uſeful information. Of the ſtyle, we have given ſo many ſpecimens in the quotations which we have made, that any remarks on it may ſeem unneceſſary.

ART. III. *The Baniſhed Man*, a Novel. By Charlotte Smith. 4 Vols. 12mo. 14s. Boards. Cadell. 1794.

TOWARDS a writer to whom the public has been ſo often and ſo much indebted for amuſement as to Mrs. Charlotte Smith, conſiderable indulgence is due, when ſhe finds herſelf under the neceſſity of publiſhing a work which, in the words of Dr. Johnſon, ſhe confeſſes to have been compoſed "amidſt inconvenience and diſtraction, in ſickneſs and in ſorrow;" and though it may not enhance the intrinſic value of her productions, that the impreſſion of her domeſtic troubles has led her to introduce into her novels frequent alluſions to her own melancholy ſtory, it ſhould be remembered that what the heart feels ſtrongly, the tongue and the pen will not eaſily refrain from expreſſing. Leaving it to candour to frame the neceſſary apology on this occaſion, we ſhall proceed to report the peculiar character of the preſent novel.

The idea of the ſtory is taken from the late and preſent ſuffering of the French emigrants; and the fair writer, (to uſe her own expreſſion,) has 'aimed leſs at the wonderful and extraordinary, than at connecting, by a chain of poſſible circumſtances, events, ſome of which have happened, and all of which

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which might have happened, to an individual under the exigencies of banishment and proscription.' Her banished man, D'Alonville, passes through various scenes, which strongly excite the reader's sympathy: but, in some of them, incidents occur which present before the fancy images of a more pleasing nature. At first, he meets with kind hospitality and affectionate friendship, which he repays by hazardous exertions in the service of his benefactors; from whose protection, however, he is banished by the intrigues of a base dissembler, the Abbé Heurthofen; in whose character is exhibited a lively picture of low cunning and vile hypocrisy. Afterward, falling into the society of a fellow-sufferer, De Touranges, roving in search of his wife and mother, who had escaped from prison; and forming an acquaintance with an open-hearted Englishman, named Ellesmere, whom travelling had divested of the narrow spirit of nationality; D'Alonville accompanies the latter to England, and visits his father's seat. He is now introduced to various branches of his friend's family, and his reception by different characters, in whom nationality assumes a diversity of forms, is humorously described. In a neighbouring village he finds the wife and mother of De Touranges, and meets with a charming girl, Angelina Denzil, for whom he conceives a serious and permanent passion. The tale of the Denzil family is an episode, which seems to have been suggested to the author by her own situation, but is not on this account the less touching. D'Alonville, however, finding in his present situation insuperable obstacles to the completion of his happiness, determines to leave England, and to return to the Continent in search of De Touranges, to communicate to him the welcome tidings that his wife and mother were found. This resolution leads him through several scenes which the writer has sufficiently darkened with distress and horror; and which too much obliterate, from D'Alonville's mind, the principal object of his search: for, not easily finding De Touranges, he seems to abandon him to the suspense and despair to which D'Alonville knew he was a prey, and from which it was in his power to relieve him. At last, however, returning to England, his adventures take a fortunate turn. He meets his friend De Touranges, conducts him to his wife and mother, and is himself married to Angelina.

Many interesting particulars occur, which are not noticed in the preceding brief and general outline. In some parts of the story, the reader's sympathy is strongly excited: in others, he is amused with a glowing and even comic representation of characters; and the work throughout discovers a ready invention and a correct taste.

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We shall say nothing of Mrs. Smith's political conversion, nor concerning the warmth with which she now expresses herself against the French government. It is natural that her mind should revolt from the horrors committed in France; and it is equally natural for new converts to be zealous.

ART. IV. *Philosophical Transactions of the Royal Society of London*, for 1794, Part I.

[*Article concluded from the Review for* January, *p.* 62.]

PHILOSOPHY.

An Account of a Method of measuring the comparative Intensities of the Light emitted by luminous Bodies. By Lieutenant-General Sir Benjamin Thompson, *Count of* Rumford, F. R. S. *In two Letters to Sir* Joseph Banks, *Baronet*, P. R. S.

THE author began the series of experiments which are recited in this paper by placing two burning candles, or lamps, or other lights, to be compared, at equal heights, on two movable stands in a darkened room. At the same height, on the side of the room opposite to them, he fastened a sheet of white paper. The lights were placed at the distance of 6 or 8 feet from the paper, and as far from each other; and they were so disposed, that a line drawn from the centre of the paper, perpendicular to its surface, bisected the angle formed by lines drawn from the lights to that centre;—and thus, by considering the sheet of paper as a plane speculum, one light would be precisely in the line of reflection of the other. This arrangement was effected by placing a piece of a looking-glass, 6 or 8 inches square, flat on the middle of the paper, and observing the real lines of reflection of the lights from that plane. When the lights were properly placed, the glass was removed. About 2 or 3 inches from the centre of the sheet of paper, he held a small cylinder of wood, about ¼ of an inch in diameter and 6 inches long, in a vertical position, and in such a manner that the two shadows of the cylinder, corresponding to the two lights, might be distinctly seen on the paper. If the shadows should be found to be of unequal densities, which will almost always be the case, that light, the shadow of which is the most dense, must be removed farther from or nearer to the paper, till the densities of the shadow appear to be exactly equal; *i. e.* till the densities of the rays from the two lights are equal at the surface of the paper; and then the squares of the measured distances of the lights from the centre of the paper will be to each other as the real intensities of the lights at their sources. This proportion depends on a well-known principle, viz. that the intensity of light emitted by a luminous body at any given distance from it will be

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be inversely as the square of that distance. Let A and B be the two bodies: let x be the intensity of B, and y that of A; and let P represent the point at which the rays proceeding from A and B meet and are found to be of equal density: then if the distance of A from P be m, and that of B from the same part n, the intensity of the light of A at P is equal to $\frac{x}{m^2}$ and that of $B = \frac{y}{n^2}$; and since $\frac{x}{m^2} = \frac{y}{n^2}$, we shall have $x : y :: m^2 : n^2$.

There are many circumstances to which we ought to attend in experiments of this kind, or very fallacious conclusions will be deduced from them. After all, it will not be easy to select similar lights, and to judge, with sufficient precision, by the eye, concerning the densities of the shadows occasioned by them; and it is obvious that a small difference in this respect will produce a considerable error in estimating their comparative intensities.

By experiments conducted on the general principles which we have stated, the author was led to the construction of an apparatus to which he has given the name of *Photometer*, and which seems to be well adapted to the purposes to which it is applied. This apparatus consists of a wooden box, $7\frac{1}{4}$ inches wide, $10\frac{1}{4}$ inches long, and $3\frac{1}{4}$ inches deep; the inside of which is painted black, and has a groove at the back part of it, which receives a small pane of ground glass, on which is pasted the white paper that forms the *field* of the instrument. The box is supported on a stand by means of a ball and socket, and the lid of it is made to rise on hinges. The front of it is closed; and the light is admitted through two horizontal tubes, which are placed so as to form an angle of 60°, and with their axes meeting at the centre of the field. This field is viewed through an opening in the middle of the front of the box between these tubes. Instead of a single cylinder, which the author used in his first experiments, he now makes use of two cylinders; which are fixed perpendicularly in the bottom of the box, in a line parallel to the back of it, and distant from it $2\frac{1}{10}$ inches, and from each other 3 inches: the distances being measured from the centres of the cylinders. When the lights, which are the subjects of examination, are properly placed, these two cylinders project 4 shadows on the paper called the field of the instrument; and of these shadows, the two which are in contact precisely in the middle of this field are only to be regarded. The other shadows are rendered invisible by contracting the field and causing them to fall without it on a black surface. For cylinders $\frac{4}{10}$ of an inch in diameter and $2\frac{2}{10}$ inches in height, a field $2\frac{7}{10}$ inches wide will be sufficient; and it should not be more than $\frac{3}{10}$ of an inch higher than the tops of the cylinders.

The

The covered glass, which we have already mentioned, is $5\frac{1}{2}$ inches long, and as wide as the box is deep; and the field is reduced to its proper size by a screen of black pasteboard, in the middle of which is a hole, in the form of an oblong square, $1\frac{7}{16}$ inch wide and 2 inches high, which forms the boundaries of the field. Instead of this screen, the author sometimes uses another, which has a circular hole $1\frac{6}{16}$ inch in diameter. By means of this the shadows are increased in width, so as completely to fill the field, and they appear under the form of two half disks, touching each other in a vertical line. The cylinders of this instrument are moveable about their axes; and to each of them is added a vertical wing $\frac{11}{16}$ of an inch wide, $\frac{1}{16}$ of an inch thick, and of equal height with the cylinder itself. This wing commonly lies in the middle of the shadow of the cylinder, and it has then no effect: but, when it is necessary to enlarge the diameter of one of the shadows, the corresponding cylinder is moved about its axis, till the wing is made to intercept a portion of the light, and to render the projected shadow on the field of the required magnitude. The cylinder must be turned outwards; so that the augmentation of the shadow may be on that side of it which is opposite to the shadow corresponding to the other light. The cylinders are turned by their lower ends, which pass through holes in the bottom of the box. They are made of brass, and fixed to a plate of brass, secured to the bottom of the box. By this precaution, they are always kept parallel to each other, and by other contrivances they are preserved firmly in their vertical positions. The cylinders, and every other part of the instrument, except the field, should be painted of a deep black dead colour.

In order to place the lights properly, a fine black line is drawn through the middle of the field from the top to the bottom of it, and another horizontal line at right angles to it, at the height of the top of the cylinder. When the tops of the shadows touch this last-mentioned line, the lights are at a proper height; and when the shadows are in contact with each other in the middle of the field, the lights are in their proper direction. In order to move the lights to and from the photometer, and to adjust their height, with the greater precision, the author has provided a very simple and convenient apparatus, which we have not room to describe.

In the use of this instrument, it is necessary to assume some steady light of a proper degree of strength for the purpose as a standard, by which others may be compared. With this view the author selected an Argand's lamp; which, when properly adjusted, continues to emit light more equally for a considerable time than any other lamp, and much more than any candle

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whatever. Having ſhewn how to adjuſt this lamp, and how to abridge the calculations that occur in the courſe of his experiments, he proceeds to inveſtigate the truth of the law, by which the intenſity of the light emitted by luminous bodies is eſtimated, viz. that it is every where as the ſquares of the diſtances from the luminous body inverſely. This inquiry is naturally connected with another; and that is, whether the air is perfectly tranſparent, or to what degree it reſiſts the paſſage of light. Having ſelected two equal wax-candles, well trimmed, and which were found to burn with equal brightneſs, our author placed them together on one ſide of the photometer, and counterbalanced their united light by an Argand's lamp placed on the other ſide over againſt them. The lamp was placed at the diſtance of 100 inches from the field of the inſtrument, and it was found that the light of the two candles is equivalent to that of the lamp at the field, when they were ſituated at the diſtance of 60.8 inches from that field. The light of one of the candles, when the other was extinguiſhed, counterbalanced that of the lamp at the diſtance of 43.4 inches. From this experiment it appears that, as the intenſity of the diſunited light of two candles is to that of one of them as 2 to 1, the ſquare of their diſtances, in order to verify the aſſumed theory, ought to be in the ſame proportion. The diſtances are 60.8 and 43.4, and their ſquares, viz. 3696.64 and 1883.56, are to one another as 2 to 1 very nearly. The ſame concluſion was deduced from the mean reſult of this and three other ſimilar experiments. The author varied his experiments by ſubſtituting lamps for candles, and obtained the ſame general reſult. He alſo uſed lamps emitting light of very different degrees of brightneſs, and paid every poſſible attention to the experiments which he performed with them; and they all conſpired to ſhew that the reſiſtance of the air to light, in any diſtances to which his trials extended, is too inconſiderable to be perceived, and that we may depend on the aſſumed law of the diminution of the intenſity of light, without any material error. He apprehends, however, that means may be found for rendering the reſiſtance of air to light apparent, and for meaſuring the degree of that reſiſtance with tolerable accuracy. This, he conceives, might be diſcovered by an accurate determination of the relative intenſity of the ſun's or moon's light, when ſeen at different heights above the horizon, or when ſeen from the top and from the bottom of a very high mountain in very clear weather.

The next ſubject of inquiry was the loſs of light in its paſſage through plates or panes of different kinds of glaſs. In his experiments on this ſubject, our author provided two equal Argand's lamps, A and B, and placed them over againſt each other at

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at the diſtance of 100 inches from the field of the inſtrument; and the light of B was rendered of the ſame intenſity with that of A, or the ſhadows were reduced to the ſame denſity, by lengthening or ſhortening the wick of B as occaſion required. In theſe circumſtances, a pane of clear, tranſparent, well-poliſhed glaſs, 6 inches ſquare, was placed vertically on a ſtand and interpoſed before the lamp B, at the diſtance of about 4 feet from it, and in ſuch a ſituation that the light of the lamp paſſed perpendicularly through the middle of the pane, before it arrived at the field of the inſtrument. The light of B being thus weakened, the illuminations of the ſhadows were no longer equal: but the ſhadow correſponding to the lamp A was leſs enlightened by the light of the lamp B, than the ſhadow correſponding to B by the undiminiſhed light of A. In order to determine the amount of this diminution, the lamp B was brought nearer to the field of the inſtrument; till its light, paſſing through the glaſs, counterbalanced the direct light of the lamp A, or till the ſhadows were rendered equally denſe. This effect was produced, when the lamp B was removed from the diſtance of 100 inches to that of 90.2 from the field. Hence we may infer, the intenſities of the lights being as the ſquares of their diſtances, when their illuminations on the field are equal, that the light of the lamp B was diminiſhed in its paſſage through the pane of glaſs in the ratio of $\overline{100}^2$ to $\overline{90.2}^2$, or as 1 to .8136; ſo that no more than .8136 parts of the light, which impinged againſt the glaſs, found their way through it; the other .1864 parts being diſperſed and loſt.

This curious experiment was repeated no leſs than ten times, and the light loſt by a mean of all theſe trials was .1973 parts of the whole quantity that impinged againſt it; the variations in the reſults of the ſeveral experiments being from .1720 to .2108. In four experiments with another pane of the ſame kind of glaſs, the mean loſs of light was .1869. When the two panes of glaſs were placed, without touching each other, before the lamp B at the ſame time, the loſs of light by its paſſage through both of them was at a mean .3184. With another pane of thinner glaſs, the mean loſs of light in four experiments was .1813. With a very thin clean pane of clear colourleſs window-glaſs, not ground, the mean loſs of light in four experiments was .1263. When the experiment was repeated with this pane, a little dirty, the loſs of light was more than doubled. The author ſuggeſts that experiments of this kind might be uſefully employed by the optician, in order to determine the degree of tranſparency of glaſs, and to direct his choice of this article.

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By similar experiments, the author estimated the loss of light in its reflection from the surface of a plane glass mirror. From the mean of five experiments, which he has arranged in a table, noting the several circumstances attending them, it appears that the loss of light by reflection from a small but very excellent glass-mirror, made by Ramsden, was .3494; so that more than $\frac{1}{3}$ part of the light, which falls on the best glass-mirror that can be constructed, is lost in reflection. In mirrors of inferior quality, the loss is more considerable. In a bad common looking-glass, it appeared to be .4816 parts, in another .4548 parts, and in a third .4430 parts. The author observes that the difference of the angles of incidence at the surface of the mirror within the limits specified in his experiments, and from 45° to 85°, did not appear to affect, in any sensible degree, the result of them.

The next object to which our author directed his attention was an estimate of the relative quantities of oil consumed and of light emitted by an Argand's lamp, and by one on the common construction with a ribband wick. Having placed two lamps, one by Argand, and another of the common sort but excellent in its kind, before the photometer, the intensities of the light emitted by the two lamps were found to be to each other as 17956 to 9063; the densities of the shadows being equal when Argand's lamp was placed at the distance of 134 inches, and the common lamp at the distance of 95.2 inches, from the field of the instrument. When both lamps had been made to burn with the same brilliancy for 30 minutes, it was found, by the difference of their weights before the commencement and at the close of the experiment, that the Argand's lamp had consumed $\frac{253}{3110}$ and the common lamp $\frac{163}{3110}$ of a Bavarian pound of oil. By comparing the results of the intensities of the light of the two lamps with the quantities of oil consumed by them; *i. e.* .17956 to 9063 or 187 to 100, and 253 to 163 or 155 to 100; we shall perceive that the quantity of light, produced by the combustion of a given quantity of oil in Argand's lamp, is greater than that produced by burning the same quantity in a common lamp, in the ratio of 187 to 155, or 100 to 85. Hence it appears that the saving of oil in the use of Argand's lamp cannot amount to less than 15 *per cent.* The author, however, does not pretend to decide whether this saving may not be counterbalanced by inconveniences that may attend the use of this improved lamp.

From other experiments, it appears that a common Argand's lamp, burning with its usual brightness, gives about as much light as nine good wax-candles; or by a more definite conclusion, it affords

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affords twelve times as much light as a good wax-candle $\frac{1}{4}$ of an inch in diameter.

The variation that occurred in the quantity of light emitted by a common wax-candle in an hour, the candle being snuffed when necessary, was found to be between 100 and 60. The light of an ordinary tallow-candle, just snuffed and burning with its usual brightness, was as 100; in 11′ it was as 39; in 8′ more it was 23; and in 10′ more, or 29′ after it had been snuffed, its light was reduced to 16. When it was again snuffed, it recovered its usual brilliancy.

By farther experiments, which our limits, already exceeded, will not allow us to recite, it appears that the consumption of bees-wax is to that of olive-oil, in the production of the same given quantity of light, as 100 to 129; the consumption of olive-oil to that of rape-oil as 129 to 125, and to that of linseed-oil as 129 to 120. When a tallow-candle burned with a clear bright flame, the consumption of the olive-oil to that of the tallow was as 129 to 101: but, when the candle burned with a dim light, the former was to the latter as 129 to 229. Hence it appears that the tallow, instead of being nearly as productive of light in its combustion as bees-wax, as it appeared to be when the candle was constantly well snuffed, was now, when the candle was suffered to burn with a dim light, by far less so than oil. It is still more extraordinary that the very same candle, burning with a long wick and a dim light, actually consumed more tallow than when properly snuffed, and when it gave nearly three times as much light. The author has collected these facts in a table, shewing the relative expence of bees-wax, tallow, olive-oil, rape-oil, and linseed-oil, in the production of light; and he closes this article with a brief account of several experiments for ascertaining the transparency of flame. This fact may be easily determined by a very simple experiment. The flame of a lighted candle at noon-day, when the sun shines with moderate brightness, holden between the eye and the sun, entirely disappears. This will be the case even in a situation where the light is not strong enough to dazzle the eye so much as to prevent its seeing, very distinctly, the body of the candle and the wick.

To this paper are added four tables, exhibiting the various parts of the photometer in its last and most improved state.

An Account of some Experiments on coloured Shadows. By the same.

In the prosecution of his experiment on light, the author was surprised by an appearance that was not only unexpected, but in the highest degree striking and beautiful. He found that "it is absolutely impossible to produce two shadows at the same time from the same body, the one answering to a beam of

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day-light, and the other to the light of a candle or lamp, without theſe ſhadows being coloured, the one *yellow*, and the other *blue*.' In order to aſcertain this fact, nothing more is neceſſary than to

'Take a burning candle into a darkened room in the day-time, and open one of the window-ſhutters a little, about half or three-quarters of an inch for inſtance; when the candle being placed upon a table or ſtand, or given to an aſſiſtant to hold, in ſuch a ſituation that the rays from the candle may meet thoſe of day-light from without, at an angle of about 40°, at the ſurface of a ſheet of white paper, held in a proper poſition to receive them, any ſolid opaque body, or a cylinder, or even a finger, held before the paper, at the diſtance of 2 or 3 inches, will project two ſhadows upon the paper, the one blue, and the other yellow.'

By altering the diſtance of the candle from the paper, or by opening the window-ſhutters more or leſs, 'theſe coloured ſhadows may be made to paſs through all the gradations of ſhade, from the deepeſt to the lighteſt, and *vice verſa*.' That the colours of theſe ſhadows are owing to the different qualities of the light by which they are illuminated, is certain: but as to the manner of their production, the author is not ſatisfied. Apprehending that the difference in the whiteneſs of the two kinds of light might, in ſome way or other, occaſion the different colours of the ſhadows, he attempted to produce the ſame effects by employing two artificial lights of different colours; and he ſucceeded completely. In a dark room, the light of two burning wax-candles was made to fall on the white paper at a proper angle, in order to form two diſtinct ſhadows of the cylinder: but theſe ſhadows were found not to be in the leaſt coloured. By afterward interpoſing a pane of yellow glaſs, approaching to a faint orange colour, before one of the candles, one of the ſhadows became *yellow*, and the other *blue*. When equal panes of the ſame yellow glaſs were interpoſed before both the lights, the white paper aſſumed an orange hue, while the ſhadows were untinged with any colour:—but, when two panes of the ſame glaſs were interpoſed before one of the lights, and only one pane remained before the other, the colours of the ſhadows immediately returned. Having thus confirmed his ſuſpicions that the colours of the ſhadows aroſe from the different degrees of whiteneſs of the two lights, the author endeavoured, by bringing day-light to be of the ſame yellow tinge with candle-light, by the interpoſition of ſheets of coloured glaſs, to prevent the ſhadows being coloured when day-light and candle-light were together the ſubjects of the experiment. In this alſo he ſucceeded, and was able to reverſe the colours of the ſhadows by cauſing the day-light to be of a deeper yellow than the candle-light.

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'In the course of these experiments, (says he,) I observed that different shades of yellow given to the day-light produced very different and often quite unexpected effects: thus one sheet of the yellow glass interposed before the beam of day-light changed the yellow shadow to a lively violet colour, and the blue shadow to a light green; two sheets of the same glass nearly destroyed the colour of both the shadows; and three sheets changed the shadow which was originally yellow to blue, and that which was blue to a purplish yellow colour. When the beam of day-light was made to pass through a sheet of blue glass, the colours of the shadows, the yellow as well as the blue, were improved and rendered in the highest degree clear and brilliant; but when the blue glass was placed before the candle, the colours of the shadows were very much impaired.'

Having contrived an apparatus, adapted to the prosecution of his inquiries respecting coloured shadows, he made a variety of experiments with a view of investigating the causes of appearances, which still seemed to be enveloped in much obscurity and uncertainty:—but these experiments we cannot recite. From the great variety of colours which he observed in the course of these experiments, many of which did not seem to have the least relation to the apparent colours of the light by which they were produced, the author began to suspect 'that the colours of the shadows might, in many cases, notwithstanding their apparent brilliancy, be merely an optical deception, owing to contrast, or to some effect of the other neighbouring colours upon the eye.' The Count suggests that the experiments, which he performed for determining this fact, 'may enable us to account for the apparent blue colour of the sky, and the great variety of colours which frequently adorn the clouds.' He adds, 'I believe it is a new discovery, at least it is undoubtedly a very extraordinary fact, that the eyes are not always to be believed, *even with respect to the presence or absence of colours.*'

One circumstance here deserves to be mentioned; and that is

'The most perfect harmony which always appeared to subsist between the colours, whatever they were, of the two shadows; and this harmony seemed to me, (says the author,) to be full as perfect and pleasing when the shadows were of different tints of brown, as when one of them was blue and the other yellow.' The appearances of these colours, he adds, were quite enchanting; and he concludes with suggesting that the prosecution of these experiments 'may not only lead to a knowledge of the real nature of the harmony of colours, or the peculiar circumstances upon which that harmony depends; but that it may also enable us to construct instruments for producing that harmony, for the entertainment of the eyes, in a manner similar to that in which the ears are entertained by musical sounds.'

Some of the facts recited in this paper will bring to the recollection of our philosophical readers the observations that have been made by others on the blue shadows of bodies. They

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were first observed by Otto Guericke, and noticed again at the distance of about a century, viz. in 1742, by M. Buffon. The Abbé Mazeas has recorded the phænomenon, and attempted to explain it. Melville and Bouguer, about the same time, directed their particular attention to this curious appearance; and they ascribe it either to the atmosphere or to the vapours that are blended with it, which intercept the passage of the fainter-coloured rays, and reflect them on other bodies. Thus they account for the blue colour of the sky, and for the blue shadows projected by opaque bodies that are illuminated by the sky-light. The numerous observations of M. Beguelin, on this subject, deserve peculiar notice. We have an abstract of them in Priestley's History, &c. of Light and Colours, p. 441, &c. The new facts recited by the present ingenious author, and the circumstances attending them, are curious and interesting: but, in the perusal of his paper, we were led to imagine that the experiments and observations, made by former writers on the subject of his inquiry, and which have occasionally some resemblance to his own, had escaped either his notice or his recollection. He expresses surprise at appearances which, adverting to such experiments, he might naturally have expected; and, when he is relating facts similar to those recorded by some of the writers whom we have named, he makes no mention of them.

Some Facts relative to the late Mr. John Hunter's *Preparation for the* Croonian *Lecture. By* Everard Home, *Esq.* F.R.S.

The subject which Mr. Hunter had selected for the CROONIAN lecture was the structure of the crystalline humour of the eye: but, as he died before he had an opportunity of completing his observations, Mr. Home has here stated the facts which Mr. Hunter proposed to have discussed, and the experiments by which he intended to have established them. It was his opinion that the crystalline humour was enabled by its own internal actions to adjust itself, so as to adapt the eye to different distances. In dissecting the eye of the cuttle-fish,

'He found it composed of laminæ, whose appearance was evidently fibrous, for some depth from the external surface; but becoming less and less distinct, till at last this fibrous appearance was entirely lost, and the middle, or central part of the humour, was compact and transparent, without any visible laminæ. From this structure it would appear, that in the eye of the cuttle-fish the exterior parts of the humour are fibrous, the interior parts not; so that the central part is a nucleus round which the fibrous coverings are placed.'

As there is no difference between the structure of the crystalline humour in the cuttle-fish and that of other animals, except in the distinctness of the fibrous appearance, Mr. Hunter

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concluded that the exterior part in all of them was similar, although no appearance of fibres could be demonstrated. His experiments were, therefore,

'Founded upon the analogy that ought to exist between this humour, if muscular, and others of a similar structure, which led him to expect that they would be acted upon by the same stimuli; and having found that a certain degree of heat, applied through the medium of water, will excite muscular action, after almost every other stimulus had failed, it was proposed to apply this to the crystalline humour, and ascertain its effects. The crystalline humour taken from animals recently killed, must be considered as being still alive. Such humours were to be immersed in water of different temperatures, and placed in such a manner as to form the image of a lucid well-defined object, by a proper apparatus for that purpose, so that any change of the place of that image from the stimulating effects of the warm water upon the humour would be readily ascertained. These were the experiments which Mr. Hunter had instituted and begun; but in which he had not made sufficient progress to enable him to draw any conclusions.'

As Leuwenhoek had observed and described the fibrous structure of the crystalline humour, our author ascertains the peculiar fact for the discovery of which we are indebted to Mr. Hunter. To him we owe 'the discovery of an eye in which this structure of the crystalline humour was perfectly distinct, and in which all the circumstances, of course, and situation, could be determined.' We regret, in common with other friends of science, the melancholy event which has prevented the experiments and observations, by which it was proposed to demonstrate that this structure is capable of producing consequent actions and effects sufficient to explain the adjustment of the eye to different distances. The author of this paper is well qualified for prosecuting the experiments which, by Mr. Hunter's death, are left incomplete, and for applying them to the elucidation and proof of the fact which he wished to establish.

This part of the volume concludes with the meteorological journal for the year 1793; the second part is published, and we shall speedily attend to it.

ART. V. *A Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity:* With References to the most considerable Authors on each Subject. By the late Rev. Philip Doddridge, D. D. The Third Edition. To which are now added, a great Number of References, and many Notes of Reference to the various Writers on the same Topics, who have appeared since the Doctor's Decease. By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 2 Vols. 15s. Boards. Crowder, &c. 1794.

THE general voice of the public has given the author of these Lectures a distinguished place in the scale of merit. His judicious and indefatigable labours as a Christian minister, as a tutor

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tutor at the head of a reſpectable ſeminary, and as a theological writer, procured him, during his life, a high degree of eſteem and celebrity; and his writings will long remain a monument of extenſive reading, critical ſagacity, an elegant taſte in compoſition, and, above all the reſt, an ardent zeal for the intereſts of religion. The particulars of his uſeful life have lately been laid before the public ſomewhat at large; the peculiar features of his character have been ſo ably delineated, and the merit of his literary productions has been ſo fairly and judiciouſly appreciated, by Dr. Kippis, among his valuable enlargements of the Biographica Britannica, that it is unneceſſary for us to expatiate on the ſubject.

In our former account of Dr. Doddridge's Courſe of Lectures, M. Rev. vol. xxix. p. 15. we remarked ſome faults in the plan of that work: among which the principal, as it ſtill appears to us, is the application of the mathematical form of reaſoning to moral and theological diſcuſſions; and the giving, as demonſtrations, with a Q. E. D. annexed, the arguments in ſupport of propoſitions on which much may fairly be ſaid on both ſides, and which at beſt admit only of a probable concluſion. Notwithſtanding this objection, however, it muſt be acknowleged to be greatly uſeful to young ſtudents to have before them a conciſe and methodical view of the leading arguments on any ſubject, with references to thoſe books in which the arguments are purſued more at large; and perhaps there is no work extant, in which the ſeveral ſubjects of inquiry in metaphyſics, ethics, and theology, are ſo completely brought into one connected view, and ſo ſyſtematically arranged, as in theſe Lectures. The ſeries of evidence for divine revelation in particular is methodized with ſo much judgment, that (except ſome preliminary propoſitions which ſhould have been omitted, as tending to give the mind of the ſtudent an unfair prepoſſeſſion,) it would not, perhaps, be eaſy to point out a more judicious courſe of ſtudy on this ſubject.

On the whole, though we think many propoſitions in the work ill ſupported with proof, we entirely aſſent to Dr. Kippis's general remark that 'this courſe is well calculated to lead the ſtudent gradually on, from the firſt principles to the moſt important and difficult parts of theological knowledge.'

It is a circumſtance which renders theſe volumes particularly uſeful to thoſe who devote their leiſure to metaphyſical and theological inquiries, that it contains a great variety of references to entire works, or to particular paſſages, on the ſeveral ſubjects of diſcuſſion. When theſe Lectures were firſt publiſhed, (in 1763,) theſe references were ſufficiently numerous: but ſuch a variety of publications have ſince appeared, that it was

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become extremely desirable, as the present Editor observes, that the list of references should be enlarged, by introducing the names and productions of those writers who have treated on the several matters in question since the author's decease. Dr. Kippis, who was himself a pupil of Dr. Doddridge, and whose studies must have led him to an extensive and minute acquaintance with the progress of literature in general, and particularly with the history of religious controversies, was certainly well qualified to undertake this task;—and we find, on comparing the former edition with the present, that the value of the work is materially enhanced by many new references inserted in the text, and by numerous notes of reference, intended not only to assist theological students during their academical course, but to point out such sources of information as may be serviceable to them in their future inquiries. In order to render this edition the more complete, the editor has borrowed assistance from the notes of several gentlemen, who, since Dr. Doddridge's death, have as tutors regularly gone through his course; especially those of Dr. Savage and Mr. Merivale.

Dr. Kippis particularly wishes it to be remembered that it is no part of his design to give general illustrations of the subjects discussed, nor either to confirm or gainsay the opinions of Dr. Doddridge. His sole aim has been to mention, with freedom and impartiality, the writers on all sides of the different questions, that hereby the mind of the student may be fully enlarged, and that he may be able, with the greater advantage, to prosecute his searches after truth. In executing this plan, the editor has rendered a valuable service to science, for which he is entitled to the thanks of the public.

An alphabetical catalogue of authors mentioned in the work terminates the second volume.

ART. VI. *The Repertory of Arts and Manufactures*; consisting of Original Communications, Specifications of Patent Inventions, and Selections of useful practical Papers from the Transactions of the Philosophical Societies of all Nations. Vol. I. 8vo. 9s. 6d. Boards. Wilkie, &c. 1794.

THE novelty and importance of this compilement can scarcely fail of recommending it to a nation in which the sciences and the arts are so highly cultivated and protected as they have been in this country, especially since the establishment of LIBERTY, with all her numerous train of happy consequences!—The design of the present undertaking will sufficiently appear from the following abstract of the advertisement prefixed by the editors:

'Of

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'Of the work now offered to the public, one of the principal objects is, to eſtabliſh a vehicle, by means of which, new diſcoveries and improvements, in any of the uſeful arts and manufactures, may be tranſmitted to the public; particularly to artiſts, manufacturers, and others,—who might, otherwiſe, have but little chance of ever being acquainted with them.—

'*Specifications of Patents* will form a conſiderable and, it is preſumed, an intereſting part of the work.—They are given exactly in the words of the originals, as recorded in the Patent Office.

'The *Tranſactions of learned Academies and Societies* form another great ſource from which the editors will derive their materials. As ſome of theſe ſocieties are inſtituted with views in many reſpects ſimilar to their own, their Tranſactions will furniſh a greater portion of matter than thoſe of others. All of them, however, contain much ſpeculative or other matter, foreign from the purpoſe of this publication: a ſelection, therefore, of the more uſeful practical papers will not, it is hoped, be unintereſting to the public.—In the tranſlations of thoſe parts which are ſelected from the Tranſactions of *Foreign* Academies, or from any *other publications* in foreign languages, ſuch terms will, as much as poſſible, be uſed as are ſuppoſed to be moſt familiar to artiſts and manufacturers in general.'

Beſides the ſources already mentioned, the editors truſt that they ſhall find another, no leſs valuable, in the communications of thoſe who cultivate the uſeful arts, whether for profit or pleaſure; and beſides the tranſcripts of many Patents which have been obtained for new inventions, &c. the editors have collected, in this their firſt volume, and will, no doubt, continue to do ſo in the ſubſequent parts, a variety of curious papers relative to new diſcoveries or improvements, from the Tranſactions and Memoirs of the following royal and other ſocieties: I. The Royal Society of London. II. The London Society for the Encouragement of Arts, Manufactures, and Commerce. III. The American Philoſophical Society. IV. The Royal Iriſh Academy. V. The Literary and Philoſophical Society of Mancheſter. VI. The Academy of Sciences at Turin. VII. The Academy of Sciences at Paris. VIII. *Annales de Chimie*, &c. To theſe are added a number of papers which appear to be originals, as they bear date in 1794; and as no references are made to any ſources from which they might have been drawn, except to the name of their reſpective authors or communicators: theſe relate to valuable or curious inventions or improvements in philoſophy, chemiſtry, or mechanics.

The work appears to have been publiſhed in numbers, ſix of which are included in the preſent volume.—Of the farther progreſs of this well-deſigned undertaking, we ſhall not fail to apprize our readers, as the volumes come ſucceſſively to our hands.

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The articles contained in this volume are accompanied by 25 copper-plates, designed to illustrate the details given respecting mechanical improvements, patents, &c.

ART. VII. *A Commentary on the Revelation of St. John.* By Bryce Johnston, D.D. Minister of the Gospel at Holywood. 8vo. 2 Vols. pp. 916. 10s. Boards. Cadell. 1794.

Nebulosum rete! is a phrase which we may too often properly apply, (and which we lately did apply to another article,) concerning those who have devoted their attention to the ænigmatical book of the Revelations: they have not unfrequently darkened and entangled both themselves and others. It would be at the same time fastidious and unjust not to acknowlege that, in several instances, the labour employed has displayed great and real erudition, and may possibly be productive of considerable utility.—Let the present author speak for himself by some quotations from the introduction to his work; which was first exhibited in a course of lectures to the inhabitants of the parish in which he resides: in the year 1789 he determined on delivering them to public notice.

'If I had found (he says,) a just and complete explanation of that book on fixed and rational principles, in the writings of a Vitringa, a Sir Isaac Newton, a Lord Napier, a Lowman, or any other commentator, I should never have troubled the public with my opinion on this important subject, though it is one in which we are all deeply interested. Having never met with such a commentary——I examined all the prophetic writings in the Old and New Testaments, in order to discover whether or not there is any one peculiar idiom or fixed character of prophetic writings in which they all agree. I soon found that two peculiar features marked all prophecies; The first, that they are written in the symbolical language; and the second, that all prophetic writings of any considerable length are interspersed with keys or explanatory parts, written in alphabetical language. These keys are always introduced by an angel, or by a particular expression directing the attention of the reader to them; such as, "here is wisdom," *Rev.* xiii. 18. xvii. 9.'——'There are two characters in this *(prophetical)* language. The one is uniformly called an hieroglyphic, and the other a symbol, in the Commentary. An hieroglyphic is a complete figure made up of the assemblage of two or more parts into one picture: an example of an hieroglyphic may be seen in chap. i. 12. to the end of verse 16. And a symbol is a single detached member; such, for instance, as a candlestick, a star, or a two-edged sword. Every prophet, in whatever country or age he wrote, always used the same hieroglyphic, or the same symbol, to signify the same thing, without a single exception.'——'As an universal and unchangeable language, the symbolical must be the most fit language for prophecies intended for all countries and ages.'——'In the commentary, I have explained the meaning of every hieroglyphic or symbol

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ſymbol the firſt time it occurred in the book of Revelation, and whenever it appeared again, I have uſed it in the ſame ſenſe; taking it for granted that the reader will recollect the interpretation which was given of it in its firſt appearance. Whenever the ſame ſymbol or hieroglyphic occurred, it hath always been uſed in the ſame ſenſe, which is a ſtrong proof that it hath been rightly interpreted. It will alſo appear in the commentary, that the ſymbols and hieroglyphics are uſed in the ſame ſenſe in the prophecies of Iſaiah, of Jeremiah, of Ezekiel, of Daniel, of Paul, and of Peter, in which they are uſed by John in this book.'——

'To have quoted a great variety of hiſtorians on each event, would have ſwelled the work too much: therefore the reader is here referred to the following hiſtorians; Euſebius Pamphilus, Socrates Scolaſticus, and Evagrius Scolaſticus, their church hiſtories; Lewis Ellies Dupin, doctor of the Sorbonne, his church hiſtory; and Edward Gibbon, his hiſtory of the decline and fall of the Roman empire. Theſe hiſtorians agree with Moſheim's church hiſtory, in their account of facts and dates, as the inquiſitive reader will ſee, by comparing him and them together, on the reſpective periods to which the events belong. Indeed Mr. Gibbon acknowledges in expreſs words his general agreement with Moſheim, and gives that hiſtorian the character for learning and candor which he juſtly deſerves.'—

'Having no controverſy with any commentator, and never thinking truth the leſs genuine or valuable that other perſons have ſeen it before me, I have never rejected or diſguiſed any juſt interpretation of any of the predictions with which I have met in any of the commentators; nor have I entered into controverſy with thoſe from whom I differ in opinion; but have ſimply ſtated what appears to me the right interpretation, hoping that the candid and enlightened reader, judging for himſelf, will prefer truth, from its innate evidence, to the mere authority of any man.'

'Unmoved by the cenſures of bigots of every church, I rely on what the voice of Scripture in general, of this book in particular, and of reaſon and experience uniformly ſays, that thoſe individuals of every external denomination, who are wiſe and good men, *whom the Lord who cannot err knows to be his people*,—are the true worſhippers of God,—and ſhall finally be ſaved by the mercy of God through the mediation of Chriſt.'—

Whether the author intends any kind of *ſalvo*, or limitation of his charity, by thoſe words which are given in Italics, we will not ſtay to inquire. How far he has adhered to his profeſſions muſt be determined by a peruſal of the volumes. In *general*, we incline to think that he does: though ſome predilections and attachments may occaſionally diſcover themſelves. When we think of thoſe reſpectable names which have preceded him in this inquiry, we are diſpoſed to aſk whether the Doctor does not aſſume too much, when he intimates that not one of his predeceſſors has *explained* on *fixed and rational principles*: a *complete* explanation was not indeed to be expected from

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from them, nor from the preſent writer, who has the benefit of their remarks: yet they have been able to throw light on a ſubject in itſelf very obſcure, and have certainly merited thankful acknowlegement from all who engage in this line of ſtudy. Whether Dr. Johnſton has ſucceeded better, or has improved on the conjectures of thoſe who have gone before, we do not preſume to decide: but we may venture to ſay, and it ſeems due to juſtice, that the work manifeſts great attention, ingenuity, and ſimplicity, ſo far as generally to adhere to the plan laid down in the paſſages above quoted for directing the expoſition.

Dr. Johnſton varies in many inſtances from former commentators. The *burning mountain* (*chap.* viii. 8, 9.) caſt into the ſea, he explains of the Emperor *Julian*; the *great ſtar* falling from heaven and ſucceeded by an army of locuſts (*chap.* ix. 1—13.) has been generally referred to *Mohammed*, but he regards it as predicting the ambition and pre-eminence of the Roman Pontiff, and the ſwarms of falſe doctrines and of monks which, like locuſts, overſpred the empire when the title of *Univerſal Biſhop* was conferred by Phocas the emperor, that abominable tyrant! A. D. 606. There appears a coincidence rather remarkable as to the time of theſe events. The hieroglyphic following, which reſpects *four angels bound in the great river* Euphrates, is ſuppoſed to relate to Mohammed and his followers. By the famous number of *the name* of the beaſt, this author underſtands *the number* of *the beaſt*; that is, a direction to find out the year in which the papal or laſt head of Roman government ſhould ariſe, by being veſted with a temporal dominion; and, accordingly, he finds from the time of Domitian's perſecution, in which St. John wrote, to the year 756, in which the Pope commenced his temporal dominion, an exact period of 666 years:—but, as we do not intend to purſue this enumeration, we ſhall only add that the Doctor ſuppoſes us now to be under the *fifth vial*; the completion, as he conjectures, will extend to a conſiderable time farther, or to about A. D. 1998.

The author has rendered his work more intereſting and entertaining, and alſo illuſtrates his explication of the viſion, by a ſhort hiſtory of the period to which he apprehends it relates, extracted chiefly from Moſheim's Eccleſiaſtical Hiſtory, with whom Sigonius is ſometimes united; though references are alſo made to other writers.—Papal Rome is regarded throughout theſe volumes as *the* Antichriſt: but it is at the ſame time acknowleged that other eſtabliſhments have their defects, and thoſe not inconſiderable: how far they may fall under the cenſure of St. John's *Revelation*, muſt be left to time to diſcover.

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ART. VIII. *Fifty Years' Correſpondence*, Engliſh, French, and Lattin, in Proze and Verſe, between Geniuſſes ov Boath Sexes, and James Elphinſton. 12mo. 8 Vols. 1l. 8s. ſewed. Richardſon, &c. 1794.

THE Editor of theſe volumes publiſhed, in 1765, under the title of "Principles of Engliſh Language digeſted," a ſeries of curious philological inquiries concerning our native tongue. It ſeems to have been his object to point out in general its more prevalent analogies, in order to extend the uſe and application of them: but his neological ſpirit was chiefly concentered on the deſire of reforming our ſpelling, ſo as to render it an exact tranſcript of our audible language. This object he farther diſcuſſed in a more voluminous work, in 2 vols. 4to. publiſhed in 1786, and entitled "Propriety aſcertained in her picture;" and, conceiving doubtleſs that his general principles are by this time acknowleged, he has now applied them to uſe, in laying before the public a conſiderable collection of letters, curious papers, and poems; in which his own peculiar orthography, or rather heterography, is employed. Theſe volumes will certainly be valuable to foreigners, and to poſterity, as a record of our actual pronunciation: but the propriety of adopting the propoſed innovation is certainly liable to controverſy.

Mr. Elphinſton occaſionally uſes the ſame letters for different ſounds: as *a* in *wandering*, *danted*, *matchleſs*; and *e* in *diccion*, *Cynic*, *chains*, *voice*.

He uſes alſo different letters for the ſame ſound: as in *nebr*, *made*, *hwen*, *hair*.

Silent letters occur: as *ſ* in *ambiſcious*; *c* and *t* in *Scytthian*; and *u* in *wingu'd*.

Some ſounds are not expreſſed: as in *longuer* there is a *g* deficient.

Our readers may judge from a ſpecimen:

'Hwat horrid ſcenes indeed offend my eyes!
Hwat unknowvn torments fury can devize!
Dhe burning lights az livving flamboes burn,
And mangled piece-meal into' tatters turn.
In barb'rous ſhows, on ſlaughters bluddy ſtage,
Dhey meet dhe lions, or dhe tiguers rage.
Hwat flames! hwat croſſes! ah, hwat ſcaffolds toil!
Dhe ſlayers can no more; dhe ſoards recoil.
Dhe juſteſt prince, to' dhem alone unjuſt,
Beſtows dheir blud, to' glut hiz pepels guſt.
Dhe emp'rors all in dhis alone agree:
To' dhem a *Trajan* wil a *Nero* be.
Alike dhe prezzent, paſt, and future time:
Dheir name iz Chriſtian, and dheir name dhe crime.
In queſt ov deth, dheir genius dhey employ:
Protracted tortures but prolong dheir joy!

Dhey

Dhey count each tyrant kind, dhey coart each frown;
And bles de hand, dhat beats dheir prizzon down!
To' hate life dhus, hwat ardor can enflame?
Dhe empty lust, to' eternize a name?
' I own such madness may sometimes beguile.
Hwen *Perregrine* ascending erst a pile,
To' dy widh flash, hiz vital fetters broke:
Dhe haughty Cynnic vannisht into' smoke.
Bat hwat ov wimmen, hwat ov babes d'ye say;
Hoom Romans sacrifice, hoom Persians slay!
Ov men, hoos names we nowhare can descry?
To' liv in story, did dhey seek to' dy?
' Dheir blindness must, yoo'l say, our pitty moov:
Error her martyrs can, az Truith, approov.
Dhe Bonz bewilder'd, nor by Rome nor Grece,
Prezents dhe mangled victim ov caprece.
Nor dhat les mad, an aincient riggor sames:
Dh' unshrinking widow springs into' dhe flames!
To' join a spouz, perhaps widh hate she saw,
In certain climes, tiz still a standing law:
Law, wordy ov our tears; abhor'd abuse!
Hwat woes, alas! Relidgion must produce!'

Among the selected papers, several are very interesting:—we may particularize the letters of Dr. Johnson, Mr. Mackenzie, M. Delleville, a member of the French Convention, and of other celebrated men: the translations from the Latin and the French, as Racine's poem on religion, and others; and the memoire of M. de Palmeus, proving the sword of Cromwell to be now in possession of the French. An engraving of the author's head, and another of Martial, occur.

Art. IX. *The Jew*. A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Esq. The second Edition. 8vo. 1s. 6d. Dilly. 1794.

The treatment which the Jews have experienced for many ages reflects great discredit on the Christian world. Even in protestant countries, where they have not been consigned by a court of inquisition to the flames, they have been almost universally considered as objects of aversion or contempt; and perhaps nothing has contributed more, in later times, to diffuse and establish this disgraceful prejudice against a set of unhappy wanderers, than the manner in which they have been represented on the stage. Whenever the character of a Jew has been exhibited for the entertainment of the public, it has not been thought sufficient to expose his national peculiarities to ridicule, but he must be also holden up to infamy as a blood-thirsty villain, a hard-hearted usurer, or a sly and pitiful knave.

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This practice has so successfully rooted the illiberal and vulgar antipathy to the unfortunate descendants of Abraham, that few people perhaps now hear a Jew mentioned, without thinking of the *cruel Shylock*, or of *cunning little Isaac*.

Several years ago, in the 6th number of "The Observer," Mr. Cumberland remarked the absurdity and inhumanity of this practice, and, with his usual elegance, illustrated the subject by introducing a letter of complaint from a Jew. In the postscript, Ab. Abrahams adds, "I hope I shall not give offence if I say, that if you could persuade one of the gentlemen or ladies who write plays to give us poor Jews a kind lift in a new Comedy, I am bold to promise we should not prove ungrateful on a third night."—This kind lift Mr. Cumberland himself has given to them. He has written a comedy, the principal design of which is to exhibit on the stage the character of an honest and charitable Jew; and the task is executed with the same soundness of judgment and elegance of taste which have distinguished Mr. C.'s former productions.—There are indeed, in the play, few incidents either to excite or to gratify the spectator's curiosity; and the rest of the characters, as in a well-grouped picture, are only introduced to give prominence and distinction to the principal figure:—but the character of the Jew is admirably drawn; and, allowing for some caricature heightening, which was doubtless thought necessary to increase the effect of representation, we are willing to believe that it is a portrait of which, in the main features, originals exist in real life. It is surely possible for a man, as Sheva (the Jew) says, to love his money very well, and yet to love his friends better. The moral sentiments of the piece are a considerable addition to its value. Of the language it is nearly unnecessary to speak, for Mr. C. cannot write ill:—but we must remark that many excellent sentences occur in the dialogue.

In the mouth of Sheva's man, Jabal, an excellent character in the walk of low humour, the following pun is at least passable:—'Our people have never tasted bacon since they came out of the land of Ham.' The duel between the two friends, Frederic and Charles, Sheva's beneficiaries, produces little effect, and might very well have been spared.

As a specimen, we quote the following scene between Sheva and Frederic:

'*Sheva.* You are welcome, Mr. Bertram: our business may quickly be dispatch'd. You want three hundred pounds—I have made shift to scrape that sum together, and it is ready for you.

'*Fred.* Alas, Sheva! since last I saw you I am so totally undone, that it wou'd now be robbery to take your money.—My father has expelled me from his house.

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'*Sheva.* Why? for what cauſe?

'*Fred.* I have married—

'*Sheva.* Well, that is natural enough.

'*Fred.* Married without his knowledge—

'*Sheva.* So did he without your's. What beſides?

'*Fred.* Married a wife without a farthing.

'*Sheva.* Ah! that is very ſilly, I muſt ſay.

'*Fred.* You cou'd not ſay ſo, did you know the lady.

'*Sheva.* That may be, but I do not know the lady: you have not nam'd her to me.

'*Fred.* The ſiſter of Charles Ratcliffe.

'*Sheva.* Ah! to Miſs Ratcliffe? Is it ſo? And ſhe is goot and lovely, but ſhe has no monies: and that has made your fader very angry with you?

'*Fred.* Furious, irreconcileable.

'*Sheva.* Why truly, monies is a good thing, and your fader is not the only man in England that does think ſo: I confeſs I'm very much of his mind in reſpect of monies.

'*Fred.* I know you are; therefore keep your money, and good morning to you.

'*Sheva.* Hold, hold, be not ſo haſty! If I do love my monies, it may be becauſe I have it in my power to tender them to you.

'*Fred.* But I have ſaid I never can repay you whilſt you are in this world.

'*Sheva.* Perhaps I ſhall be content to be repaid when I am out of it —I believe I have a pretty many *poſt-obits* of that ſort upon the file.

'*Fred.* I do not rightly underſtand you.

'*Sheva.* Then pray you have a little patience till I am better underſtood.—Sir Stephen had a match for you in view?

'*Fred.* He had.

'*Sheva.* What was the lady's fortune?

'*Fred.* Ten thouſand pounds.

'*Sheva.* That is a goot round ſum; but you did not love her, and you do love your wife.

'*Fred.* As dearly as you love your money.

'*Sheva.* A little better we will hope, for I do lend my monies to my friend.—For inſtance, take theſe bills, three hundred pounds—What ails you?—They are goot bills, they are bank—Oh! that I had a ſack full of them!—Come, come, I pray you take them. They will hire you very pretty lodging, and you will be very happy with your pretty wife—I pray you take them.—Why will you be ſo hard with a poor Jew as to refuſe him a goot bargain, when you know he loves to lay his monies out to profit and advantage.

'*Fred.* Are you in earneſt? You aſtoniſh me.

'*Sheva.* I am a little aſtoniſh'd too, for I did never ſee a man ſo backward to take money: you are not like your fader. I am afraid you are a little proud.

'*Fred.* You ſhall not ſay ſo: I accept your generous tender.

'*Sheva.* I wiſh it was ten thouſand pounds, then your goot fader wou'd be well content.

'*Fred.* Yes, of two equal fortunes I believe he wou'd be good enough to let me take my choice.

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'*Sheva.* Oh! that is very kind; he wou'd give you the preference when he had none himſelf.

'*Fred.* Juſt ſo: but what acknowledgment ſhall I give you for theſe bills?

'*Sheva.* None, none; I do acknowledge them myſelf with very great pleaſures in ſerving you, and no ſmall pains in parting from them. I pray you make yourſelf and pretty wife comfortable with the monies, and I will comfort myſelf as well as I can without them—Ah, poor Sheva! when thou art beggar man, who will take pity of thee?—Well, well! no matter—now I muſt take a little walk about my buſineſs—I pray you pardon my unpoliteneſs.

'*Fred.* No apology: I am gone—Farewell, Sheva! Thou a miſer! thou art a prince. [*Exit.*

'*Sheva.* Jabal! open the door.'

We have heard, but we know not whether it be a fact, that the ſons of Levi have not been backward in teſtifying their gratitude to Mr. Cumberland for his honourable attention to their fame.

ART. X. *Sermons.* By the Rev. Thomas Harwood, late of Univerſity College, Oxford, and Maſter of Litchfield School. 8vo. 2 Vols. pp. 449. 10s. Boards. Robinſons. 1794.

IN eſtimating the merit of ſermons committed to the preſs, we may perhaps be ſometimes apt to expect too much. Many diſcourſes, which neither furniſh ingenious ſpeculation for the learned nor elegant amuſement for the polite reader, may nevertheleſs be very uſeful as popular addreſſes on religious and moral topics.—Of this kind, chiefly, is the merit of the ſermons before us. The preacher, though orthodox in his ſyſtem, rather teaches the doctrines of religion as myſteries to be believed, than as propoſitions to be proved; and he chiefly directs the attention of his hearers to the duties of piety and morality. The reader will meet with a few entire diſcourſes on ſubjects purely theological, ſuch as, faith in the ſcriptures, the nativity of Chriſt, and the Chriſtian ſacraments: but the ſermons are, for the moſt part, practical; tending to illuſtrate and enforce, in general terms, and by a popular kind of amplification, the obligations of religion. The topics of theſe are, The Divine Omnipreſence; raſh judgment; the love of our enemies; the neceſſity and efficacy of religious ſervice; confeſſion of ſin; the protection of God; falſehood; ſwearing; growing in grace; the importance of a religious behaviour; mourning; purity of heart; evil-ſpeaking; repentance; apoſtacy.

In the compoſition of theſe ſermons, the author has not been duly attentive to method. When the text would naturally lead to the diſcuſſion of one ſingle point, ſeveral different topics are often confuſedly introduced. This is particularly the caſe in the

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the ſermon on evil-ſpeaking.—Scriptural quotations are frequently, and, in general, properly introduced. To this, however, there are ſome exceptions: among which we ſhall particularly mention the application of our Saviour's parable of the invited gueſts to the Lord's ſupper. Claſſical alluſions, alſo, ſometimes occur, but with no great propriety in ſermons which are ſaid to have been chiefly delivered to a country congregation. Before ſuch an aſſemblage, to talk of the reſponſe of the oracle to the Circæans, or of Antinous in Homer, is to preach to them in Greek.

From a writer ſo converſant with the antients, a greater degree of preciſion and more elegance of ſtyle might have been expected than will generally be found in theſe ſermons. A few of the peculiarities and obſcurities of our author's language we ſhall take leave to ſelect.—Of our Saviour, he ſays; 'he who could meaſure heaven and earth with a ſpan, became a child of a ſpan long.' He ſpeaks of comforts 'more mortal than mortality itſelf;' of 'the moſt *ſeraphic* of men' being liable to the tranſports of paſſion; and of our '*ſubſcription* to the wiſdom, power and goodneſs of God, ſecuring us from danger.'—To theſe we add the following paſſage at greater length, becauſe we find ourſelves incapable of decyphering its meaning:

'There is a peculiar harmony in theſe words, [Nehemiah, xiii. 22.] worthy of Nehemiah, who was ſo excellent a pattern of piety and wiſdom. While he raiſed the fort of his confidence in the expectation of a bleſſed reward, he laid the foundation of it upon an humble conceit. Uniting his virtues *in a golden ſhrine* *, and ſymbolizing his actions, like the elements in compounded bodies. To have only ſaid, "*Remember me,*" would imply much preſumption; or only, "*Pardon me,*" might truly have argued a total neglect of Chriſtian converſation.'

Vol. i. p. 52, 53.

Notwithſtanding the inaccuracies and defects which we have remarked in theſe ſermons, we muſt do the author the juſtice to ſay that they are not deſtitute of proofs of learning and ability, and, as practical diſcourſes, may be peruſed with profit.

ART. XI. *Letters to the Peers of Scotland.* By the Earl of Lauderdale. 8vo. pp. 318. 5s. ſewed. Robinſons. 1794.

No man, in our opinion, can differ more widely from another than Lord Lauderdale, addreſſing his fellow ſenators in the Houſe of Lords, differs from Lord Lauderdale addreſſing his conſtituent peers through the medium of the preſs. We do not mean to apply this obſervation to his Lordſhip's *principles*, nor in the moſt diſtant degree to charge him with *inconſiſtency*: for we are ready to bear our teſtimony to the perfect conſiſtency of his po-

* St. Peter.

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litical character, in which we have never witneſſed the leaſt wavering nor tergiverſation. The remark with which we ſet out we wiſh to apply ſolely to his Lordſhip's *manner*. As a ſpeaker in parliament, he diſplays an ardor and a vehemence which may the more readily be conſidered as intemperate, as the ſubject of the debate is often of a nature calculated rather to ſuppreſs warmth than to call it forth: he is *ſemper idem*; his action is as vehement, and his diction as ardent, when ſpeaking on a turnpike bill, as when inveighing againſt the adviſers and ſupporters of the war, or aſſerting the general rights of his fellow citizens and of mankind. His Lordſhip has therefore the merit of *uniformity*; and though he cannot be ſet down as an impaſſioned, he certainly has invariably the appearance of a *paſſionate*, debater. In his printed letters, however, he is quite a different man: he argues with a coolneſs, a temper, and a gravity, becoming a perſon who is giving to his principals an account of the manner in which he has diſcharged the truſt repoſed in him, and is ſtating his claims to a continuance of their favour and confidence. In our judgment, theſe letters will do him credit, and, if the Peers of Scotland ſtill cheriſh a ſpirit of independence, will inſure his re-election as one of their repreſentatives in the next parliament.

The Earl not only avows himſelf a party man, but maintains that the exiſtence of a party in this country is abſolutely neceſſary for the preſervation of the conſtitution. The Whigs, he aſſerts, are, from principle, the true friends of the conſtitution; and it is for this reaſon that he always has adhered, and promiſes always to adhere, to them: at the ſame time recognizing Mr. Fox as their great political leader, and adopting all the opinions entertained by that able ſtateſman reſpecting the preſent war, and the grounds of our interference in the internal concerns of France*. This, it muſt be allowed, is a manly declaration; and the more ſo as it is made at a time when that gentleman and the Whigs are ſo greatly out-voted in parliament.

The ſtatements given by Lord L., relating to public affairs, are in general fair and accurate: but he muſt not be ſurpriſed

* To draw our attention to the revolution in France, '*as it has affected the political intereſts of this country*,' is one of his Lordſhip's great objects in this publication. He thinks that we have too much confined our attention to the grand queſtion concerning the *internal government* of France, conſidering it 'as intimately connected with the general intereſts of mankind, and the immediate happineſs of the univerſe:' as if we had 'loſt the recollection of all national feeling, or, perhaps, as citizens of the world, looking with contempt on the poſſeſſion of it.'

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if they be perused with caution as coming from a declared partisan, and an accuser of the men whose measures he condemns.

We think that it would be of great use to the noble Lord, if he would endeavour to speak with the same temper with which he writes; he would then find his auditors more attentive, and his arguments infinitely more impressive. We trust that he will not be offended with us for this advice, nor pronounce it to be officious and ill-timed; we really mean it in good part; and we are persuaded that, if he can bring himself to adopt it, he will derive no small advantage from it. At the same time we are aware that, though he should be disposed to take the hint, he will not find it easy to get rid, in a short period, of a habit of long standing.

The word *preventative*, which is not English, occurs too often to warrant us in considering it as an error of the press; and it is not to be found among the *errata*. It is too generally used for *preventive*, even among those whose education ought to make them explode it. Medical writers, we think, are more chargeable with this base coinage than any other class of literary men.

ART. XII. *Lectures on Electricity*. By G. C. Morgan.

[*Article concluded from page* 37.]

MR. Morgan attributes the conducting quality of charcoal, as distinguished from baked wood, to the innumerable minute cells or cavities which it contains, and which, in his judgment, 'must be very favourable to the passage of a fluid equally subtile with that of electricity *.' A little attention will discover the fallacy of this appeal to the senses. Were the argument just, it would follow that powdery substances conduct better than solid. If the cavities be filled with air, they will have some influence in retarding the transmission of electricity, since air is widely removed from the character of a conductor. On the contrary, if they be perfectly void, their counteracting effect will be still greater, because experiment ascertains that an electric discharge cannot be made through a vacuum.—When wood is converted into charcoal, it undergoes a total change of properties.

The principle which Mr. Morgan lays down, in p. 166, vol. ii. seems to be of an opposite kind. 'The resistance of all substances to the passage of the electric fluid increases with the distance from each other by the removal of pressure, or by the influence of any repellent power.' That, with certain limitations and exceptions, the rare substances are imperfect con-

* Page 142. vol. ii.

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ductors, we would admit:—but what idea can be formed of *resistance* which is least when the conducting medium is dense? Here is a notable instance of the inaccurate and undefined application of that term in the science of electricity. Resistance in mechanics denotes a constant retarding force, which is proportional to some function of the velocity. The electricians appear to signify by it the vague conception of an obstacle to be overcome before the motion commences.

Mr. Morgan endeavours to account for the diversities of conducting power in different bodies, by a theoretical application of the doctrine of attraction. The multiplied suppositions which he employs leave on the mind a very indistinct and unsatisfactory impression. Even granting the ample concessions which he would require, it appears difficult, if not impossible, to arrive at accurate conclusions. The author shews much subtlety, however, in his attempt to explain the manner in which the electric fluid operates when solid electrics are broken by the explosion. A musket-ball, it is observed, will pierce through a board delicately suspended, and not cause the smallest change of position; because the motion of the ball is so rapid as to spend itself on the spot stricken, without being communicated to the other parts of the board. Brittle substances, such as glass and rosin, derive their character, according to Mr. Morgan, from the slowness with which they transmit an impulse through their internal structure. Hence, if the electric fluid, darting with inconceivable rapidity, encounters these substances, its stroke will be partial, and will consequently produce a disruption. The idea is plausible and ingenious, but confined in its application. An explosion of electricity never makes a clean perforation; it shivers hard substances, and raises protuberances on such as are soft. When opposite wires are inserted in a glass tube containing oil, the transmission of a charge causes a general dispersion. In vain shall we attribute the effect in this instance to the *difficulty* with which the electric fluid obtains a passage; for the violence is greatest when the tube is narrow, and when the ends of the wires are near to each other.

Having discussed the theoretical principles of electricity, Mr. Morgan next applies them to explain the natural phænomena of our atmosphere; and, in this part of the work, we find more demands on us for praise. With few exceptions, it contains unquestionably the most accurate and complete view of the subject that has yet appeared.—He will hardly admit that lightning ever strikes the ground, and thinks himself warranted to assert that 'ninety-nine thunder-claps out of one hundred are nothing more than the harmless discharge of one cloud into another.' Into this singular opinion he is led by his theory of conductors already

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already noticed.—The manner in which he accounts for the prolonged noiſe of thunder is very ſatisfactory. All ſounds formed at a diſtance ſtrike the ear with ſucceſſive reverberations; for each conſiderable object becomes the centre of aërial undulations.

Mr. Morgan very properly imputes the mortal or ſtunning effects of lightning to its operation on the nervous ſyſtem. The recent experiments on animal electricity countenance this opinion; and we can inform the public that Dr. Van Marum of Haerlem has now put the queſtion beyond doubt. This celebrated electrician employed eels and other animals of cold blood, which are capable of being ſtimulated into contractions for ſome time after death. On ſending the charge of his great battery through portions of their bodies, the power of irritation was inſtantly deſtroyed.—To the ſame principle muſt be referred the effects obſerved by Mr. Morgan. A large ſhock of electricity confined to the head cauſes momentary forgetfulneſs, impairs the ſight, and produces head-ache, followed by a depreſſion of ſpirits and a general proſtration of ſtrength. If the diaphragm be brought into the circuit of a diſcharge, the perſon will ſhout aloud; or, if the ſtroke be ſmaller, it will excite a violent fit of laughter. A ſhock ſent through the bladder, or rectum, convulſes the ſphincter muſcles, and occaſions immediate evacuations.

Mr. Morgan combats the important theory of Lord Stanhope concerning the returning ſtroke. His objections reſt all their force on the validity of the peculiar opinions advanced in the foregoing parts of the work: we cannot therefore acquieſce in the concluſions. The ſcepticiſm, with reſpect to certain facts urged in confirmation of that theory, appears to be ſomewhat unreaſonable. Perhaps the ingenious nobleman over-rates the effects of his principle, but it is certainly juſt in the main, and of moſt comprehenſive application.

Mr. Morgan's obſervations on the ſigns which precede thunder-ſtorms, and on the precautions to be uſed in ſuch caſes, are clear and judicious. He has no great faith in the protection afforded by conducting-rods of the ordinary conſtruction. To avoid all poſſible danger, he directs that, when a houſe is built, ſtrips of lead ſhould riſe on each ſide and communicate with the water-pipes, and with other ſtrips laid under the foundations of the partition walls. The expence would not be exceſſive. The ſame plan may be extended to ſhips, where chains have been very injudiciouſly employed. One ſtrip of metal ſhould ſurround the deck, another ſhould be faſtened to the bottom or the ſide of the keel, and ſtrips connected with theſe ſhould run along the ſtays to guard the maſts. We will

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add that, with the same dimensions, copper for a conductor is greatly preferable to lead.

Mr. M.'s account of the origin of natural electricity is so interesting, that our readers, we are confident, will be gratified by the following extracts:

'By Mr. Bennet's electroscope, we are taught that whenever a solution or precipitation takes place, or whenever any two bodies, having a mutual attraction to each other, are united or separated, a change, attended by electrical signs, is immediately produced. This is particularly the case in air, and the change is never so considerable as when its component quantity of moisture is either increased or deposited. In our endeavours, then, to explain the production of natural electricity, we have nothing more to do, than to discover the various circumstances of the atmosphere, nothing more to do than to discover the various circumstances in which moisture is absorbed or precipitated. When these are known, it can be no difficult business to find out the several partial and less powerful causes which may either increase or diminish the effects of the general and most powerful cause. It is, however, previously necessary to remind you of the proof furnished by numerous experiments, that when any portion of the atmosphere is in a state to take up an additional quantity of moisture, it is in a state at the same time to take up more electric fluid; and, vice versa, when it is parting with its water, it is at the same time parting with its electric fluid. But in these cases neither the superabundance nor the deficiency can produce a charge, unless there be some other part of the air contemporaneously in an opposite state, or in a disposition either to receive or give. It is, however, scarcely possible that this should not always happen; for our atmosphere is, throughout its vast dimensions, each moment agitated by millions of co-instantaneous changes, and for our purpose it is of no consequence *where* the required change takes place. Were it in New Holland, or at the Antipodes, a connexion would be instantly formed between the remote but opposite situations, by the conducting power of the earth.

'It is a necessary conclusion, from what I have just said, that if the absorption of moisture by the air, or the copious evaporation of it from the earth, be attended with a new accumulation of the fluid; then *where* this cause operates most powerfully, *there* its correspondent effect will be most sensible. We consequently find, that the most tremendous electrical phœnomena belong to the countries within the Tropics, or to that portion of our atmosphere which is loaded with moisture by the most powerful influence of the sun's rays. In like manner, within the limits of our own and other similar climates, electrical phœnomena are greatest, both in force and frequency, during the hottest months of the year, or during the season in which our atmosphere is most copiously and rapidly charged, by absorbing the humidity of the ground.

'In the neighbourhood of Ætna and Vesuvius, during the period of their volcanic fury, surfaces, covering the dimensions of several square leagues, are sometimes scorched with red hot lava, and every atom

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soon of their moisture is rapidly dissipated. At the same time the surrounding air is heated to a vast extent, and in this state swallows up an immense quantity of aqueous vapour; but contemporaneously with the operation of these powers, according to the reports of all natural historians, an immense quantity of the electric fluid is accumulated and discharged.

'Again, a dry wind, passing over a moist soil, is another modification of the cause we are applying: it produces a copious and rapid solution of aqueous particles, and its consequent alteration of attractive force. Let us, for instance, suppose a wind, which had passed over the deserts of Arabia, or that had been well roasted in its passage over a large extent of burning sands, to come in contact with a similar extent of marshy soil, or of any surface well drenched with water, a most abundant evaporation would necessarily take place, and with it an immense accumulation of the electric fluid. But subsequently, in case any power operated, which would take away the aqueous particles thus dissolved, and of course altered the degree of attractive force by which the collected electric fluid is suspended, we should find that the most dreadful thunder-storms would take place. This is really the case; for there is scarcely a region in the vast circle surrounding the immeasurable sands of Africa, which is not remarkable for storms and tempests.

'On the side of Abyssinia, when the warm winds that have passed over the neighbouring deserts are condensed on its mountains, those deluges are collected which form the inundations of the Nile.

'On the coast of Guinea, the harmattan, which is a current of air so dry as to wither and pulverize, by a complete absorption of all its juices, every substance that occurs in its passage, is no sooner mixed with that body of air which is cooled by the ocean, than it forms the most terrific hurricanes of wind and lightning that are described by navigators. Along the Syrian regions, we learn from sacred authority, that the storms gather with such rapidity, that a cloud which the hand might cover this instant, is within the interval of a few minutes charged with water adequate to the inundation of a whole country.

'The thunder that attended these impetuous storms, provoked the sublimest expressions of their poets. Indeed, whenever their minds attempt the description of celestial greatness, or the sudden and overwhelming approach of divine power in its triumph or in its fury, they have recourse for imagery to those thunder-clouds, which they justly represented as extinguishing the light of the sun, and as involving the world in a few instants in the darkness of midnight.'

Dr. Hutton's ingenious theory of rain is happily applied by Mr. Morgan:

'In tropical climates, day follows day for months together, in which the calm atmosphere becomes loaded by one addition of moisture to another, till it becomes at last the reservoir of vast rivers and lakes, and of all the moisture that is spread over whole continents. But when this drought has reached its crisis, the sun passes the line, the wind takes a new direction, a colder air mixes with that which is thus charged with vapours, and the condensation becomes so copious as

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as to inundate all the ſubjacent countries: but the deluge is not more deſtructive than the attendant ſtorm; for, according to the reports of ſpectators, our imaginations, confined to the proceedings of nature in this frozen region, have no images from which any ſuch compariſon can be made, as will communicate the leaſt idea of the thunder attending a tropical hurricane.

'The cauſe I am now applying to the explanation of natural appearances, will furniſh us with an eaſy ſolution for one difficulty which has oppreſſed ſeveral electrical theories; I mean that rapid generation and increaſe of electricity which takes place in ſome thunder-ſtorms. Even in this country, I have known the ſucceſſion of flaſhes to be ſo quick, that one hundred and twenty followed each other within a minute. In Aſia, this celerity of accumulation and diſcharge was ſo great, that Homer uſes it as part of a ſimily, by which he paints the quick repetition of Agamemnon's ſighs and pantings in an hour of diſtreſs. In the Eaſt and Weſt Indies, it is a common expreſſion, "The ſky was fired for hours by one inceſſant blaze of lightning."—

'The collapſe of aqueous particles, which would neceſſarily follow ſuch a rapid ſucceſſion of diſcharges as I have now proved to be poſſible, would produce a partial vacuum of great extent, and on all ſides the heavier air would ruſh into it, and the upper and colder regions would preſs downwards, and by their condenſing temperatures would renovate all the accumulations and diſcharges which I have already deſcribed; a ſecond collapſe would follow a ſecond ſeries of thunder-ſtrokes, and a partial vacuum additional to the former; a freſh portion of warm air would again ruſh in from all quarters, and a freſh mixture of cold air from the upper regions. It is ſcarcely neceſſary to ſhew that this repetition of condenſations may continue for hours, or till the air, which ruſhes in laterally, becomes of ſuch a temperature, that its mixture with the colder air will not produce the condenſations adequate to the collection of that quantity of electric fluid which is neceſſary for a diſcharge.'—

'The darkneſs, the uproar, and the ſplendour of the innumerable lightnings, which dart thro' all the entangled circuits of an abyſs of thunder-clouds, are the immutable attributes of grandeur which belong to the Cordilleras; for they dam up, as it were, an immenſe flow of air, which is almoſt ſaturated with moiſture by paſſing over thouſands of leagues of land expoſed to the fury of a tropical ſun.

'In ſummer, the north-weſterly winds that paſs over France are always condenſed by the Alps, and in the night, during ſuch a ſtate of the atmoſphere, to all thoſe who live along the Soane and the upper part of the Rhone, theſe mountains are always brightened by electrical flaſhes and corruſcations.

'All ridges or chains of very high grounds, eſpecially thoſe which terminate extenſive plains lying in the direction of their moſt common winds, are perpetually beclouded, and with a good conductor, fixed on their ſummits, we ſhould find that the ſigns of electricity were as conſtant as the condenſations by which they are enveloped. But in proportion to the coldneſs, ſo is the ſubſequent change of temperature which takes place on the eminences diminiſhed, and the electrical effect

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effect dependant on that change. It hence happens that there are countries in the northern parts of Europe, the gloom of whose mists is never dispersed by a thunder-storm, excepting in the hottest season of summer.'

The judgment and eloquence which shine in these passages will sufficiently justify their insertion in our work, as specimens.

Several philosophers have conjectured that the *auroræ borealeſ* are lambent streams of electric matter, shooting through the thin air of the superior regions. Mr. Morgan would go farther, in order to explain the properties of this singular appearance. He imagines that the condensation of vapours, which follows the removal of the sun's influence, must evolve a quantity of electricity adequate to the production of the effect. In confirmation of this conjecture, he asserts that the northern lights are most frequent during the summer months, and then hold a more northerly direction. To account for their extreme prevalence and splendour within the polar circle, he has recourse to the supposition of a vast magazine of electric fluid, which is gradually discharged by the advance of the winter's cold. Some of the facts alleged we are disposed to question; nor do the conclusions seem fairly drawn from his principle. The streams would stretch towards the west, the course of the sun's influence, and not from the northern quarter. They would occupy the lower regions of the atmosphere, where the vicissitude of temperature chiefly takes place; for, at a certain height, the diurnal, and even the annual, variation is very small. Besides, the fall of dew is most profuse in the tropical countries, where an *aurora borealis* is scarcely ever seen.

The author refers the appearance of what is called the falling star to electricity: but he is not inclined to extend that science to the explanation of other meteors. He examines and objects to the account given by Sir Charles Blagden of the remarkable meteor which appeared August 18th, 1783; yet Dr. Stukeley's theory of earthquakes is visionary in a still higher degree.

On weighing the evidence of different authors, it is concluded that electricity has no sensible effect in promoting vegetation.—Animal electricity opens a more important field of inquiry: but Mr. Morgan's observations on this subject are to us rather unsatisfactory; he seems to be unacquainted with some decisive facts.

The work concludes with directions for the construction of an electrical apparatus, which are sensible and circumstantial.

We have remarked, at times, something like affectation with regard to orthography, and the use of learned terms; and some errors of the press occur in different parts. One of these is repeated so often, that we suspect it must have existed in the author's

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author's manuscript. *Phænomenon* is uniformly printed with an *æ*. It is well known that the word is a transcript of the Greek. φαινομενον.

In many points, we perceive a coincidence between the hypotheses of Mr. Morgan and those which the famous demagogue Marat advanced, with the air of an empiric, in his *Recherches Physiques sur Electricité*, printed at Paris in 1782; a work of great and original genius. Notwithstanding a mass of loose conjectures and precipitate reasonings, it contains several excellent observations and important facts. We recommend it to Mr. Morgan's attentive perusal.

ART. XIII. *The Poetical Works of William Preston, Esq.* 8vo. 2 Vols. pp. 400 in each. 16s. Boards. Archer, Dublin; Otridge, London.

As the preface to these volumes introduces some complaints of the inattention of the Irish legislature to literature, it may here be observed that one great hardship, under which English authors labour, is, that *copy-right* does not extend also to Ireland; and that, as soon as Ireland shall become (as it is rapidly becoming) a literary country, it will be felt as a hardship by Irish authors that their copy-rights do not extend over Great Britain. The arrangement to be desired from both legislatures is obvious.

Of the poems before us, a portion was composed under the influence of Thalia, and another under that of Melpomene: the former being the more propitious Muse. The most important pieces in the first volume, and those which present themselves foremost, are *Heroids*, or heroic epistles; a form of composition probably invented by Ovid: at least his works of this kind are the earliest that have descended to modern times. An attempt (not very fortunate) was made by Drayton to naturalize in England a series of these amatory elegiac effusions. At length, Pope, in the Epistle from Eloisa to Abelard, produced a model surpassing every preceding effort, and hitherto unequalled by his numerous copiers. As every popular poem of the serious and sublime cast naturally draws after it imitations of the burlesque and familiar kind, so it was natural to imagine that the *comic heroid* would find among our satirists an adequate number of votaries. Of these, Mr. Preston is certainly one of the most distinguished; and for his smooth numbers, innumerable allusions, felicity of parody, and entertaining wit, he really deserves more than to pass in transient procession through the precincts of the temple of Fame. We are obliged to him therefore for collecting and reprinting in these volumes Donna Teresa's Epistle and Answer, the Epistle to Qmish, and some others which were severally noticed by us on their original appearance.

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appearance *. It ſhould be underſtood, however, that, after the manner of Juvenal, he very daringly expoſes the nudity of vice; and that his holy zeal, like the diſcipline of the flagellants, may accommodate both the libertine and the penitent. Many of the poems in the firſt volume are of the light erotic kind, ſonnets from Petrarch, tranſlations from Anacreon and others, and love elegies; all of which are correct, and ſeveral, as the Viſion of Petrarch, animated and beautiful. We tranſcribe a great portion of the ſecond elegy:

'Why, Venus—why to cells and cloiſters roam?—
Why call the ſtudent from the labour'd tomb?
Why from his brow the wreath of Pallas tear,
To bind thy roſes, and thy myrtle there?
Alas, the vapours of the midnight oil
Will blaſt the myrtle and the roſes ſoil.

'The ſtudent's days are mark'd for toil and pain,
And little ſhall he grace thy laughing reign.
Lo, rigid ſcience chides the young deſires;
And points where wiſdom's awful fane aſpires.
She bids her ſlave the ſteepy path eſſay;
And contemplation guides his weary way.
Along that path, no ſilken flowret blows,
No verdant couch is ſpread for ſoft repoſe;
But haggard vigil bath'd in dews of night,
And doubts and muſings ſcare the young delight.
Behold that form with ſickly languor pin'd,
With waſting labours of the harraſs'd mind;
Behold his cheeks reſign the youthful red,
And ſnows untimely whiten o'er his head—
The ſtudent he—ah! ſpare him, goddeſs, ſpare—
Deſpiſe a wretch unworthy of thy care.
How ſhall he learn to tune th' enamour'd ſong?
How lead the dance amidſt thy choral throng?

'In vain, in vain, has ſtern deſpondence frown'd,
And ſcience vainly mark'd the choſen ground:
In vain the ſhades of Grecian ſages riſe,
With brow ſevere to chide a lover's ſighs.—
"Ill-fated youth, betray'd by woman's wiles,
"Slave of her looks, and play-thing of her ſmiles!
"The fruitleſs wiſhes have, like ſerpents, wound
"Their venom'd folds thy new-born ſtrength around;
"Oh rend their volumes, ere they taint thy fame,
"And ſting th' empoiſon'd heart, with mortal ſhame."
In vain——
I own thy empire, queen of ſoft deſires!
I feel thee ruſhing in reſiſtleſs fires;
Sacred, ſupreme, unrivall'd, and conſeſt,
It ſhakes my frame; it fills my throbbing breaſt.

* See Rev. vol. liii. p. 187. and lvi. p. 312. 313.

Yes,

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Yes, gentle ſov'reign of the human ſoul,
Almighty love, I own thy ſoft controul.

'Farewell rich muſings and creative toil,
The godlike harveſt of Pierian ſoil!
The paſſions burſt, impetuous as the wind,
And ſcatter all the treaſures of the mind.—
Farewell the gliding forms, an awful throng,
That wait the ſolemn hour of ſacred ſong!
And, oh! farewell the bright ecſtatic glow,
Seraphic trance, that happy poets know,
The ſtarting eye when bliſsful frenzy ſtrains,
And rapt'rous chillneſs tingles thro' the veins!

'With fatal care the Graces have array'd
And young deſires adorn'd the lovely maid.
They gave her words, more ſoft than honied ſhow'rs,
More ſweet than breezes from the woodbine bow'rs.
Whene'er ſhe ſpeaks, or looks, or ſmiles, or moves,
O'er all her frame the ſoul of beauty roves.
Quick from the ſpirit, various, wakeful, warm,
It lives, it glows thro' all th' impaſſion'd form.'

The ſecond of theſe volumes conſiſts of ſome irregular odes and ſhorter poems of the ſublime and ſerious kind, and three tragedies. Of the odes, Myrrha is the moſt conſpicuous; it is certainly full of ſound and fury, and is not deſtitute of ſublimity and pathos; the ſtory and its cataſtrophe are truly terrible. The introductory deſcription of the weather is laboured enough for an ode to a ſtorm, but ſhould not ſolicit ſo much attention where Myrrha is to be the principal perſonage. The ſtyle throughout is often abſtruſe, and has too many unmeaning amplifications.

The ſpeech of an old ſavage to his ſon, who, in a war with a neighbouring tribe, was preparing to bear his feeble father on his back, will probably gratify ſome of our readers:

'No more, my ſon; thy pious care is vain.
Bow not thy back, with age's uſeleſs weight.
I am not worth preſerving: wouldſt thou wiſh me
To drag about a loathed crazy maſs,
A vile memento of ſtrength's frailty,
Cumb'rous to others, grievous to myſelf,
And die of old age, like a dog or chriſtian?—
Thou wert not form'd to bear a weak old man.
Our god thy limbs with active vigour brac'd,
To range the foreſt and o'ertake the foe;
Sinew'd thine arm, to ſpeed the lance of death,
Bend the tough bow, and cleave the flying creſt!—
Thus did thy father in his day of ſtrength;—
And thou, my ſon, be juſt unto my fame;—
Be brave, and praiſe thy father in thy deeds;
That diſtant tribes may ſing thy praiſe, and ſay,

"His

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" His father ſure was brave, and fed his ſon
" With blood of conquer'd foes;"—and ſo I did;
When, ſtreaming warm, it dy'd thy little lips,
And thou didſt, grimly ſmiling, give a promiſe
Of manly fierceneſs.—But if thou be weak,
" His father raught him," will they ſay, " to lie,
" Stretch'd in the ſun, and drink the Chriſtian liquor,
" That makes a man a beaſt!"—But, hark, my ſon!
The foe's at hand,—begone,—thy brethren call thee
Forth, to the fight of juſtice, tarry not;—
Ruſh to the battle, and preſerve thine infants;
That one day they may fight, and deck their belts
With the uſurping Chriſtian's ſcalp, and train
Their children's children, to the cry of battle!
But firſt ſtrike here; leave not thine aged father,
To feel their rage, whoſe kindred he has mangled;
Nor let his tortur'd members feaſt the fight
Of thoſe that hate him and his tribe!—Farewell,
Be kind and quick.——Thy lance be ſharp as now,
Thine arm as ſtrong, my ſon, in all thy warfare!'

The tragedies are entitled—'The Saxon Princes,' which is a freſh contribution towards a dramatic hiſtory of England; 'Meſſene freed,' of which the ſtory is Grecian; and 'Roſmunda,' which is founded on a remarkable tranſaction in the annals of Lombardy. As vague and general criticiſm, unſupported by reaſons and references, is uninſtructive, and as we cannot afford ſpace for the analyſis of all theſe plays, we ſhall confine our comments to the ſecond, which has intereſted us more than the others. It will be neceſſary to ſpeak of its fable. The Spartans, once in alliance with Meſſene, found pretences for a rupture, in order to ſubjugate this territory. They have over-run the country, and are endeavouring to take poſſeſſion of the heights of Ithome, eſſential to its effectual reduction. In this extremity, Euphaes the king conſults the oracle at Delphi.

" The prieſts (ſays the Abbé Barthelemi, in his Travels of Anacharſis,) and not the gods, dictated the anſwer. The ſafety of Meſſene, ſaid they, depends on the ſacrifice of a youthful maiden drawn by lot from the reigning family. Ancient prejudices blinded all eyes, to the atrocious crime of obeying ſuch an injunction. The fatal urn was brought, and the lot condemned to death the daughter of Lyſiſcus; but her father, ſuddenly withdrawing her from every eye, fled with her to Lacedemon. The warrior Ariſtodemus inſtantly advanced, and in deſpite of the tender affection, which remonſtrated in his heart againſt the act, offered his own to the altar. She had been affianced to one of the favourites of the king, who ran to protect her. He went farther; to ſave her, he ventured even to caſt an imputation on her innocence, and declared that the rites of Hymen had already been conſummated. The horror of ſuch a falſehood, the dread of diſhonour, paternal love, the ſanctity of his word, a multitude of con-

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trary emotions, agitated, with ſuch violence, the mind of Ariſtodemus, that the ſtroke of deſpair was neceſſary to afford him relief. He ſeized a ponyard, and his daughter fell dead at his feet, in the view of the ſhuddering ſpectators."

There is a fundamental deficiency in the plot that is built on this fable by our author: it is incomplete. The ſpectator is never informed whether the Meſſenians conquered, or the Spartans; and it is only in as much as he believes the gods, and not the prieſts, to have dictated the oracle, that he can ſuppoſe Meſſene freed. Neither has it all the requiſite unity: it tends much to divide the ſolicitude of the audience that the lots drawn in the temple ſhould name Anthemoe as the victim, and that when her ſuppoſed parents have declared her illegitimate and have withdrawn her from the town, Dione is ſubſtituted. If the lots of the gods may err and be neglected, why not their oracles? Moreover, there is no ſufficient reaſon for which Ariſtodemus ſhould voluntarily devote *his* daughter, when eighty-eight others equally correſpond with the deſcription of Tiſis, the perſon who had been ſent to conſult the oracle at Delphos.

The opening of the play has ſome reſemblance to that of the Œdipus of Sophocles:—The king and people in council: a peſtilence among the public dangers: the anſwer of an oracle expected. Ariſtodemus and Lyſiſcus take part in the deliberation. Now, as Ariſtodemus was heroically to devote his daughter to ſacrifice, and Lyſiſcus by ſtratagem to preſerve his, in defiance of the will of the gods and of the requiſition of the people, the former character ought ſurely to be more ſtrongly tinctured with religion than the latter; yet we find Ariſtodemus uttering ſuch ſentiments as that the manly mind 'from itſelf alone derives its auguries;' whereas Lyſiſcus holds ſuperſtitious opinions, ſuch as, 'Even the elements are leagued with Sparta.' In a word, there is nothing in the dialogue which can ſo diſcriminate theſe two men, as that their ſubſequent conduct ſhould appear to be the neceſſary reſult of their previous habits and opinions. The ſpeeches of either might be aſſigned to the other. This inattention to probability of character is indeed common in the tragedies of the French, and even in thoſe of Euripides, but is not excuſable in the country of Shakſpeare.

To the hymn in the third ſcene, it may be objected that Diana is there repeatedly invoked by her love for Laconia and the banks of the Eurotas, which, however conformable to claſſical authority, becomes improper where her aid againſt the Laconians is beſought. The fourth ſcene has merit; the attention of the patriot Ariſtodemus to employ even the amorous paſſions of

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Philocles, in exalting and ſtrengthening his valour, is characteriſtic.

In the dialogue between the two female friends, which opens the ſecond act, we find much tenderneſs and elegance, particularly in Dione's ſpeech:

> 'Say, my Anthemoe, ſhall the happy days
> Of childhood-ſports and charming indolence
> Again return—when we have led the dance
> Near cryſtal Pamiſus, and bath'd our limbs
> In the ſoft yielding lymph, or cropt the flow'rs
> That with their lively hues diverſify'd
> His bank; our archetypes, which, emulous,
> The loom ſhould rival, while in feſtive ſong
> The hours uncounted flew?—&c.

The renewed converſations of Ariſtodemus with Philocles are mere repetitions of the former.

There is much to praiſe in the third act. We are told, however, that the deſcendants of Æpytus are very numerous: ſurely the anxiety of their parents, which is here the chief ſource of intereſt, would have more propriety if they were few.

The ſcene in the fourth act, in which Ariſtodemus acquaints Dione with his intention of devoting her, poſſeſſes great merit. His 'Call me not father,' would be completely admirable, were it not followed by unmeaning and cold amplifications: but the ſucceeding ſcene between Philocles and Dione, which ſhould naturally have ſurpaſſed this in tenderneſs and pathos, (Philocles being wholly deſtitute of ſenſe of dignity which ſubdues the expreſſion of violent emotion,) diſappoints us.

In the fifth act, the hymn to Artemis, which precedes the ſacrifice, is too full of placid imagery for the occaſion. The cataſtrophe may ſerve as a farther ſpecimen of the author's manner:

> '*Phil.* Oh forgive
> The blaſphemous aſperſions of my love,
> And vain deſire, that fondly caught at hope
> Of wreſting thee, by falſehood, from thy fate.
> Not the Caſtalian ſprings, that bathe the lips
> Of the Pierian maids; not ſnows, that reſt
> Unſunn'd on Rhodope, are clear and ſpotleſs
> As thy pure nature. The malignant ſounds
> My ſlanderous tongue hath utter'd back recoil
> On my own head, like bold impieties
> Againſt th' immortal gods.
> '*Arif.* My darling child,
> I thank thee, that with nobleneſs of mind,
> A fortitude divine, thou canſt forgive

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The cruelty that vindicates thy fame.
I love thee more than life. Th' all-ſeeing gods,
To whom thy faultleſs ſpirit ſoon ſhall wing
Its bleſſed way, know, what my ſpirit feels
In loſing thee. The blow, my fatal hand
Aim'd at thy boſom, thrills thy father's heart,
With ſharper pang than thine. My days to come
Will prove a blank, a dream of parted bliſs.
Thy pallid form, thus bleeding at my feet,
Shall evermore be preſent. Sweeteſt bud,
That promis'd golden fruit, and, had the gods
Indulg'd thee length of days, hadſt dignified
The ſoil that gave thee birth. Oh, loſt for ever!
'*Dio.* Ye guardian gods, that o'er Meſſene reign,
Accept this free libation of my blood;
I feel, it is the price of victory.
I pour it on the laurels that adorn
Our warriors brows, and never ſhall they fade.
And chief, my father, on thy rev'rend head,
Immortal ſhall they bloom. The gods, the gods
With care peculiar, guard thee Philocles,
Weep not; nor turn aſide thy face, nor droop,
O'erwhelm'd with ſhame; the gods have thus decreed,
The camp expects thee; haſten to the palms
Reſerv'd for thee. Sparta ſhall bite the duſt.
'Tis paſt,—'tis done.—From woody Mænalus,
To meet thy vot'ry, come, thou virgin huntreſs;
I riſe from earth.—Oh father!—Philocles! [*She dies.*
'*Phil.* O ſtay, chaſte virgin, I will follow thee!
In death allied, ennobled, and complete;
Concord harmonious of our fates. One ſoul,
One love, one ſorrow, one untimely tomb.'

The reader will perceive that the ſtyle has neither the ſimplicity nor the pregnant ſententiouſneſs of the antient drama; although it is far from wanting beauty. The Greek manner ſeems neither to have been attained nor attempted. On the whole, however, this tragedy is by no means one of the leaſt ſucceſsful Engliſh attempts to work up a Grecian ſtory.

The author promiſes a third volume, in which will be contained a new edition of his 'Democratic Rage,' a tragedy; an account of which occurs in our xiiith volume, New Series, p. 308. This *Political* Tragedy did not meet with our unqualified applauſe: but, if we diſcovered in it ſomething to blame, we found more to commend.

The critical obſervations, as ſuggeſted by the moſt conſiderable pieces contained in this collection, evince the general learning, good taſte, and judgment of Mr. Preſton.

Art.

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ART. XIV. *Methods propoſed for decreaſing the Conſumption of Timber in the Navy*, by Means of prolonging the Duration of our Ships of War; with Obſervations on faſtening Ships with Iron Knees: To which are added, ſome General Remarks on the preſent Timbered State of the Kingdom; in a Letter addreſſed to the Right Hon. John Earl of Chatham, Firſt Lord Commiſſioner of the Admiralty. Together with a Letter addreſſed to the Honorable Commiſſioners of the Navy, on the Way of keeping, ſeaſoning, and converting Timber, before it is uſed in Ship-building. With Obſervations on the Sap of Oak Trees. By Tho. Nichols, Purveyor of the Navy for Portſmouth Dock-yard. 8vo. pp. 76. 1s. 6d. Sewell.

WE are ſtrongly attached to profeſſional knowlege, ariſing from extenſive and long practice; and we are frequently led to beſtow, on productions reſulting from ſuch acquirements, more attention than they may at firſt ſight ſeem to require.

Mr. Nichols, in traverſing the kingdom as Purveyor for Portſmouth dock-yard, in ſearch of timber to ſupply the extravagant demands of that arſenal, muſt neceſſarily have acquired a ſtore of information, and a degree of judgment, reſpecting what he calls *the timbered ſtate of the kingdom*, which few other men can poſſeſs. In his former letter to Lord Chatham, we found much good ſenſe and practical information*; and the preſent is equally *ſatisfactory*; though the information which it conveys is not of a pleaſing nature.

The letter commences with a gloomy proſpect of the probable ſcarcity of ſhip timber, in times not far diſtant. This being a ſerious concern to every member of the community, we are induced to lay before our readers Mr. Nichols's ſtrong repreſentation of this important matter: though we hope and truſt, from the ſpirit of planting and preſerving woodlands which has lately gone forth, that the real ſcarcity, ſhould it take place, will not be of long continuance:

'From having by long experience obtained ſome knowledge of the timbered ſtate of this country, and the ſupply of timber which is neceſſary to ſupport the ſhipping of our navy and commerce, I am thoroughly convinced that the demand very much exceeds the growth; and if ſome effectual means are not immediately taken, either to leſſen the conſumption of oak timber or to increaſe its growth, I fear that the time is not far diſtant when we ſhall be greatly diſtreſſed for the want of this uſeful article.

'From the account publiſhed by the Commiſſioners of the land revenue, in their eleventh report, there appeared to be, at the end of the year 1788, no leſs than 413,667 tons of ſhipping in the navy, which muſt be built over, at furtheſt, in every fifteen years, to maintain that quantity of tons; as it is found that the medium duration of our men of war, which (as ſtated by the navy board) are built in the

* See Review, New Series, vol. vii. p. 161.

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King's yards, is about fifteen years: and it is found that it will, upon an average, take about two loads of timber to build a ton of King's shipping: which of course will make an annual consumption of 55,155 loads of timber. The East India Company's shipping, at the present time, (1792) contains 79,913 tons; to support which, will make an annual consumption of 8,300 to 10,000 loads. The tonnage of shipping, in the merchants' service, transports, victualling, ordnance, customs, excise, and post-office, on the 30th September 1790, was no less than 1,480,990: to maintain which, will make an annual consumption of 113,074 loads; allowing the whole tonnage to be built over once in every twenty years, and allowing a load and a half of timber to build a ton. So that from this statement (which perhaps is near the truth) it appears, that it will require 177,379 loads of timber, to be supplied annually, to support the whole of the shipping of this country, in its present state; which has increased one third since the accession of his Majesty in the year 1760. This consumption, together with what oak timber is used in house-building, mill-work, engines, canals, coopers'-work, lighters, barges, boats, &c. from my own observations, and from all the information I have been able to collect, far exceeds the annual growth.

'Having been constantly employed in travelling over different parts of the kingdom, for these last twenty years, to collect timber for the navy, I have of late, with grief, observed a great diminution in the stock of growing timber, particularly of that which is applicable to naval uses; so much so, that I do not believe that there is one-tenth part of the quantity there was twenty years ago. If the timber in the kingdom continues to decrease in this rapid manner, and there is too much reason to suppose it will, as the shipping continues to increase, and as there are no effectual means taken, either on the crown lands or private estates, to keep up a succession sufficient to answer the increased demand for it, the consequence must be obvious and alarming, and calls for some effectual steps to be immediately taken to lessen the consumption of timber, or to increase its growth, in order to secure the supply necessary.

'The great decrease of the stock of oak timber standing in the kingdom, be assured, my Lord, is not imaginary, but confirmed by all the Navy Purveyors in their Reports made seven years ago, from a general survey taken by order of Government, as well as by the Commissioners of the land revenue, in their eleventh report, who have taken infinite pains to ascertain the timbered state of the country.'

The proposed mode of preventing a calamity so alarming to this country, in addition to what Mr. N. has formerly advanced respecting the means of *increasing the growth* of oak timber, is to *lessen the consumption* of it in the navy; and in the most desirable way imaginable: namely, by prolonging the duration of our ships of war, from fifteen or twenty to twenty-five or thirty years. This desideratum he proposes to effect, 1st, By the proper seasoning and management of the timber, previously to its being converted for immediate use; letting

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letting it lie three years in the ſap, before it is *ſided* or hewn. 2dly, By building ſhips of war in the dry, under ſheds, as propoſed in his former letter. 3dly, He propoſes to let them ſtand ſome time in their frames before they are planked; and, when planked up, to leave as many of the holes for the tree-nails open, for at leaſt twelve months, as can be left open with conveniency; alſo, in framing, to preſerve a circulation of air between broad ſurfaces in contact, by means of grooves made acroſs ſuch ſurfaces; as well as to bore holes through the middles of large beams from end to end, in order to dry the timber quickly and effectually; and, after this is accompliſhed, to promote a circulation of air, under the well-founded idea • that, after oak timber is made perfectly dry, and placed in a free open air, it will endure for ages.' 4thly, and laſtly, He adviſes to keep ſhips of war, when laid up in ordinary or otherwiſe, free from ſtagnant and humid air, by means of the fire-ſtoves which have lately been brought into uſe by order of the Navy Board.

With reſpect to *iron knees*, (which have lately been introduced into ſome of the India ſhips, and which the French have long been in the habit of uſing,—from neceſſity, perhaps, rather than from choice,—) we are much pleaſed to find that Mr. N. is decidedly againſt them. Every man, who has made naval architecture any part of his ſtudy, and who has paid any attention to the ſtructure of ſhips, will readily feel the force of his arguments in favour of *timber knees*.

'As iron knees have been ſucceſsfully introduced as faſtenings, in the Eaſt India Company's ſhips, by Mr. Snodgraſs, inſtead of oak, the Commiſſioners of the land revenue, through him, have been induced to recommend them for faſtening of our men of war; but as the adoption of this mode may be attended with very great and ſerious conſequences to our navy, it certainly ought not to take place, in an extenſive manner, but upon the cleareſt proofs of its utility. From giving this ſubject all the conſideration in my power, and from attentively examining the ſtate of the iron faſtenings on board ſeveral Indiamen, I am perfectly ſatisfied that, however well iron knees are manufactured, they are much inferior to thoſe of oak; and of this opinion are all the ſhip-builders with whom I have converſed, except Mr. Snodgraſs. As iron knees ſpread a much leſs ſurface, they cannot keep the parts to which they are united ſo ſteady and firm as thoſe of oak; nor is iron ſo elaſtic as wood, therefore more liable to give way and break; nor can iron knees be ſo ſecurely faſtened as oak, being of a much ſmaller ſubſtance; and the holes in the iron muſt always be larger than the bolts by which they are ſecured, and therefore ſubject to work looſe, which is exactly the reverſe in thoſe of oak. On the whole, I am not able to perceive that the introduction of iron faſtenings into our men of war, as propoſed by Mr. Snodgraſs and others, can be attended with the leaſt benefit, but may be productive

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of much mischief. Though this mode of fastening may answer very well for the East India ships, it does not follow that it would for our men of war: the topsides of Indiamen are much easier secured than those of men of war, particularly of two and three decked ships; there not being in the former that immense weight of guns, masts, yards, topmasts, rigging, sails, anchors, &c. hanging to them, and of course not near the strain upon them, nor are they subject to work so much: yet our men of war, being so secure as they are with lodging and hanging knees, riders, breast-hooks, transom-knees, &c. of good English oak, are enabled to keep the most tempestuous seas in the *British Channel*, and *Bay of Biscay*, in the winter season, without giving out or complaining; and I believe it will be allowed, that more trying situations than these, in general, are not to be found, for determining the strength of ships. The unfortunate *Royal George*, at the time she met with that shocking accident at *Spithead*, was four or five and twenty years old, and had stood the seas in the *British Channel*, and *Bay of Biscay*, many winters, like a rock.'

To this reasoning Mr. Nichols adds facts, drawn from recent experience.

The Commissioners of the Land Revenue having, in one of their Reports, thrown out an idea that the science of naval architecture has lately lain uncultivated in our dock-yards, Mr. Nichols takes up the charge in a spirited manner; and, we think, fairly refutes it.

In fine, the naval department and the public at large appear to be much indebted to Mr. N.'s earnest and patriotic exertions.

The *Letter to the Commissioners of the Navy* relates to the method of what may be called the *curing of timber* for ship-building. This letter should seem to have originated in other remarks of the Commissioners of the Land Revenue, arising from an answer of Mr. Snodgrass, surveyor of the East India Company's shipping; who, in reply to one of their questions, said that "the moulding of timber, for the various purposes of ship-building, may be done at or near the place where it grows, to great advantage." That an advantage arises from this practice, so far as it lightens the carriage, is as evident as that, in other respects, it is absurd in the extreme. To give timber its greatest degree of durability, it ought certainly to be *cured in the sap:* a fact well known to every post and rail carpenter in the kingdom. Mr. Nichols observes, with great ingenuity and truth, that by siding or hewing timber presently after it is felled, and while full of juices or liquid sap, 'the annual coats of wood, of which trees are composed, and which encompass them like hoops, and hold them together, are in part cut off, and the juices flying off very quick, frequently cause them to split or crack, and the cracks or fissures receive the wet, which soon brings on rottenness.' Not contented, however,

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however, with ſound argument, our author has thought it right to collect, in perſon, the opinions of ſeveral eminent ſhip-builders; all of whom coincide with him. This laſt was a labour which he could not have undertaken, but under a conviction of the great importance of the ſubject; and it is from a ſimilar impreſſion that we have given an extra attention to this valuable little tract.

Mr. Nichols's obſervations on the nature of the *Sap of Oak Trees* are ſuch as might be expected, from a man whoſe mind has long been employed on the ſubject which he is diſcuſſing.

To his profeſſional remarks, however, Mr. N. has thought fit to add a letter *on a new Way of planting Acorns*; and he cloſes his pamphlet with a *Liſt of Books on Planting*; a ſubject in which he appears to be uninformed. We regret that Mr. N. has thus unguardedly ſtrayed beyond the line of his profeſſion; within the pale of which he is perfectly at home; and where we ſhall be happy to find him, in future, whenever he may favour the public with farther remarks on *ſhip-building*, or *the management of timber*.

ART. XV. *Cary's New Map of England and Wales, with Part of Scotland.* 4to. Price 2l. 2s. in Sheets, or 2l. 7s. with the Index included, in Boards. Cary. 1794.

THOUGH it is not our general practice to notice publications of this ſort, yet, in the preſent inſtance, we think that we ſhall do a ſervice to our readers in pointing out to them the completion of a very uſeful work, which has been hitherto a deſideratum, *a good map of England.* Mr. Cary, whoſe geographical merits have been made known by his county-maps, and other elegant and uſeful performances, has beſtowed much labour and expence in accompliſhing his deſign of giving a complete and accurate map of the whole country. In ſuch an undertaking, the two things to be conſidered are the materials and the execution. As to the firſt, the preſent map may be ſaid to be compoſed from *actual ſurvey*; for, though ſuch ſurvey has not been made for the purpoſe by Mr. C., yet all the counties in the kingdom (except three,) having had maps of them publiſhed after actual ſurveys, the combination of theſe into a general map muſt poſſeſs the ſame advantage. With reſpect to the poſt-roads, an important object in ſuch a map, Mr. C. has been favoured with very liberal aſſiſtance from the poſt-office; inquiries having been officially circulated through all parts of the kingdom, and returns made of towns, ſtages, and diſtances, from the poſt-maſters of the reſpective diſtricts. To the truth of this claim to ſuperior accuracy we can bear witneſs, from a view

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view of ſome of theſe official documents; and we think the circumſtance equally creditable to the poſt-maſters and to Mr. Cary. Navigable canals, another object now of great importance in a map of England, are laid down from the parliamentary lines of their courſes.

The plan of the map is the ſame that has been adopted in county-ſurveys when conſiſting of a large number of ſheets. Their junction is ſhewn by an index-map, ſo divided into ſquares as to correſpond with the number of plates in the large one, and the diviſions are reſpectively numbered alike. This work is comprized in 81 quarto pages, numbered in the manner above-mentioned, which may either be bound into a book for travelling, or paſted together to form one entire map. The ſcale is one inch to five miles; the whole united will be 6 feet 7 inches high, by 6 feet wide. Proper diſcriminations are made in the engraving and colouring, ſo as to aſſiſt the eye: but we could have wiſhed that the ſize of letters in which the pariſhes are engraven had not been quite ſo large, as in ſome populous counties they have a crowded look, which takes off both from the elegance and the diſtinctneſs. On the whole, however, the execution is very neat. The index of towns is copious, and eſſentially advantageous.

ART. XVI. *A ſhort Account of a new Method of Filtration by Aſcent*; with explanatory Sketches, on Six Plates. By James Peacock, Architect. 4to. 2s. Lackington.

THERE is conſiderable ingenuity in Mr. Peacock's idea, but accurate philoſophy is wanting in ſome paſſages of this explanation of his deſign. The eſſential parts of the apparatus here deſcribed are two veſſels communicating at their bottoms. The firſt anſwers to what is commonly called *the head* in machinery moved by water; the ſecond contains *ſtrata* of looſe particles of different degrees of fineneſs, through which the water, being forced up by the preſſure of that in the firſt veſſel or riſing, according to a well-known hydroſtatical law, to the ſame level, leaves its impurities in the interſtices of the particles between which it paſſes. For ſome particulars in the adaptation of this principle to uſe, the reader muſt be referred to the pamphlet and the plates. A more minute deſcription we ſhall not, for an obvious reaſon, attempt.

Now, by this contrivance, ſuch matters only as are diffuſed through the water, and not ſuch as it holds diſſolved, would be ſeparated and left behind. Mr. Peacock tried this with brine, and found the ſalt ſtill remaining in the water, as any ſmatterer in chemiſtry would have predicted.

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The advantages to be expected from the preſent project are comprized in pages 3 and 4: which, for the information of the public, and in juſtice to the author, we extract:

'Among the various ſubjects evidently deſigned by Providence to aſk amendment at the hands of men, there is one of immenſe importance, which has not yet received it in the degree it is capable of, and that is WATER.

'This element, neceſſarily of ſuch univerſal uſe, and particularly in food and medicine, is ſuffered to remain laden with a great diverſity of impurities, and is taken into the ſtomach, by the majority of mankind, without the leaſt heſitation, not only in its fluid ſtate, however turbid it may happen to be; but alſo in the forms of bread, paſtry, ſoups, tea, medicines, and innumerable other particulars.

'Medical gentlemen can readily point out the probable advantages towards the preſervation of health, and extending the period of human life, which would reſult from the uſe of ſoft water, cleared from the earthy, and the living, dead, and putrid, animal, and vegetable ſubſtances, with which it is always, more or leſs, defiled and vitiated.

'But independent of this conſideration reſpecting health, an intimation of this nature muſt be not a little alarming to delicacy; and moſt certainly had better have been entirely ſuppreſſed, if adequate means had not, at the ſame moment, been offered to quiet ſuch alarms. Such means, however, ſimple in their nature, and eaſy in their proceſs, are pointed out, in the following pages, with demonſtrative evidence; whereby pure ſoft water may be had at all times, and in any quantity, as clear and brilliant as that from the fineſt ſprings.

'Many are ſenſible of the indelicacies of turbid ſoft water; and are thence driven to the uſe of hard water, although they are not unapprized of the probable danger to their health, from its petrifying quality, or from the metallic, or other mineral, taints, too frequently ſuſpended and concealed therein.

'Others of nephritic or gouty habits, juſtly dreading the petrifying effects of ſpring waters, clarify their ſoft water, by paſſing it through what are called filtering ſtones; theſe, if natural, are ſuppoſed to be a kind of pumice or calx, the produce of ſome volcano, and may contain copper, or other metallic, or mineral ſubſtances, diſſoluble by water, and may therefore render the perfect ſalubrity of water, paſſed through ſuch bodies, ſomewhat ſuſpicious.

'The other kind of filtering ſtones are artificial productions, ſaid to be formed of a ſort of clay, with which is mixed ſome particles of a combuſtible nature, which diminiſh in bulk in the fire, and thereby render the maſs porous. The ingenious Mr. *Wedgwood* informed the writer hereof that he had cauſed ſome of this kind to be made, but that their effects were ſo trifling, and temporary, that he did not think proper to continue the manufacture of them.

'Neither of theſe kind of filters will afford clear water in any conſiderable quantity, and notwithſtanding the repeated bruſhing and cleanſing

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cleanſing applied to the ſurfaces of their concavities, the pores, beyond the reach of the bruſh, will, ſooner or later, clog up; and the ſtones become entirely uſeleſs; this is ſo extremely evident, that it would be inſulting to common ſenſe and experience to attempt a formal proof of it, and, perhaps, ſomething worſe than inſult, to deny it.'

The petrifying quality of hard water no philoſopher, we believe, now regards as connected with the origin of nephritic complaints. That the ordinary impurities of ſweet ſoft water are prejudicial to health has never, as far as we know, been demonſtrated, nor rendered probable: perhaps the extractive matter which it contains is not more unwholeſome than the extractive matter of broth, beer, or porter; and *putreſcent* is very different from *putrid* water. We ſhall not deny that the effect of Mr. P.'s proceſs is highly deſirable in point of delicacy; and on this ſcore we wiſh him ſucceſs, becauſe he appears to deſerve it: but we need not at any time apologize for expoſing what we take to be miſtakes or gratuitous ſuppoſitions; in the preſent caſe, we conſider it as humane to prevent, as far as our influence extends, a falſe alarm on account of their health from ſpreading among the drinkers of unfiltered water.

Mr. P. recommends aſhen veſſels for containing water: but he aſſigns no ſufficient reaſon for the preference. Veſſels of ſeveral other ſorts of wood, *with the internal ſurface charred*, will keep water juſt as ſweet.—Mr. P. ſays that he has been aſked if his percolator will ſweeten putrid water, but he is not, he ſays, yet qualified to reſolve that queſtion. We conjecture that, as it has been hitherto adjuſted, he might anſwer in the negative, for he ſeems not to have heard of the purifying quality of charcoal; of which, we apprehend, he might take advantage. We rather wonder that Mr. Peacock did not think of ſubmitting his MS. to the inſpection of ſome perſon acquainted with recent philoſophical diſcoveries. A very little of this kind of knowlege might have freed it from the unauthoriſed aſſertions which it contains.

Mr. P. does not here give the compoſition of his ſtratified filtre; thinking it prudent to reſerve 'abſolutely and poſitively to himſelf the preparation and placing of the filtering mediums, either under his own immediate inſpection, or that of ſuch perſon or perſons in his ſervice, in whom he can place full confidence.' It ſeems probable that theſe mediums conſiſt of earthy ſubſtances, or of glaſs reduced to different degrees of fineneſs.

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ART. XVII. *An Inquiry into the Medical Efficacy of a new Species of Peruvian Bark*, lately imported into this Country under the Name of Yellow Bark: including practical Observations respecting the Choice of Bark in general. By John Relph, M.D. Physician to Guy's Hospital. 8vo. pp. 177. 3s. Boards. Phillips, &c. 1794.

THOUGH an attentive observer of *fashions* in medicine will be disposed to listen with prudent scepticism to the praises of any new article of materia medica; yet, as there is no reason to doubt that the stores of nature contain many substances of great efficacy in the cure of diseases, with which we are at present unacquainted, every liberal well-wisher to the improvement of the art will bestow a candid attention on all such attempts to open these stores, as are supported by respectable authority. Notwithstanding, therefore, that there may appear something whimsical in the shifting estimate of that capital drug, Peruvian Bark, from pale to red, and from red to yellow, yet, if the latter colour be really found to discriminate a species of superior value, we are obliged to the diligent inquirer who ascertains and points out the circumstance.

The writer of the present work introduces his account of the yellow bark by a compilation (perhaps more prolix than was necessary,) of what is found in different authors, respecting the different species and varieties of the Quinquina; in all which he discovers no traces of the kind in question, except in the account given by Murray, in his *Apparatus Medicam.* Vol. VI. of what he terms *Cortex Chinæ regius*, seu *flavus*. This appears to be, in fact, the same with the yellow bark lately introduced into this country, and which Dr. R. thus describes:

'This Bark, though denominated yellow, is only to be understood as approaching nearer to that colour, than any other species of Peruvian Bark, imported into this country, especially when reduced to powder. It consists of flattish irregular pieces, of a cinnamon colour, inclining to red, and having in certain directions of the light, a peculiar sparkling appearance on the surface. They are very generally divested of the cuticle, of a fibrous texture, dry, and rigid to the feel, and easily rubbed into powder between the fingers and thumb; neither remarkably weighty nor the contrary. They have little odour, but to the taste manifest intense bitterness, with a moderate share of astringency, together with a certain flavour correspondingunequivocally to those of the Cinchona officinalis. The external surface of this bark, is of a somewhat deeper colour than that of the internal, and in some specimens it is as deep as that of the red Bark. The pieces vary much in size; some are about two inches and a half in length, an inch in breadth, and the sixth of an inch in thickness; while others are still smaller, and some are to be found from twelve

to

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to eighteen inches in length, with the breadth and thickneſs in proportion. I have alſo ſeen whole cheſts of this bark, the pieces of which were nearly cylindrical, and as completely covered with outer coat, as the moſt perfect ſpecimens of common Bark. The epidermis of the large pieces of the yellow Bark, is of a reddiſh brown colour, rough, and of a ſomewhat ſpongy texture; but that of the ſmaller pieces is of a grey colour, harder, and much more compact.'

We have no certain information in what part of Spaniſh America the ſpecies of Cinchona, producing this bark, grows: but there is reaſon to imagine that it is in the interior regions, at a great diſtance from Lima; and therefore its price muſt always be greater than that of the common ſorts.

A curious and intereſting part of the preſent work is taken up with a pharmaceutical examination of this article, communicated by Mr. Babington of Guy's Hoſpital, well known as an accurate chemiſt. By all the trials with different menſtrua, the bitterneſs of the yellow bark appeared to be much more intenſe than that of the other kinds, and of ſo fixed a nature as ſcarcely to be exhauſtible by watery liquors. Its aſtringency, likewiſe, was ſuperior to that of the others: but its flavour was leſs; and Mr. B. is diſpoſed to concur in an opinion of Dr. Smith, that the odour of Peruvian Bark is little connected with its active qualities, and probably reſides in the moſſy vegetation with which it is uſually covered, or in the epidermis, rather than in the interior and efficacious parts. The watery extract of the yellow Bark was ſomewhat more copious than that of the red, and greatly more ſo than that of the common ſort.

The reſinous extract of the yellow bark was in much larger proportion than that of the two others.

Theſe chemical teſts of its ſuperiority are confirmed by the proofs of its ſuperior medical virtue, atteſted by Dr. Relph, by his colleagues at the hoſpital, and by various correſpondents.

With reſpect to the obſervations made by the author as to the modes of exhibiting it, and to the caſes in which it is proper, we think it unneceſſary for us to enter into particulars. It ſeems enough to ſay that wherever and in whatever manner the red or common bark is given, the yellow bark may be ſubſtituted with a chance of greater efficacy. It remains, if poſſible, to ſecure a regular ſupply of this drug, in its genuine and perfect ſtate,—that it may not, by adulterations and ſophiſtications, loſe that character to which it ſeems juſtly entitled; which appears, in a great meaſure, to have been the caſe with the ſo much extolled red bark.

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ART. XVIII. *A Phyſiological, Theoretic, and Practical Treatiſe on the Utility of the Science of Muſcular Action*, for reſtoring the Power of the Limbs. By John Pugh, Anatomiſt. Small fol. pp. 132. fifteen Plates. 2l. 2s. Boards. Dilly. 1794.

OF all the branches of medicine, that termed by the antients the *gymnaſtic* has made the leaſt progreſs. From an idea either of its rules being too obvious, or its effects too trivial, it has formed a very ſmall part of modern plans of cure for diſorders either general or local. Yet a ſcientific conſideration of the nature and effects of muſcular action would ſeem to ſuggeſt the probability of its being rendered an inſtrument of no ſmall efficacy, in the treatment of certain diſorders; and, in particular, for remedying the loſt or depraved motion of the limbs, we ſhould naturally be led to make uſe of the action of thoſe organs on which their motion depends.

The work before us is an attempt to call the public attention to this ſubject: but it is one, the nature and purpoſe of which are not eaſily characteriſed. As an ingenious mechaniſt, and a practical anatomiſt, we are readily diſpoſed to give Mr. Pugh credit for certain contrivances, by which local action may be advantageouſly applied to caſes of impaired motion; and the prefixed atteſtations of ſome men of eminence to the merit of his apparatus and inventions, together with the ſubjoined caſes, regularly atteſted, of actual benefit received from their uſe, are to us ſufficient evidences that his plan deſerves attention and encouragement: but when, in order to obtain conſequence as an *author*, he ſtrings together a ſelection of extracts from well known writers, and details common and hackneyed opinions, we cannot but regard him as the "*ſutor ultra crepidam.*" Again; a ſet of plates, profeſſedly given for illuſtration, ſeem oddly introduced by the obſervation that, if ignorant perſons attempt to relieve themſelves by imitating the poſtures here expreſſed, they are more likely to do themſelves harm than good. Theſe are too like the artifices of empirics; and we are ſorry to ſee them accompany a work which, in one part of its execution, is highly reſpectable:—for, if it be conſidered as a ſet of plates of muſcular action, for the inſtruction of the anatomical ſtudent, and ſtill more of the artiſt, their extraordinary beauty and elegance cannot but command admiration. The ſubject of each plate is a particular limb, or part of the body, thrown into a forced attitude, expreſſive either of the *cauſe* of ſome defect in motion, or of the proper method of *curing* it by counteraction. A brief general account of the purpoſe of each plate precedes; and an anatomical explanation, with references to an outline figure, accompanies them, in which every muſcle is marked as being

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being in a ſtate of contraction, extenſion, or relaxation. The plates are all drawn, and all but one engraven, by Mr. Kirk; who, in the execution, to the ſoftneſs of a drawing has added a conſiderable degree of force and diſtinctneſs. One of them, excellently engraven in the old way of bold ſtrokes by Mr. Holloway, ſerves for compariſon with the reſt. Many of the ſubjects are fine ſtudies for the artiſt: but what Mr. Pugh particularly intended by them, as accompanyments to his work, is not ſo clear; ſince he is very ſparing in *practical* explanations, and ſeems, in his caſes, principally to rely on the aid of certain pieces of *machinery*, the nature of which he keeps a ſecret.

FOREIGN LITERATURE.

ART. XIX. *Conſiderations ſur les Effets de l'Impôt, &c. Par le Marquis* DE CASAUX.

[*Art. continued from the laſt Appendix*, Art. XVI.]

IN the former part of our article on this curious and well-treated ſubject, we accompanied the author through his ingenious *ſuppoſition* concerning the earlieſt æra, or firſt ſtage, of Human Society; and we now proceed with him to his diſcuſſion of a very intereſting part of his extenſive ſubject, *viz.* the diſpoſſeſſing the proprietors of lands, and transferring their eſtates to their tenants. On this head, he offers the following obſervations; which well deſerve the attention of thoſe who are not indiſpoſed to a ſyſtem of levelling, or who think that the man who tills the ground has the beſt right to property in it.

'Setting out on this principle, (ſays the author,) which appears to me inconteſtable, I will maintain to a demonſtration that the expreſſion now become ſo common, "*if the land owners are not ſatisfied, change them*," could not be ſupported, for a moment, by any man whoſe reaſoning faculties were not clouded by the moſt impenetrable ſtupidity: I expect, however, before I begin, that it will be conceded to me, that *the greater and more numerous are the enjoyments of all, the better it muſt be for mankind.*

'To give more intereſt to the demonſtration, I ſhall proceed on a larger ſcale; and here France naturally preſents herſelf to my mind. What means could the author of this dreadful expreſſion have deviſed for reducing it to practice in a country, which *then* contained *twenty-ſeven millions* of inhabitants, of whom eighteen millions might be ſuppoſed to be devoted to labour, whether in huſbandry or manufactures, and nine millions to be *capitaliſts* or perſons having an intereſt in their double produce, and ſubject like themſelves to all the conſequences of their ſpoliation!

'Would he turn the eighteen millions of working people into land owners or proprietors? In that caſe, it is clear that the nine millions of the latter, who enjoyed two-thirds of the produce of the whole, muſt

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muſt loſe one half. It is equally clear, on the other hand, that the eighteen millions of new *capitaliſts*, who formerly had a third of the income ariſing from the induſtry of eighteen millions of good workmen when they bore that name, would, under the new ſyſtem, have only the third of the income ariſing from the induſtry of nine millions of bad workmen with whom they had changed ſituations :—but, in order to diſcover the full extent of the conſequences of the change, we muſt carry the analyſis a little farther. Let us ſuppoſe the produce of eighteen millions of men, accuſtomed to labour, to be 72, no matter what denomination: it is certain that nine millions of unfortunate Beings, who do not know how to work, will not produce even eighteen; however I will ſay eighteen :—but, if it be wiſhed that theſe nine millions ſhould have as much food as will enable them to go through their work, ſix out of the eighteen muſt be expended on them. There will remain, therefore, only twelve to divide between the eighteen millions of new proprietors: but they had 24 out of 72 when they were only working men; they therefore would loſe one half of their enjoyments *by this change of title, the mighty reſult of deep reflection!*'

The ſixth era ſuppoſed by our author is that in which the farther progreſs of ſociety is marked by the introduction of money and foreign commerce, the conveniencies and inconveniencies of which he deſcribes in the moſt ſimple but forcible manner; and he points out effectual means of preventing the latter from prevailing over the former. The 7th and laſt era of this political romance is the eſtabliſhment of a government:

'I will begin (ſays the Marquis,) by aſſerting that none but a madman could be capable of imagining, and that none but a perſon powerfully wedded to error would lay down as a principle, that it was poſſible for men to arrive at the 6th era, of which we have juſt been ſpeaking, or even at the 4th, from which we are already far removed, without a government provided with inſtinct, or a degree of experience and reflection ſufficient to feel, *at leaſt confuſedly*, the juſtice of the inequality of the diviſion of two to one which I have eſtabliſhed between annual labours and thoſe of former years, and the neceſſity of the equilibrium which I have eſtabliſhed between the value of the produce of the earth, and that of the produce of induſtry employed on other objects beſides huſbandry :—but even a thorough conviction of theſe two truths would have been inſufficient to maintain every thing in this order which it is ſo eſſential to preſerve. Reaſon alone cannot long ſupport her empire over man; it was neceſſary, in order that ſociety might arrive at the 7th era, that a government of ſome kind, however imperfect it might be in other reſpects, ſhould have been, at leaſt till then, ſtrong enough to protect it againſt internal plunderers, always ready to ſhew themſelves wherever they perceive weakneſs; and hypocrites, who never ſpeak of the working part of the community without making loud lamentations about the ſmallneſs of their wages, which, by the bye, they would be extremely ſorry to raiſe; in a word, againſt the conſummate but circumſpect villains, who, in order to uſurp every thing if they can, wait only for the firſt ſign of weakneſs on the part of government. Let us obſerve, by the way, that a

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government is not intitled to that reſpectable name, if it has not at hand ſpeedy and effectual means of ſtrengthening itſelf in moments of criſis and ſtorm, and if it does not conſtantly poſſeſs all the ſtrength neceſſary for general ſuperintendance in ordinary times. To do more in ſuch times than to ſuperintend would be a real proof of weakneſs or ignorance. I will ſuppoſe, however, that a conſiderable number of years had paſſed away before the want of this force, ſometimes active, and ſometimes *only ſuperintending*, was felt in the 6th era:—but it happens that the 7th is marked by embarraſſments of a new kind, which it is abſolutely neceſſary to remove *under pain of being in a ſhort time driven back to the 1ſt era.*'

The author then introduces a foreigner who makes a moſt ſenſible ſpeech on the nature of government, on the force neceſſary to its ſupport, on the expence to be incurred to keep up that force, and on the ways and means of defraying that expence; for which purpoſe he ſuggeſts the propriety of deviſing that kind of tax which would viſibly and inevitably fall on every part of the nation, without depreſſing any one. This ſpeech is too long for an extract, and too cloſely connected by a chain of reaſoning to admit of its being broken into detached parts. We muſt therefore here refer our readers to the work itſelf.

Having gone through his ſeven eras, the author comes now to conſider what may be the amount of the ſupply neceſſary for the annual ſupport of government in France, after order ſhall have been re-eſtabliſhed in that country, and what would be the leaſt burdenſome means of raiſing it.

He is of opinion that the population of that country will have been reduced from 27 to 24 millions of inhabitants; and that it will require an annual revenue of 500 millions of livres (about 21,875,000l. ſterl.) for the ſupport of their government. He ſuppoſes the 24 millions of inhabitants divided, by a natural conſequence of the ſtate of ſociety in Europe, into three claſſes nearly equal in number, viz: about eight millions employed in huſbandry, eight millions in trades and manufactures, and eight millions compoſed of the two reſpectable bodies of land owners and monied men, with a multitude of dependants, including ſervants, and alſo thoſe who follow learned profeſſions.

He ſuppoſes that the earnings of the working claſs may amount to ſome fractions ſhort of ſix ſous a day *per* head for every individual of a family, which make the daily wages of all thoſe who get their bread by labour, either in tillage or manufactures, 4 millions 800 thouſand livres, or 1752 millions *per* year, the trebling of which ſum would give the groſs produce of the whole kingdom, viz 5256 millions of livres: but as he rates the daily earnings of each individual at ſix ſous, which is too high by ſome fractions, he makes allowance for them by ſtriking off the odd 256 millions, and takes the groſs amount of the

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the annual income of the whole nation at 5000 millions; one half of which he adjudges to thoſe who are intereſted in the ſoil, the other half to thoſe who are poſſeſſed of what he calls the capital of induſtry.

Having laid down theſe *data*, the Marquis next proceeds to conſider which would be the leaſt burdenſome mode of taxing this maſs of wealth:—but of the particulars, which he diſcuſſes with much ingenuity and force of argument, we muſt paſs over the greater part: as the ſubject would not, we ſuppoſe, be very attractive to the majority of our readers.

Speaking of the operations and effects of finance, the Marquis obſerves that

'The operation in finance moſt likely to keep the price of every article ſtationary, if not to lower it for ſome years, is no doubt that which has been pretty conſtantly followed in France, viz. reducing ſometimes a greater, ſometimes the half, ſometimes five-ſixths of the income of any one who had been hardy enough to place money in the public funds of that kingdom. If I were aſked what muſt neceſſarily have been the conſequence of a meaſure ſo commodious to miniſters veſted with ſupreme authority, I would begin by anſwering *generally*, that the conſequence muſt neceſſarily be, and actually has been, as can be proved to a demonſtration, *a void in the public conſumption fully equal to the reduced quarter, or half, or five-ſixths of the faculties of conſuming*. Now, how often has this operation been repeated? From the want of poſitive vouchers, which it would be very difficult to procure, ſince every thing has been turned upſide down in France, I will anſwer *generally*, that the ſtockholders were extremely fortunate when only the pretended events of the ſtate were alleged as the grounds of ſuch a meaſure; for there were not wanting men who were not aſhamed to defend it as a *juſt* one. Did not they even carry their delirium ſo far as to lay it down as a principle, that the king had a right, at his acceſſion to the throne, to ſuppreſs the public debt; and that, as he poſſeſſed the right, ſo it was a duty incumbent on him to exerciſe it, for the greater good of his people, who would have ſo much the leſs to pay!

'But you who talk of reducing or ſuppreſſing the public debt, whether of France or of England, or of any other country, anſwer this queſtion; what difference do you think there is between your principles and thoſe of the Convention? The latter butchers all thoſe whoſe property it wants to ſeize: but do not you condemn to a more cruel becauſe a more lingering death, all thoſe who get their living either directly or indirectly by this revenue which you talk of reducing, only while you are waiting for the pretended want that will call for its ſuppreſſion?

'Thanks to the modifications which this ſtrange principle of the right of the crown to ſuppreſs the whole of the public debt has undergone, and thanks too perhaps to the inconveniencies that would have followed cloſe at the heels of a complete and rapid execution of ſo enormous a meaſure, France ſtill owes 150 millions of livres, as well in perpetual as in life annuities; and which, together, might be valued

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at 120 millions, if the life annuities were to be converted into perpetual charges on the ſtate.

'Now, let us ſee nearly how much France would have owed at this time in perpetual annuities, if in France as much good had been done on this head, and only as little miſchief, as in England; that is to ſay, if after loans well or ill employed, inſtead of *reductions* which lowered the value, and conſequently the price of ſtocks, taxes had been laid on that would have raiſed both—if, inſtead of progreſſively lowering the debt to a level with the taxes deſtined to produce the intereſt, taxes had been laid on ſufficiently to raiſe the intereſt to a level with the debt, let us ſee what France would owe at this moment in perpetual annuities. We muſt begin there, in order to find out the amount of the ſum which theſe boaſted reductions have made France loſe ſince the end of the laſt century. As this can be done only in an oblique way, I hope I ſhall be excuſed for purſuing it.

'The taxes devoted in England to the payment of the intereſt on the national debt, including the million ſterling *uſeleſsly* expended in the abſurd reimburſement which has unfortunately been declared neceſſary, amount to ten millions ſterling; ſome few thouſands under or over will make no difference in the concluſions that I intend to draw. Now ten millions ſterling are worth about 240 millions of French livres, which at 20 years' purchaſe, repreſent a capital of 4800 millions.

'Now it muſt be obſerved that France was obliged, as well as England, to ſubſidize allies, to pay ambaſſadors, and to keep up thoſe kinds of underſtandings, which can be procured only through the means of money: ſhe was alſo obliged, as well as England, to carry on naval wars; and ſhe was, moreover, obliged to create a navy for the purpoſe of carrying them on, to reſtore it as often as it was deſtroyed by England, and to expend for both theſe purpoſes much more than England expended in preſerving and maintaining her navy. Do not heſitate then to acknowledge that France ought to have at preſent, like England, an annual intereſt of 240 millions of livres to pay for the capital of 4800 millions which ſhe actually borrowed and expended on the articles juſt enumerated.

'To theſe 4800 millions add the other thouſands of millions alſo borrowed and expended in ſupporting wars ſometimes by land, ſometimes by ſea, at one time againſt all Europe, at another againſt one half of it; wars which required land armies of from 3 to 400,000 men—a number of fortreſſes to be built or repaired, on more expenſive plans—immenſe arſenals—eſtabliſhments of every kind in the interior of the kingdom and on the frontiers.

'Do not forget alſo to add ſeveral hundreds of millions (of livres) borrowed and laid out on royal palaces—*royal palaces, do you ſay? Surely then the money was very ill applied.* I do not know whether it was or not; but it *was* borrowed and expended on royal reſidences, in purchaſing the richeſt furniture, the moſt coſtly paintings, the moſt rare jewels, which it was eaſier to dilapidate than to value. Caſt up all theſe different items, and you will agree with me that France muſt have borrowed for theſe numerous articles of expence which were peculiar to her, and to which England was not expoſed either by her

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ſituation or the bent of her genius, a ſecond capital of at leaſt 4800 millions like the firſt, and which ought now to be repreſented by other 240 millions of annual intereſt, as lawfully due for the articles of expence peculiar to France, as the 240 millions that I have already mentioned would be for the capital really borrowed and abſorbed by expences equal to thoſe which England has viſibly incurred; expences which ſhe cannot deny, ſince they ſtill annually coſt her in intereſt ten millions ſterling. It may be ſaid, I ought at leaſt to ſubtract from this groſs ſum the million ſurplus employed in the uſeleſs meaſure of redeeming the annuities payable to the public creditors: but I ſay no; becauſe it is far from being an equivalent for the reductions of intereſt which England, as well as France, has permitted herſelf to make, but with which England cannot be as bitterly reproached, becauſe ſhe never *forced* the creditors to ſubmit to them, as was the caſe in France: —but to return to the queſtion.

'Theſe two ſums of 240 millions of livres would make 480 millions of perpetual or irredeemable annuities, which France ought in all juſtice to owe for the intereſt on a capital of 9600 millions which ſhe has actually borrowed.

'Here you will ſtop me and exclaim:—What! France owe at this moment 480 millions in perpetual annuities! France owe 360 millions over and above the 150 millions in perpetual and life annuities, which cannot be reduced to a leſs ſum than 120 millions *per annum!* What! would you lay additional taxes on her to the amount of 360 millions annually, when the demand made of only 115 or 117 millions, which might have been reduced to 60 millions, has plunged her into the deplorable condition in which you now behold her!

'I hope that I do not weaken the objection. I will now endeavour to anſwer it, and, ſhould it be found that my anſwer leads to a kind of new world greatly preferable to the old, I can only ſay it is not my fault that it was not diſcovered ſooner; the grounds for believing in its exiſtence, which I have been giving every year for theſe ten years paſt, are perhaps ſtronger than thoſe motives that determined Columbus to ſet out in ſearch of America.

'I will begin my anſwer by aſking a queſtion. How comes it that England, with a population leſs by two-thirds than that of France, bears ſo lightly, over and above her other burdens, the enormous weight of taxes neceſſary for the payment of the intereſt of her debt, amounting to 240 millions of French livres, *always well paid?* It is, you will ſay, becauſe ſhe has an enormous maſs of capital, which ſhe is conſtantly employing as well in producing as in paying. This is unqueſtionably true:—but if you have ſucceſſively reduced from 5 to 4, then from 4 to 3, from 3 to 2, and then to 1, without reckoning thoſe brilliant occaſions, when you completely emptied the pockets of your extorting baſhaws;—if you, I ſay, have reduced a real capital of 9600 millions which you actually borrowed, to the 2400 millions repreſented by the 120 millions of perpetual annuities, you have then abſolutely and poſitively annihilated a capital of 7200 millions, which you actually had, and which you might have preſerved, if you had on that head taken the ſame ſteps that were taken by England; who, by reſpecting the intereſt of her debt, has preſerved that immenſe

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maſs of capital, which cannot be valued at leſs than 4800 millions of livres, the *exiſtence of which is well atteſted* by the intereſt on it paid punctually to the day; while you can ſhew only a capital that is rated too high, when it is ſaid to amount to 2400 millions; for you may talk of your 120 millions of perpetual annuities for ſecuring the intereſt on it, yet it is a truth which you cannot conceal, that theſe annuities never have been regularly paid!

'Let us ſuppoſe now that you had preſerved this capital of 7200 millions which you have deſtroyed, and that you could exhibit the proof of its exiſtence by ſhewing the payment of a perpetual intereſt of 360 millions, which you could pay with as much eaſe as England does her 240 millions, if like her you had laid on taxes in proportion as you borrowed; can you deny that theſe 360 millions regularly paid would preſent, *in the general conſumption*, an article equal to this ſum? Can you deny that, in plundering your creditors of this income of 360 millions, you have, by juſt as much, curtailed the expences into which they would have gone, if you had not plundered them? Can you deny that this decreaſe in their annual income has rendered a ſimilar decreaſe neceſſary in the *produce* of the country? For, when the number of buyers falls off, the working part of the community muſt either produce fewer articles, or they will not be ſo well executed as uſual, in order to indemnify themſelves: you have done both in France; while England, by following quite an oppoſite line of conduct, has extended and improved both her agriculture and her manufactures.

'I certainly do not mean to propoſe that you ſhould now ſubmit to bear the weight of theſe 7200 millions.... but allow me to point out to you what would have been the conſequence, had you reſpected the rights of your creditors, and ſuffered that immenſe ſum to continue part of the principal of your national debt.

'It is clear that 360 millions, which your creditors would have annually laid out, if you had not plundered them, would have neceſſarily been followed by *an annual reproduction of the ſame value:* but how much would theſe 360 millions of additional produce have added to the value of the old, in conſequence of the ordinary re-actions of the taxes neceſſary to ſecure the annual receipt of 360 millions? You will ſee immediately, that they would have added at leaſt $22\frac{1}{2}$ *per cent.*: $22\frac{1}{2}$ *per cent.* ought alſo to be added to the price of labour; and theſe two operations would be ſufficient to reconcile and preſerve, as entire as they could wiſh, the intereſts both of the labouring and the monied parts of the community.

'An addition of $22\frac{1}{2}$ *per cent.* to the price of the territorial produce, rated at 2500 millions, would raiſe them to the ſum of 3,062,500,000.

'From this, however, you muſt deduct $22\frac{1}{2}$ *per cent.* the amount of the increaſed price of labour, which would raiſe the produce of induſtry from 833,333,333 livres, to 1,020,833,333, making an increaſe of 187 millions 500,000 livres.

'Deducting, then, the whole of the price of labour, the balance would remain as follows:

'Territorial produce - -	3,062,500,000
Paid out of it for labour - -	1,020,833,333
Remain for the proprietors -	2,041,666,667

'From

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'From this balance deduct alſo 360 millions, the amount of taxes that would have been neceſſary to pay the intereſt of the 7200 millions which the nation ought in juſtice to owe, but which ſhe ſponged off, there would ſtill remain to the proprietors of the territorial produce the ſum of 1,681,666,667, whereas it appears (the author has proved it in ſeveral parts of the work) that before they had only 1,666,666,666.

'Thus they would have to receive 15,000,001, which would amount to an intereſt of 8 *per cent.* on the 187 millions 500 thouſand livres paid for increaſe of wages to the working claſs of the people; an increaſe required by juſtice, that they might not loſe any part of their enjoyments, by being obliged to bear their ſhare of the additional taxes for raiſing 360 millions *per annum.*'

This doctrine (to which if there be any objection, it muſt be that it proves too much, by intimating that the more we get in debt, the richer we ſhall be; and the greater the burden of taxes heaped on us may be, the better we ſhall be able to bear it;) will afford abundant comfort to the advocates for the preſent war, as it tells them that they need not be afraid of impoſing new taxes, nor entertain any apprehenſion of being obliged to ſtop in the midſt of the career for want of reſources.

Our author, however, is anxious to prove that he does not hold out falſe hopes; that, on the contrary, his calculations are founded on the unerring wiſdom of practice and experience: but he appeals to the caſe of England for irrefragable proofs.

'Towards the cloſe of the laſt century, (ſays he,) from 1688 to 1697 the whole produce of the land in England amounted, according to the exact Mr. King, to no more than about 30 millions ſterling. The price of labour was then eight pence a day. . . . During the ſame period wheat was ſome few pence more than 50 ſhillings a quarter * Windſor meaſure. . . . About 80 or 90 years afterward wheat was not worth more than 40 ſhillings a quarter: hence it appears that bread was neceſſarily one-fifth dearer from 1688 to 1697, than it was from 1744 to 1780, and the produce of the land roſe from 30 millions to 72 millions ſterling a year. . . . Thus it appears, odd as it may ſound, that the price of wheat may fall one-fifth in a century, while the territorial produce is more than doubled; for, in England, under this undeniable circumſtance of the diminution of the price of wheat, the united enjoyments of the land owners and the labourers have actually increaſed in the ſame proportion.

'In France, miniſters were always able, without any uneaſineſs, to indulge in the intoxicating glory of regulating every thing, diſpoſing of every thing, doing every thing, without conſulting any one, except their ſubalterns in office, ſome projectors no leſs deſigning than greedy, but particularly the little cohort of favourites of the day; who, on their part, had nothing more to do than carefully to circumſcribe their prince, and intoxicate him with the unlimited extent of his power, the exerciſe of which they made him place in the hands

* Query—Does the author mean *Winchester* meaſure?

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of such admirable trustees.—In England, the King, who can do nothing without an assembly, that, in its turn, can do nothing without him, but who, when acting in concert with that assembly, can do every thing,—this King of England who, in consequence of this limitation, used to be called in France *a little bit of a King*, (une portioncule de roi,) this King, nevertheless, whose throne will not be destroyed, until society shall have been first dissolved, except in case he should endeavour to strengthen it by uniting in his own hands the powers, the division of which can alone form its unshakable support, or except in another case no less fatal to him and to his people, namely, that he should suffer the slightest encroachment on his right of freely and singly sanctioning laws, or of appointing those who in his name are to see them carried into execution after they have received his royal assent—in England, I say, the King is so happily situated, that it is impossible for his ministers to conceal any thing from him that it is fit he should know; that they are obliged to be courageous enough to do every thing that their duty requires; circumspect enough not to transgress the law, except in such pressing circumstances as call for extraordinary exertions of power and naturally intitle them to indemnity; wise enough, when there is a question of supply, not to ask for a larger sum than they know before-hand will absolutely be wanted; and prudent enough, when taxes are once laid on, to leave it to the good sense of the different classes of individuals, that may be affected by them, to make such a settlement of their respective interests, however opposite they may be, that each may suffer no more than the slight inconvenience which must attend the best discussed tax and the most judiciously imposed.'

[*To be concluded in another article.*]

ART. XX. *Transactions of the American Philosophical Society*, Vol. III.

[*Article concluded from the last Appendix.* See p. 576.]

ART. 20. *Dr.* RITTENHOUSE, *relative to a Method of finding the Sum of the several Powers of the Sines, &c.*

DR. RITTENHOUSE was induced to attempt the summation of the powers of the sines, by its connexion with an elegant theorem discovered by him, as he informs us, for determining the times of vibration of a pendulum in given arcs of a circle. Two cases only he was able to demonstrate; the rest he has inferred from the approximation of series and the law of continuity. That he was able to proceed so far, without the assistance of the *Integral Calculus*, argues no common share of sagacity and perseverance. The solution of the problem depends on the integration of the expression $s^n ds \left(\frac{r^2}{r^2 - s^2}\right)^{\frac{1}{2}}$, (where r denotes the radius and s the sine of an arc,) in the case when s becomes equal to r; and this is performed by successive steps, the exponent, n, mounting at each interval by 2. A geometrical investigation, however, may be given as far as the

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the cubes of the sines. For, 1. The sine multiplied by the element of the arc is equal to the product of the radius by the element of the versed sine. 2. The square of the sine multiplied by the element of the arc is, therefore, equal to the product of the radius, the sine, and the element of the versed sine, or equal to the product of the radius and the element of the quadrant. 3. Hence, also, the cube of the sine multiplied into the element of the arc is equal to the product of the radius, the square of the sine, and the element of the versed sine, or equal to the product of the radius, and the fourth part of the element of the hemisphere augmented in proportion of the circle to its circumscribing square. Consequently, collecting these elements together,

1. The sum of the sines is $= r^2$.
2. The sum of the squares of the sines is $= \frac{1}{2} r^2 \times$ arc of 90°.
3. The sum of the cubes of the sines is $= \frac{2}{3} r^4$.

We are tempted to make this small digression, because Dr. RITTENHOUSE has invited Mr. Patterson to try the last case, and this without effect.

Art. 21. *Index Florae Lancastrienſis auctore* HENRICO MUHLENBERG, D.D. *Dedicated to the Philosophical Society at Philadelphia, by the Author.*

We scarcely need observe that this is the Lancaster of Pennsylvania. The catalogue contains nearly eleven hundred plants, denominated and arranged according to the Linnéan system. Among the books consulted, is one shortly to be published by Dr. MUHLENBERG, entitled *Plenior plantarum descriptio, cum calendario et usu medico et œconomico.*

Art. 24. *First Memoir of Observations on the Plants denominated Cryptogamic. By M.* DE BEAUVOIS, *Member of the Society of Sciences and Arts of St. Domingo, and Correspondent Member of the Academy of Sciences of Paris.*

The object of these memoirs, of which the present considers the *mosses*, is to extend the sexual system of vegetables, and to confirm the lately disputed principle, *omne vivum ex ovo.* The author seems to have studied this curious subject with enthusiastic ardor. By assiduous observations, he discovered that what naturalists usually take for a filament supporting the urn is a real tube, and that, within the epidermis of the urn or corolla, is the pollen, which surrounds the capsule containing globular seeds between the fibres of a sort of net. He was fortunate enough to detect nature in her operations. Having gently removed the opercule of the *Hypnum velutinum*, he perceived the cilia continually agitated by a convulsive motion, alternately approaching and receding, and ejecting their pollen in the space that

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that opened near to the basis of the internal cilia. He concludes that the urn is a bi-sexual flower, and that the use of the cilia is to prevent the too rapid and impetuous emission of the pollen. In all this, however, there is much room for fancy.—An engraving is annexed.

Art. 25. *Letter from Major* JONATHAN HART *to Benjamin Smith Barton, M. D. containing Observations on the ancient Works of Art, the native Indians, &c. of the western Country.*

These remarkable monuments are found near the Ohio, the Scioto, the Miami, and the other rivers which discharge themselves into the magnificent Mississippi. Near Grave Creek, the works extend, at intermediate distances, over the space of ten or twelve miles along the banks of the Ohio, and consist of square and circular redoubts, ditches, walls, and mounts, scattered in every direction. Common Indian graves or cairns occur in every part of the country. Whether these monuments were formed by the same people who constructed the former, which evince no small degree of civilization, seems doubtful.—Near to the river Mobile, are immense quantities of oyster-shells of a monstrous size, which the natives use in making their earthen ware. Several petrifactions are found. There are unequivocal proofs, it is said, that, in past ages, the waters of the Mississippi flowed 70 feet higher than at present. At the French Broad-river, are seen artificial characters of beasts, birds, &c. on the perpendicular rocks more than one hundred feet above high-water. The Chickasaws say that they came from the setting-sun, and spent seven years on their journey, marching only a moon in each year. This tradition seems to corroborate the opinion that America was peopled from the north-east of Asia.

Art. 26. *Account of some of the principal Dies employed by the North American Indians. Extracted from a Paper by the late Mr.* HUGH MARTIN.

To obtain the *red* colour, the Indians pound the roots of wild madder, and add the acid juice of the crab apple; the compound is put into a kettle of water along with the substance to be died, and is kept some time over a gentle fire.—The *orange* is procured from the root of the *puccoon*, or *Sanguinaria Canadensis*, and fixed by the same vegetable acid.—They dye their *bright yellow* with the roots of a plant which grows spontaneously in the western woods, has a stem about a foot high, with a single broad leaf at the top, and bears a red berry resembling the raspberry.—*Blue* is obtained from the Indigo, and *black* from the *Sumach*, or from the bark of the white walnut.—

Green

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Green is prepared by boiling blue ſubſtances in the liquor of ſmooth-hickery bark. This is their moſt expenſive dye, and therefore they carefully collect the ſhreds of old green cloth, and add them to the colouring infuſion.

Art. 27. *Account of the beneficial Effects of the Caſſia Chamæchriſta, in recruiting worn-out Lands, and in enriching ſuch as are naturally poor; together with a botanical Deſcription of the Plant. By Dr.* JAMES GREENWAY, *of Dinwiddie County, in Virginia.*

This plant, under the name of the *bean*, is highly valued in Maryland and on the eaſtern ſhore of Virginia. A pint of the ſeed is ſowed with every buſhel of oats. The oats are reaped in July; the beans next ſucceed, flower in Auguſt and September; and in October, when the ſeeds ripen, the pods burſt with ſuch elaſticity as to ſhed them ſome diſtance around. The year following, Indian corn is planted; and thus maize and oats are cultivated alternately, without any manure, for the ſpace of eight or ten years, until ground, which yields only five buſhels *per* acre, becomes ſo greatly improved as to produce fifteen. From this account, our readers will perceive the ſort of huſbandry which prevails in America. The amelioration of the ſoil is owing to the rotation and the frequent recurrence of green crops.

Art. 28. *Account of a Hill on the Borders of N. Carolina, ſuppoſed to have been a Volcano. In a Letter from a Continental Officer, reſiding in that Neighbourhood, to Dr. J. Greenway, near Peterſburgh, in Virginia.*

This hill is ſituated on the Dan-river, and is called by the people the *Burſted-Hill*. It appears, from the deſcription, to have been the crater of a volcano. Traces are ſtill viſible of the ſtream of lava which flowed into the ſubjacent valley.

Art. 29. *Account of a poiſonous Plant, growing ſpontaneouſly in the ſouthern Part of Virginia. Extracted from a Paper by Dr.* JAMES GREENWAY, *of Dinwiddie County, in Virginia.*

This plant grows on hilly barren grounds, and ſeems to be a ſpecies of hemlock. A botanical deſcription is here given of it, under the denomination of *cicuta venoſa*. It is frequently miſtaken for wild angelica, or eel-root. It has likewiſe the vulgar names of wild-carrot, wild-parſnip, and fever-root. Its noxious qualities were lately diſcovered by an accident which nearly proved fatal. It ſeems to poſſeſs a moſt powerful narcotic quality, by which it operates on the nervous ſyſtem, and deprives the patient of all ſenſe and motion.

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Art. 30. *Description of a Machine for measuring a Ship's Way. In a Letter from* FRANCIS HOPKINSON, *Esq. to Mr. John Vaughan.*

An open glass tube, with a perpendicular stem, having its lower end recurved and directed against the stream, has been proposed for measuring the velocity of rivers, by the internal ascent of the water above the level. We have often thought that a similar contrivance might be employed with advantage for measuring a ship's way.—This idea Mr. HOPKINSON has improved. He directs a copper pipe, two inches in diameter, to be extended along the bow of the ship as low as the keel, and then bent a little forwards to oppose the line of motion. The upper end must be brought to enter the fore-castle; and a glass tube, such as is used for barometers, must be cemented into the top. To make the fluid mount to the zero of the scale attached to the glass tube, the addition of oil is used on account of its smaller specific gravity. Before proceeding to sea, when the ship has received her loading, the surface of the oil must be regulated; and because the consumption of provisions on board will somewhat raise the level, the adjustment should be repeated as often as the vessel is becalmed. In taking down the ascent from the scale, the favourable moment must be chosen when the motion of the ship is most steady and uniform. It will sometimes be necessary to make an allowance for the degree of keeling. Mr. HOPKINSON appears to be mistaken in supposing the ascent of the oil to be proportional to the velocity of the ship; it is in the ratio of the square. In moderate sailing, the rise will be one foot, and it will seldom exceed four feet. If the motion of the ship be gentle, the surface of the oil will hardly be at all affected. The scale may be marked from calculation.

Art. 31. *Inquiry into the Question, whether the Apis Mellifica, or true Honey-bee, is a Native of America. By* BENJAMIN SMITH BARTON, *M. D. &c.*

In this copious discourse, Dr. BARTON examines and endeavours to refute the arguments of Dr. Belknap of Boston, who has lately with some ingenuity maintained, in opposition to Mr. Jefferson, the affirmative of the question. Certain it is that, when the English first planted North America, the honey-bee was either extremely rare or altogether unknown in that forlorn region. The introduction of this useful insect was encouraged by premiums: but, having once gained a footing, it multiplied astonishingly, and, with the progress of the settlements, spread over the vast forests to the banks of the Ohio. The Indians call it emphatically *the white man's fly*.—The scanty portions of wax

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wax and honey found by the Spaniſh adventurers in South America were moſt probably of vegetable origin, or were the production of ſome other ſpecies of bees.

Art. 33. PRIZE DISSERTATION, *which was honoured with the Magellanic Gold Medal, by the Philoſophical Society, January* 1793.—CADMUS, *or a Treatiſe on the Elements of written Language, illuſtrating, by a philoſophical Diviſion of Speech, the Power of each Character, thereby mutually fixing the Orthography and Orthoepy. With an Eſſay on the Mode of teaching the Deaf or Surd, and conſequently Dumb, to ſpeak. By Mr.* WILLIAM THORNTON, *of Tortola.*

This diffuſe compoſition diſplays ſome learning and ingenuity, ſtrongly tinctured with enthuſiaſm. It contains ſeveral judicious obſervations, but few which claim the merit either of originality or importance. The author directs his whole attention to the analyſis of human articulation, and deſcribes at great length the manner in which each elementary ſound is formed. He is diſpleaſed with the ordinary diſtinction of words into vowels and conſonants, for which he would ſubſtitute the diviſion into *vocals* and *aſpirates*. He propoſes, by the alteration of ſome characters and the addition of others, to enlarge the alphabet to thirty letters; by help of which, he undertakes to write any language with ſuch preciſion, that a perſon of common talents might, from the bare inſpection, pronounce it like a native. He entertains the moſt ſanguine ideas of the advantages that are likely to reſult from the adoption of this plan. Dialects, he imagines, would utterly diſappear; a correct orthography would univerſally prevail; and languages, which at preſent conſume years of labour, would be acquired by the application of a few weeks. The propoſal totally to change the orthography has been repeatedly diſcuſſed by authors of the firſt eminence; and they have juſtly concluded that it would be attended on the whole with very great diſadvantages. Pronunciation is mutable and capricious, nor is it poſſible to delineate its endleſs delicate inflexions; nor to reduce it, like muſic, to an univerſal ſtandard.

The ſubjoined eſſay on a ſubject ſo imporant appears to contain nothing of any material conſequence.

Art. 35. *An Improvement on metallic Conductors or Lightning-rods. In a Letter to Dr. David Rittenhouſe, Preſident of the Society, from* ROBERT PATTERSON, *of Philadelphia.*

Mr. PATTERSON remarks that the inſtances which occur, of houſes provided with theſe guards, being ſtricken by lightning, ſhew the preſent conſtruction of thunder-rods to be defective. To prevent the fuſion and calcination of the top, he propoſes to make

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make it terminate in a narrow piece of black-lead finely pointed, and about two inches long; and, to facilitate the escape of the electricity into the ground, he directs the bottom of the rod to be formed of tin or copper, which are not so liable as iron to corrosion, or to be coated with a compound of black-lead and sulphur, and that the extremity be surrounded with a quantity of charcoal. This paper was honoured with the Magellanic Premium, by an award of the Society, in December 1792.

Art. 36. *An easy and expeditious Method of dissipating the noxious Vapour commonly found in Wells and other subterraneous Places. By* EBENEZER ROBINSON, *of Philadelphia.*

Mr. R. proposes to convey the blast of a common smith's bellows, by means of a leathern tube, down to the bottom of the well.

Art. 37. *A Method of draining Ponds in level Grounds. By* JESSE HIGGINS, *of Delaware.*

This method is already well known. A pit is dug till it reaches the stratum of sand.

Art. 38. *Observations on the Severity of the Winter* 1779, 1780. *By the Rev.* MATTHEW WILSON, *of Lewis.*

These remarks attest the extreme rigour of that season, which was likewise felt in Europe.

Art. 39. *Description of a new Standard for Weights and Measures. In a Letter from Mr.* JOHN COOKE, *of Tipperary in Ireland, to Thomas Jefferson, Esq.*

Of all the plans ever suggested for an universal standard, this from Tipperary is unquestionably the most extraordinary. A cubic vessel, with a proportional aperture in its bottom, is to discharge a certain part of its water in a given time. Such is the basis of the calculation.

Art. 40. *Description of a Spring-block, designed to assist a Vessel in sailing. By* FRANCIS HOPKINSON, *Esq. of Philadelphia.*

It is well known that the mast of a ship is not fitted closely through the deck, but allowed a certain degree of play, by help of the elasticity of the stays. The object of this construction is to prevent the sudden gusts of wind from discharging instantaneously their force, which would partially spend itself in carrying away the masts, tearing the sails, or in causing an excessive rolling: but, from the stretching quality of the cordage, the masts and rigging, gently yielding to the impetuosity of the blast, prolong and mitigate the duration of the impulse, and communicate it to the body of the vessel. To increase the elasticity of the stays, and thereby to make a ship sail smoother and consequently faster, Mr. HOPKINSON here proposes a block linked to a spiral

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ſteel ſpring, having a *check-chain* within its cavity. He recommends this ſpring-block to be applied particularly to the ſheet-ropes, and, if practicable, to the dead eyes, inſtead of what are called the chains. The contrivance is certainly ingenious: but a ſteel ſpring of ſufficient ſtrength is ſo expenſive, ſo apt to break, and ſo ſubject to ruſt, that we fear it will never be brought into common uſe.—This paper was deſervedly honoured with the Magellanic gold medal, by an award of the Society, in December 1790.

Art. 41. *A Botanical Deſcription of the Podium Diphyllum of Linnæus. In a Letter to Charles Peter Thunberg, M. D. Knight of the Order of Waſa, Profeſſor of Medicine and Botany in the Univerſity of Upſal, &c. &c. By* B. S. BARTON, *M. D. &c.*

From the rhetorical account here given, this plant ſeems to be rare in America, and to have hitherto been imperfectly deſcribed. Dr. BARTON conſiders it as equally related to the *Sanguinaria* and the *Podophyllum* of Linné, and he therefore propoſes to erect it into a new genus under the deſignation of *Jefferſonia*, in honour of Thomas Jefferſon, Eſq. American Secretary of State. A neat engraving is added of the ſpecies *binata*, the only one yet known.

Art. 42. *Obſervations on the Conſtruction of Hoſpitals. By M.* LE ROY, *Member of the Royal Academy of Sciences.*

It is propoſed that a large hoſpital ſhould conſiſt of ſeparate buildings, each forming a ward, built on columns at a conſiderable height above the ground; the cieling to conſiſt of a number of ſpherical arches opening into a funnel furniſhed at the top with a vane, and the floor to be perforated with holes at convenient diſtances. This conſtruction would procure a perpetual renewal of freſh air. Other uſeful contrivances are deſcribed.

The volume cloſes with a liſt of the donations received by the American Philoſophical Society ſince the date of their laſt publication. We are informed that the late Mr. John Hyacinth de Magellan of London preſented, in 1787, the ſum of two hundred guineas, to be veſted in ſome permanent fund; the intereſt thence ariſing to be expended in annual premiums adjudged by the Society to the moſt uſeful diſcovery relating to navigation, aſtronomy, or natural philoſophy, mere natural hiſtory excepted. The conſiderations, which on the whole are liberal, are ſtated fully in an advertiſement.

We cannot forbear remarking that the typographical errors are uncommonly numerous in this publication. It has alſo a very material defect, the want of an index, or at leaſt a table of contents.

MONTHLY

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MONTHLY CATALOGUE,

For FEBRUARY, 1795.

POLITICS, COMMERCE, *and* POLICE.

Art. 21. *A short Account of the late Revolution in Geneva*; and of the Conduct of France toward that Republic, from October 1792, to October 1794. In a Series of Letters to an American. By Francis D'Ivernois, Esq. *Translated* and *enlarged*. 8vo. 2s. 6d. Elmsley. 1795.

In our last APPENDIX, (just published,) we gave an account of this work, from the original French; the author of which, as we learn from the above title-page, is the respectable Mr. D'Ivernois.

As we have already given a full view of this detail, we have now only to announce the present translation; which seems to be well executed. It is preceded by a pertinent *Advertisement*, consisting of several pages; in which the translator exclaims, with animation and with warmth, but with no impropriety, against the conduct of the French towards the unfortunate little but interesting Republic of Geneva. The work, in the present edition, is likewise illustrated with several new notes, and some curious supplementary matter.—Surely, if this performance had been published and circulated in Holland, the Dutch would not have been so ready as they are said to have been, to open their arms for a friendly reception of their Republican visitors.

Art. 22. *A Second Letter to the Landholders of the County of Wilts*, on the alarming State of the Poor. 8vo. 6d. Easton. Salisbury. 1794.

This well intended and not ill written pamphlet has for its subject the evil effects of spinning machines; as having, in the clothing districts of Wiltshire, &c. thrown the wives and daughters of labouring men out of their accustomed line of employment, and having thus not only reduced them to the most distressful state of indigence and want, but led them to what idleness will ever lead the lower class—dishonest acts, and a loss of moral character.

The letter writer's colouring, we hope, is rather stronger than *reality* will warrant:

'No country gentleman, (he says,) who witnessed the miseries of his parochial poor, during the last winter, will deny that they exceeded the bounds of all former severities. He must have seen such consequences result from them, as threaten to spread evils of the most pernicious tendency throughout the country. Disaffection and distress increased with equal rapidity. The labourer returned at night to a family destitute of food, of fuel, and almost of clothing! What was there here to refresh his body or his mind after his daily fatigues? His eyes were shocked by the nakedness of his children; his ears were assailed by their cries for bread; he felt his existence to be a burthen; he experienced, after he had strained every nerve to obtain a competency, that he was unable to procure it. He laid himself down to rest beneath a hovel, which would not defend him from the inclemency of wind, or rain; till the morning again called him forth

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forth under all these discouragements, to renew his toils, and labour still in vain. Yet happier even in this, than those who sat shivering at home, without any honest employment to divert their cares; without one comfort, or consoling thought.'

During a rapid increase of commerce, the effect of machinery, in abridging labour, is not felt; the manual labour, which the machines may supersede, is absorbed in other departments of manufacture:—but no sooner does an abridgment of demand take place than the effect is perceived, with all its attendant evils. This circumstance shews the error of forcing up commerce above its natural level, and the madness of blasting the prosperity of a country, by wanton and unnecessary war. The thousands and tens of thousands who are slain or, less fortunately, mangled in the field of battle are not more to be lamented, than the thousands and tens of thousands who are reduced to a state of misery in their own impoverished habitations!

Art. 23. *A Speech intended to have been spoken in the House of Commons on Tuesday the 30th of December* 1794, on the Causes and the Remedies of the Impotence of the States at present united against France. 8vo. 1s. 6d. Evans.

In this intended Speech we find a great deal to praise, but at the same time not a little to censure: as a composition, it unquestionably possesses merit; and its general tendency might well be deemed patriotic, if it did not contain some principles which are, in our opinion at least, incompatible with the internal tranquillity of this country,—principles which could not be reduced to practice without plunging us into a civil war. These we will notice in the order in which they stand in the Speech: but we will first make some observations on different parts that precede them.

The author begins by accounting for the amazing superiority of numbers which the French have brought, and are still able to bring, into the field against us, and for the successes that have attended their arms. The inhabitants, merely as such, of the allied states, he estimates as five to one when set against those of France; and the superiority of the allies in natural financial resources as still greater. He will not allow the French to be superior to the confederates in courage; nay, he considers them inferior in that point to some of them: but still they are every where victorious: this, he says, they owe to the physical force of numbers of soldiers; for France has now as many soldiers as citizens; and as, he contends, she will therefore be able to keep up the superiority in the field which she now confessedly enjoys, it is his opinion that, all idea of subduing her being absurd, we should immediately treat with her for peace, and put an end to the war, or completely change our system of forming our armies. He tells us that she can now maintain an army of *twelve hundred thousand* men, as well as she could one of 400,000 under her kings: but we do not think that the proofs which he brings in support of this proposition are conclusive. He reckons that the state has gained a revenue of five millions *per annum* by the abolition of monarchy, and of days of idleness; to which being added the confiscated estates of the clergy and the nobility, he makes out a fund sufficient to arm, pay, clothe, &c. 700,000 men: to these he adds the

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400,000 embodied under the old system, and makes out an aggregate of 1,100,000 men: but even according to this calculation, a whole twelfth of his army of 1,200,000 is cut off at a stroke; and it ought to be remembered that France never had on foot an army of 400,000 men under the old system, except during the period of the succession war in the reign of Lewis XIV. and the consequence then was that the country was threatened with a famine, as agriculture was not able to bear the loss of so many men taken during that long war from the plough, and sent to the army to supply the loss of those who had fallen in battle. On the other hand, it is not clear that France has gained much by the abolition of holidays; for she still has her civic feasts, and her *millions* of national guards are occasionally doing duty to preserve the police of their respective districts, and consequently are not always employed in productive industry. We believe it will be found that, *where* she has gained a livre by putting down festivals, &c. she has lost five; and that what has been obtained by the ejection of the clergy has not served to feed a quarter of the revolutionary committees hitherto employed to keep up the spirit of the revolution in the people. LINDET (see p. 210.) alludes to their great number in his report on the state of the nation in September last: he does not precisely state the number, but it has been repeatedly asserted that they amount to *twenty thousand*, and the annual expence attending them to *twenty-six millions* sterling. We are not any where told of how many persons each committee is composed: but it has been said that though the convention intended to reduce the number of the committees, it was not expected that it could be able to reduce it lower than 8000; and consequently not a great deal more than a half of the twenty-six millions annually could be saved by this measure of œconomy.

The operations of the allies, the author says, are impeded by two bodies of men, whom he describes as 'two heavy millstones hanging about their necks;' he means the nobility and clergy, not excluding our own. These two bodies he would dissolve: but, if we understand him, he is for doing much more than dissolving them as *bodies*, much more than for dissolving the alliance between church and state, an alliance which certainly had no existence in the pure days of primitive Christianity; he seems to us to aim not merely at the extinction of the *establishment* of the clergy, but at the extinction of the clerical functions and character altogether: for he labours to shew that the observance of the Sabbath is not a duty imposed on all; in war and at sea it is not retained. 'Why, (says he,) should that be lawful at sea, which is unlawful on land? Why has the society instituted for the strict observation of the Sunday stopped short at the shores of the sea? Imperious necessity here begins to operate; and the same imperious necessity now forbids the Judaical observation of the Sabbath. One great and powerful nation has set the example, *and the rest must follow.*' The example which that nation has set is not merely the abolition of a church establishment, but of Christianity itself; and therefore, though in the former instance it might be followed without any injury to religion, yet in the latter it could not be even attempted, (to say nothing of the impiety of the measure,) without producing a civil war; for the people of this country have not yet arrived at that degree

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agree of philosophic sublimity, in which the heart begins to be filled with indifference for revealed religion.

A part of our author's plan for adding to the resources of this country, in our opinion, would make it from north to south one vast theatre of havoc and desolation. We do not allude to that part in which he insists that 'the estates of the church must be sacrificed to the public welfare,' for such a measure applied to the estates at present possessed by the church might be attended with great advantages, and little inconvenience: but what we deem pregnant with war, bloodshed, and ruin, is the project that he proposes, when he says, (page 31) 'the *nullum tempus* bill must be renewed, and the domains of the crown resumed.' No bounds are set to the doctrine *nullum tempus occurrit regi*; no prescription nor length of possession can be pleaded against the crown: this unhinges every man's estate in the kingdom, for all hold their lands under royal grants made in different ages; and should it be said that the crown had been deceived in its grants, or had abused its trust in making them, and that consequently the lands holden under them ought to be resumed, what man could call a single acre his own? jointures, settlements, mortgages, all are shaken and insecure, and confusion must follow. Had any period, any reign, or even any age been mentioned, beyond which the resumption should not be carried, we might then be able to judge of the extent of the mischief: but an unlimited *nullum tempus* bill might hurry us back perhaps to the times of the antient Britons or Saxons, or at least to the Norman settlement. A limitation of 50 or 100 years would not answer the author's purpose; if it did not go back at least as far as the reign of Henry VIII. it would not add much to the national resources; should it take in that period, it certainly might establish a claim to a revenue of many millions annually: but the greater the revenue, the wider the calamity of spoliation must spread; and the greater would be the danger that the whole would be spent in an endeavour to make it flow into the public exchequer. That our author has a view to the resumption of the old church lands may be collected from the following hint, which is not calculated to make the mind of the *Duke of Bedford* very easy—'Even the reformation, (says he, page 19,) entailed upon us the generous and disinterested house of Russel, which owes its greatness and its riches to the plunder of the church.'

Though our author is an advocate for peace, he is far from being disposed to treat for it on insecure or dishonourable terms; on the contrary, he would not consent to negociate on any other basis than that of the *uti possidetis*. He is a decided enemy to the law of primogeniture, by which estates are accumulated to an overgrown size in the eldest branches of families; and for the removal of this evil, he proposes that the law of gavelkind should be established throughout the kingdom.

For the necessity of reform in parliament, and in the executive and judicial departments of our administration, he strenuously contends: but he pointedly condemns the idea of universal suffrage; he would not allow it to any who do not pay *direct* taxes and to a considerable amount, though to all who come within that description he is for granting it, without distinction of sex; thus making himself one of

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the first who has blended gallantry with politics, and vindicated the political rights of the fair sex.

Our readers will find, in the following seven propositions, the great ends to which the Speech is directed.

'I. Every person, male or female, paying ten pounds a year in direct taxes, and producing a receipt for that sum from the collector of his parish, shall have a right to vote at the election of members of parliament.

'II. The men thought requisite for the armies shall be furnished without any expence to the government by the parishes, as the militia men are, and shall be in proportion to the numbers in each parish.

'III. The tithes paid to the clergy shall be converted to the public use, upon the demise of the present incumbents, and the parish priests paid according to agreement, by those who think priests necessary to the salvation of their souls; for as the introduction of tithes by facilitating the Danish conquest once proved the destruction, it is but reasonable that their abolition should once be the salvation of England, by yielding ultimately three millions a year of revenue.

'IV. There shall be a general resumption and sale of crown-lands and an extinction of all useless pensions.

'V. No man shall receive a pension upon quitting a lucrative office under government, or make a bargain of that kind upon accepting an office.

'VI. Commissioners shall be appointed to inquire into the state of the courts of justice, into the numbers of the practitioners in those courts, and into their emoluments and perquisites, in the same manner as was done in the case of the commissioners of public accounts.

'VII. The rest of the allied states should in the same manner reduce their ecclesiastical establishment; and then France would soon be overpowered.'

Art. 24. *A Letter to the Right Hon. William Windham, on the Intemperance and dangerous Tendency of his public Conduct.* By Thomas Holcroft. 8vo. 1s. 6d. Symonds. 1795.

Mr. W. is here charged with having, in the House of Commons, insultingly reflected on the persons lately indicted at the Old Bailey for HIGH TREASON, and acquitted; of which number Mr. H. was one. The offence given by Mr. W. is that of having mentioned these persons by the appellation of "acquitted felons."—In resentment of this opprobrium, and solecism, Mr. H. severely attacks the offender, accusing him not only of using intemperate language as a public orator, but charging him with the dangerous tendency of his ministerial conduct.

'It is my opinion,' says Mr. H. 'it is the opinion of thousands, that you are one of the foremost among those mistaken men, who have brought innumerable miseries upon Europe: and the imminent danger that you may essentially contribute to produce more, is the reason of my writing to you. But, Sir, I wish you and my readers carefully to remember that I do not charge you with intentional guilt. It is a thing indeed with which I believe no man can be truly charged: and, in your case, I find abundant proofs that your intentions have been virtuous. It is your ignorance, your errors, your passions, only

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that are wicked and destructive. You will almost beyond a doubt believe the ignorance, error, passion, and vice to be mine. I cannot help it. I do my duty, by telling some few of those fearful truths with all of which no man is acquainted, and leave the world to judge of the accuracy of the statement.'

The writer here anticipates the following indignant question from the Right Hon. Gentleman whom he has so freely addressed, "Who, Sir, are you, that dare thus publicly arraign men in power, and measures of government?" Mr. H. answers 'I am a man; have a portion of the reasoning faculties of man; have a feeling of the injuries he suffers; have a prospect of the good he may acquire; and that I regard all distinctions, except those of moral and of mind, as vicious and absurd.'

He proceeds—'I have an additional motive, or rather duty: I am one of those "acquitted felons," who, after having been declared innocent by what the law styles their country, seem to be in danger of being voted guilty in the House of Commons. Yes, Sir, I must again assert, I, like you, have my feeling, have a sense of injury, have some principles by which I imagine I can distinguish between right and wrong, and, though I hope I have not the thirst of revenge, I certainly have the desire of justice. The spirit of unrelenting animosity, with which I and my fellow-sufferers have been pursued, is so bitter, so absolutely unmixed with any compunctions of benevolence, so disappointed in its appetite for vengeance and blood, and so fanatically pertinacious in continuing its attempts, as to forebode the danger of future scenes, the very aspect of which petrifies men with horror. Sir, it is time you should awake! It is time the nation should awake! It is time that the simple truth should be told, without reserve; be the consequences to the teller what they may. Let him but obtain the end he proposes, and if he suffer he will be blest in suffering.'

In farther explaining his motives for thus singling out Mr. W. on this occasion, he thus pointedly expresses his purpose:—

'I address myself to you, because your public conduct will be the principal subject of this Letter: and the chief topics I shall have to discuss will be the injustice, the acrimony, and the dangerous tendency, of that conduct; with all which errors I think it teems. It once was asked, Can any good come out of Nazareth? No less incredulous, you too perhaps in a more bitter tone will demand, Can any good proceed from the heart of a traitor? The question leads me directly to the point. The memorable words, uttered by you on the first night of the meeting of Parliament, will for ever remain on the records of history, as a proof of the uncharitable, mad, and mischievous spirit, which characterizes the present moment, and present men. All parties have been heated; all perhaps have been more or less mad: but yours, to use a coarse but strong phrase, yours has long been and is stark mad.'

In pursuit of this declared intention, Mr. H. proceeds to *arraign* [it is now *his* turn,] the political principles and conduct of those who instigated the late inefficacious prosecutions of 'innocent men.' In effecting this, he assumes a tone of harshness which some may think

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less suitable to his censure of Mr. W.'s 'intemperance,' and that of 'his party,' than applicable to the *pride* of Diogenes trampling on the *pride* of Plato.

Quitting, at length, the obnoxious subject of the *acquitted felons*, our Expostulator takes larger ground, and brings a vigorous charge against Mr. W. as a deserter of his old *Oppositional* friends. On this topic he expatiates with a mixture of warmth and sarcasm, which the friends of administration will, doubtless, refer to the spirit of party.

He now takes still wider range, and impeaches the general conduct of our ministry, with reference to principles of government, to continental measures, and to the grounds and tendency of the present War.—

Having thus, with perhaps more appearance of acrimony than might have been expected from the cool temper of Philosophic investigation usually displayed in Mr. H.'s literary discussions, arraigned and condemned the state-culprits whom he has here brought to trial, he returns to his particular impeachment of the Right Hon. Member for Norwich, especially regarding him in his public capacity as representative of that city; and perhaps this part of his performance will, by his Norfolk readers, be deemed the most entertaining, on account of the anecdotes which are here introduced.

Mr. H. concludes in the following strain; which, to some, may appear unexpectedly *apologetical*, and, by his readers in general, will no doubt be admitted in proof of his candour: but he seriously disclaims all intention to *apologize*. We shall add the passage, and thus close the article:

'From deliberate examination,' says our author, 'I do most sincerely and from my soul believe you would be among the first to alleviate the present miseries of the poor, and aid in their future felicity, did you know the means: and that you would be no less zealous to do as much good to the nation and to mankind as you have contributed to do harm, but from the impediments arising from ignorance. Ignorance is the source of your impotence. Ignorance is the origin of all the errors of which I or the world can accuse you. To attribute the mischief of which the most pernicious of men are guilty to any other cause, whether to their delight in malice, the vice inherent in their nature, or any imaginary constitutional defect whatever, is the reason of all our uncharitableness, and want of urbanity. But, though the knowledge of this truth would induce me to serve and never to injure the worst man on earth, it must not lead me, in forbearance to the individual, to neglect my duty to the whole. My intention has not been to wound, but to awaken, to warn, and if possible to shorten those woes with which the arrogance and errors of men are afflicting the earth. In declaring this, I make no apology; for I must not apologize for having discharged a duty.'

Art. 25. *Farther Reflections submitted to the Consideration of the Combined Powers.* By John Bowles, Esq. 8vo. 1s. 6d. Debrett. 1795.

Mr. Bowles's voice is still for war. We *must* proceed, he contends, even if deserted by our allies; and then we shall have the honor of singly atchieving the glorious task of replacing the Bourbon family

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family on the Gallic throne, in all their plenitude of power, as it existed before its subversion in the year 1789! This, however, is to be accomplished, he acknowleges, in no other way than by the joint efforts of France herself. We must co-operate with the great body of the French nation; who, he seems to take it for granted, would eagerly rise against the tyranny of the Convention, could they once be brought by proper *declarations* [such as are here planned] to look on the allied powers not as conquerors, but as friends. —Thus, says Mr. B., 'the monster must be pierced in his vitals, or he will never be subdued.' This scheme of arming France against France is the fond idea of our sanguine author: but, we fear, the great difficulty will be, as was observed in the consultation of *Mice* in the fable, to "*Bell the cat.*"

If we *cannot* manage to bell the cat, what are we to do then, Sir? You say we have no other way of subduing the French monsters. This is but a sorry prospect for poor John Bull! You tell honest John, however, for his comfort, that, 'if indeed he must perish,' he will have the immortal honour of perishing 'sword in hand.'—If *that* does not satisfy Mr. Bull, what will?

Art. 26. *The Alarmist!!!* or, Vindication of Chartered Rights: Being a brief Narrative of the Origin and Progress of the City Militia Bill. With Strictures on its mischievous Tendency. To which is added, A List of the Commissioners of the Court of Lieutenancy. By a Liveryman. 8vo. 1s. Allen. 1794.

This author warmly investigates the subject of his tract, in order to prove the late bill to be subversive of the chartered privileges of the citizens of London. As far as we are competent to judge, he seems to have clearly proved this point:—but he goes farther; he endeavours to shew the *inexpediency* of the measure,—even at the present critical juncture.—On the whole, he concludes that the citizens, conceiving themselves to have been aggrieved by the procurement of the City Militia Act, ought to petition for its repeal.—For our account of a similar publication, see M. R. December, p. 448.

Art. 27. *Æsop, an Alarmist.* 8vo. 2s. Stockdale.

This author, with considerable zeal and ability, has tacked political applications, usually called *morals*, to the good old fables, on the principles of the present day; and from this source he has drawn better arguments, against the democrats, than those on the other side of the question which we often find in the pamphlets of writers, who, trusting too confidently in their own strength, may perhaps disdain to call in the assistance of the sagacious fabulist of antient times.

Art. 28. *Letters to the Duke of Portland,* on his Dereliction from the Cause of the People. *First published in the Morning Chronicle,* under the Signature of HAMPDEN. 8vo. 2s. Ridgeway. 1794.

Hampden wonders at the Duke of P.'s deserting his old party; and we wonder at Hampden's wondering!—His strictures, however, on the conduct of the noble Statesman have justly, as we really think, excited the public attention; and his letters appear to have merited

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preſervation in their preſent form. This edition is addreſſed to Mr. Pitt, but is by no means drawn up in the uſual ſtrain of epiſtles dedicatory, which are too often ſhamefully inflated with baſe adulation, and the groſſeſt flattery. This dedicator has afforded us a ſtriking inſtance in high contraſt!

Art. 29. *Letters to the People of Great Britain*, reſpecting the preſent State of their Public Affairs. 8vo. 1s. 6d. Ridgeway, &c.

An earneſt and eager perſuaſive to peace; with the moſt diſcouraging views of the avowed principles and objects of the war, and a marked attack on the alleged evil purpoſes of the miniſter*. The writer propoſes, and ſtrongly urges, many points of the utmoſt importance to our conſideration; but ſurely he declaims with too much acrimony againſt the conduct of the Britiſh Miniſtry! Leſs intemperance of ſtyle would certainly have had a better effect on the minds of moderate and candid readers, [*ſome* ſuch, it is hoped, there ſtill are, even in theſe heated times,] and would, in courſe, have better anſwered the profeſſed deſirable end of this popular addreſs.—The writer ſigns J. F. and the reader is informed that 'Letter II. on the circumſtances of the people of Great Britain relative to the preſent war, is in the preſs, and will be ſpeedily publiſhed.'

Art. 30. *Monarchy no Creature of God's making.* Wherein is proved, by Scripture and Reaſon, that Monarchial Government is againſt the Mind of God. By John Cooke, Eſq. late of Gray's Inn. 8vo. pp. 112. 2s. Eaton. 1794.

We have often heard of the divine right of kings: in this pamphlet we learn, for the firſt time, the divine right of republics. The author wrote the treatiſe in the laſt century, during the commonwealth. To the inquiry, Why has the parliament aboliſhed the kingly office in England and Ireland? he replies, Becauſe God commanded them ſo to do: that it was not out of ambition of change, nor yet only for the eaſe of the people, but from a divine precept. We ſee no end likely to be anſwered by this re-publication; except it be to ſhew that fanaticiſm is an uſeful inſtrument, which may be employed, at pleaſure, in the ſervice either of monarchy or democracy.

Art. 31. *Thoughts on the Theory and Practice of the French Conſtitution*, In four Letters. 8vo. 1s. Blamire. 1794.

The general deſign of this tract is to ſhew how dangerous are 'the new doctrines reſpecting the ſovereignty of the people.' Let us, ſays

* Among other crimes and enormities which this writer boldly charges on the Cabinet-conductors of the war, he intimates that this nation, once ſo highly and honourably eſtimated on every part of the Continent, has incurred the indelible diſgrace of, 'patronizing or permitting *forgeries* of the currency of France, to be carried on among us, for the purpoſes of depreciating her wealth, and ſwindling the trader of the Continent, friend or foe, out of his property.' He expatiates on the baſeneſs of ſuch conduct: but we think that he ſhould not have even inſinuated a charge of ſo much infamy, againſt any NATION, without being able clearly to prove and eſtabliſh the fact. —We *cannot* believe it! The poſſible guilt of *individuals* is a different queſtion. There are *forgers*, and coiners of baſe *money*, in moſt countries.

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the writer, 'look into the rights of men, as they are described in the French constitution; we shall there see what those rights are supposed to be; we shall be enabled, by an examination of them, to determine how far they are reconcilable to reason and common sense; and finally, by tracing the progress of the French revolution, we shall perceive whether those rights, in the whole detail of them, can exist in practice.'—Accordingly, the author enters (not superficially) into this investigation; he treats the subject with considerable ability; and he determines that 'the constitution of France is essentially founded in error: that the people neither legislate for themselves, nor is it possible, in the nature of things, that they should do so.'

In the course of his observations on this very interesting and much agitated question, he frequently relieves the dryness and difficulty of the inquiry, by references and details respecting the principal unhappy consequences and vicissitudes that have attended the prevalence of democratic principles in France, since the year 1789. He is a zealous Royalist: but he is not to be ranked among those warm-headed politicians whose zeal is very often found to be without knowlege.

Art. 32. *A Dialogue between a corrupt Burgess and a Patriotic Knight*, on the Expediency of War or Peace. 8vo. 1s. 6d. Stockdale. 1794.

Were there a scarcity of political pamphlets, the present dialogue might attract the notice of such readers as hunger and thirst after something new of this kind: but, as we have so many productions of more importance in this class, it will probably excite little attention.

Art. 33. *An Appeal to the People of England, on the Subject of the French Revolution*; after a three Years Experiment of its Effects: With a particular Address to the Orthodox Dissenters, and to the Clergy of the Establishment. 8vo. 1s. Vernor. 1794.

The author of this appeal, we sincerely hope, and firmly believe, is encountering a phantom. Many people of this kingdom may be desirous of a peaceable reform: but the number, we are persuaded, is small indeed of those who wish to see this country involved in the confusion and calamity of a violent revolution. This writer, however, partaking of the general alarm which has been so industriously raised, has thought it necessary to address the people of England, to dissuade them from attempting such a sudden violent alteration as has taken place in France. For this purpose, he describes in strong colours the present state of that nation. His opinion is, that there is not an individual in France who does not secretly wish that the revolution had never taken place. The dissimilarity between the late condition of that country, and the present state of this kingdom, is fairly urged as a reason against any violent proceedings: but the argument by no means goes so far as to supercede the necessity of vigorous exertions for the correction of political abuses, so universally acknowleged to exist.

A considerable part of this pamphlet is written under a strong impression that the present calamities of France are a visitation from God; and it is intended as a warning to Britons to prepare for the

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the judgments which hang over their heads. The orthodox dissenters, with whom it is supposed this consideration will have peculiar weight, are exhorted to be cheerfully acquiescent in the present state of ecclesiastical affairs, and not to trouble their governors, in these perilous times, with applications for a repeal of the test law:—while the clergy of the establishment are stimulated to greater zeal in support of the gospel, and advised to discontinue the disgraceful practice of substituting the morality of Epictetus in the room of evangelical truth.

AFFAIRS OF FRANCE.

Art. 34. *Present State of France.* Report of the Committees of Public and General Safety and of Legislation, on the State of the Nation: Presented to the National Convention, September 20th, 1794. By Robert Lindet. 8vo. 1s. Bell. 1794.

This report strikingly displays the prodigious energies of a great nation called forth by a powerful combination of circumstances, and celebrates, in dignified language, the triumphs of France over the formidable confederacy by which she has been assailed:—but the philosopher, who, undazzled by the glare of military splendour, and the glory of martial atchievements, looks into the interior recesses of the country, must see that it is in nothing enviable but its great renown, to the acquisition of which have been sacrificed those things which in other states adorn civil life, and serve as the foundations of wealth, comfort, and greatness. The powers of the late leaders in the convention appear, except only in arms, to have been calculated rather for pulling down than building up. The reporter acknowleges that 'the sciences and arts have been persecuted, though they had contributed to the successes of the republic.' The once flourishing trade of France, he tells us, 'exhibits only ruins and fragments: commerce too has been persecuted by Robespierre; a destroying genius hovered over France and committed devastations every where.' . . . . 'Let Marseilles recollect the means which formed her glory and her prosperity; passion has made her forget the advantages of her situation, her interests, and her wants. This commune, whose commerce was so flourishing and so useful, who prided herself on supplying all her own wants, and contributing to supply those of the whole South of France, subsists at present on the aids granted by government.' The Convention waged a direct war on the manufactures of Lyons, the second city in France. It was undoubtedly necessary to besiege the place, and to drive out of it the people who refused to acknowlege the authority of the legislature: but the houses, the looms, the shops, were not rebels, and yet a blind rage devoted them to one common destruction. Lindet sufficiently condemns this mad act, as appears from the following extract: 'Turn your attention to Lyons; put a stop to the demolition of buildings; make their citizens return to their manufactories. They were born to create, not to destroy. It is not regulations that we require. Secure the freedom of exportation, and a sufficient number of citizens will soon appear to collect silk, to manufacture and to sell it. Other manufactures will be resumed with the same success; and Lyons will yet rise from her ruins.'

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The ruin of trade and manufactures which he laments is not imputed by him to the power of the enemy, but to the want of policy in those who had lately been at the head of affairs. 'Restore that vigour to commerce which error and ignorance have suspended! declare solemnly that every citizen who employs his time usefully in agriculture, science, arts or commerce, shall neither be molested nor treated as a suspected person. Restore to manufacturers all the commodities that are now under seals; put in circulation all the commodities that have been dispatched to different places, but stopped and detained in consequence of the decree which orders the confiscation of every thing sent to places in a state of rebellion.'

What was the power of the royalists of la Vendée we may collect from the following passage:

'The evils suffered by the commune of Nantes resonnd in every ear. What can commerce do amid such calamities and persecutions? This citadel of the west sustained a siege of more than *fifteen months*; it combated the rebels and the banditti; it preserved to the republic an important place and the navigation of the Loire. Its fidelity and its misfortunes call for a recompence. If the unfortunate inhabitants of Nantes unite, their city will soon become the greatest magazine of Europe, and assure the circulation of the commodities of the interior of France.'

With respect to the exertions made in agriculture, and the plenty produced by them, he speaks thus:

'The arts of war have employed so many hands, have taken away so great a number of citizens from the other arts, that it was apprehended agriculture, commerce, and manufactures must be abandoned. The French found resources in their activity. Persevering labour preserved us from the evils which there was so much reason to fear. Never before was such an extent of land cultivated and sown. The soil of France was covered with productions the most various. No part was neglected. Some spots, curled as it were with sterility, despoiled before the time of harvest, experienced the severest proof of the activity of the cultivator, and presented the spectacle of man subduing the obstacles of nature. These labours were crowned with corresponding success. But you will send to places where the soil has been ungrateful, or the climate unpropitious, aids, in proportion to their wants. How much have useful professions been neglected; how much have the manufactories and workshops been deserted! and yet the labours and efforts of a small number of citizens have been sufficient. We have had less reason to observe the diminution of articles of consumption, than to admire a whole people in the activity that circumstances required, and a small number of industrious and laborious citizens doing what the majority of the nation had been formerly employed to do—supplying all the articles necessary to subsistence.'

Such exertions must be allowed to be astonishing, if we may credit the account of them given by the reporter: but we are rather sceptical on this head; for we cannot conceive it possible that agriculture should not suffer, and that proportionably diminished harvests should not ensue, when we find so immense a number as 1,200,000 men taken from the working or laborious classes of the community, and converted

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converted into soldiers; while another immense number of persons must be employed in providing them with clothes, arms, ammunition, tents, camp equipage, &c. and while the horses necessary to husbandry are frequently employed in drawing artillery or the baggage and stores of 15 different armies several hundred miles asunder.

Our readers will find, in the following extract, a splendid picture of the successes, as rapid as they have been general and astonishing, that have attended the French arms:

"Frenchmen, who have cause of complaint, read over the immortal pages of our history; examine all the events which have signalized the courage, and eternized the glory of the nation. Inhabitants of the North, with what sentiments are you not penetrated, when you fix your eyes upon Lisle; what impression is not made upon you by the recollection of that memorable siege, during which the inhabitants of Lisle displayed such firmness. Constancy is the true heroism of Frenchmen. The citizens of Thionville exhibited the same example, amid the same dangers. View that army of heroes, rushing into the fire of batteries, carrying redoubts, and gaining the bloody battle of Jemappe; see it attack the enemy before Brussells, and make the first conquest of Belgium! A new scene opens; the French have to defend their own frontiers; the English are beaten at Dunkirk, the Austrians before Maubeuge. The army advances into West Flanders; this country, full of fortresses, is covered by the whole force of the Allied Powers. All the fortresses fall into the hands of the French, and the capitulations of Ostend and Nieuport deprive the English of every communication with Belgium. Mark with what courage the defenders of their country prepared before Charleroi, the success which was to crown them next day in the plains of Fleurus. A proud Monarch published by sound of trumpet, the capture of Namur. A new mode of tactics, which other nations will never appropriate, and which despotism will never introduce into its armies, restores Namur to the French. They pursue the Austrians, they force them to retreat. They enter Liege, where they make the most glorious and the most useful of conquests. They break the sceptre of a priest, and the chains with which a despot bound his fellow-men. The industrious inhabitants of Liege quit the land of bondage, and seek the soil of the Republic, to enjoy liberty, and establish new manufactures of arms, to complete the destruction of tyrants. Inhabitants of our Eastern countries, what transports have you not felt, when you were spectators of those encampments, marches, battles, and victories, which opened to your brothers the gates of Spires, Worms, and Mentz? All the banks of the Rhine resound with the victories of our armies. The armies of the Moselle and the Rhine unite, put the Austrians and Prussians to flight; restore the communication of Landau, and scour the Palatinate. Inhabitants of the South, you know whether the fruits of victory have been useful to France. The conquest of Savoy gave to the Republic the Department of Mont Blanc. Mount Cenis now assures the conquest and the liberty of our brethren. Nice and Villefranche secure to us magazines which we could not do without. The capture of Saorgio guarantees the union of the Maritime Alps. Cravella has seen the Croats

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Croats and Austrians flying before Republicans, whose orders were to preserve the free countries of Italy from the yoke of a foreign domination. Collioure and Port Vendre were occupied by the Spaniards for a moment, only to give new eclat to the arms of the Republic, and exhibit the spectacle of the best troops of Spain compelled to renounce the Honours of War, and lay down their arms. The vallies of Bastan and Lerain have supplied the army for several months. Fontarabia and St. Sebastian give us ports that secure the navigation of the Gulf. Spain has lost founderies and manufactories of arms, which would have been an eternal source of jealousy if they had been preserved.

"Such is this day the situation of France. Could it be grander, stronger, or more formidable?"

Citizen Lindet, we believe, was one of the 12 clergymen who received episcopal consecration from the hands of the famous Bishop of Autun, when they were nominated to fill the sees vacated by the prelates who refused to take the oaths to maintain the new constitution of the clergy.—To those of our countrymen who are willing to make peace, but who nevertheless are for carrying on the war, because, as they say, the French have no government with which we can treat, we earnestly recommend the following observation of the reporter, page 4:

'The Nations who have maintained peace, the Governments who have been wise enough to resist the insinuations of the courts of Vienna and London, hear and repeat the accounts of your victories. You have done every thing for Liberty, by inspiring so high an opinion of her defenders. You have conquered the opinion of nations. They no longer ask whether you have a government; they know that to maintain the most numerous land armies, to cover the Ocean with ships of war, to fight and vanquish by sea and land, to bring into your ports the commerce of the world, is to govern. This sentiment with which you have inspired the people of the North, of Africa, America, and those bordering on your frontiers, is too evident to be disputed. Your enemies can neither veil nor obscure your glory. They cannot ravish from you the confidence, and the esteem of other nations.'

In the following passage, he alludes to the 20,000 committees, the annual expence of which is generally estimated at some millions more than the whole royal naval and military establishments of France before the revolution; he labours to prove that the utility of these bodies of men greatly overbalances the expence which attends them, for, in his opinion, they have saved the Republic and settled it on a solid foundation:—

'If it should be asked why the Convention organized a plan of vigilance, requiring such a prodigious number of functionaries that all Europe could not furnish a sufficient number of well informed men to fill all the places, the French will answer, that the plan was wise and necessary. Our enemies were so numerous, so widely spread, had so many modes and means of insinuating themselves into the administrations, the popular societies, and even into our families, that every Citizen was obliged to consider himself as a centinel stationed at a post. Our experience and the mischiefs we had suffered, had instructed us

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to know our enemies. If some of us have gone too far, that is no reason for blaming a grand Institution, which was as necessary against our internal enemies, as our armies against the coalesced powers.'

Art. 35. *Letters which passed between General Dumourier and Pache,* Minister at War to the French Republic, during the Campaign in the Netherlands, in 1792. Translated from the original French by Robert Heron 12mo. pp. 230. 2s. sewed. Vernor. 1794.

These letters, published originally by Dumouriez himself, are valuable documents, enabling the public to judge of the character and conduct of that General and other leading men, and of the causes which co-operated to produce the great events of the campaign of 1792. The future historian of the French revolution will collect important materials from these letters. The use which the enemies of France may at present make of them is forcibly stated by the author, in his introductory remarks:

'If these *Letters* should happen to fall into the hands of our enemies; *they* may learn from them, how to judge of the probable issue of their projects. Comparing the success of our armies, with the scanty means which those armies had, to ensure success: They will see, that undisciplined Frenchmen, led by inexperienced Generals, in want of clothes, and often in want of bread, have, under all these disadvantages, proved invincible: *They* will tremble for the safety of their own lands and houses, who lately threatened *ours*. Their eyes will open to discern that principle of human action, to which we owe our victories. They will see, that the greatest of miracles are wrought by LIBERTY.'

Art. 36. *Relation du Siege de Lyon, &c. i. e.* An Account of the Siege of Lyons, containing a Detail of the Transactions that took place there under the Eyes and by the express Orders of the Representatives of the French People. 8vo. pp. 68. 1s. 6d. Stace, Haymarket. 1794.

The siege of Lyons may be justly termed one of the most memorable events of this century, whether we consider it as a political or a military operation; whether with respect to the number of forces employed in the attack and defence, and of the lives lost on both sides; or whether with respect to the consequences that it produced from the extinction of a party, which, if it did not aim at overturning the French revolution, would most certainly, had Lyons been able to beat off the besieging army, have separated the south from the north of France, and have established in it a fœderative republic.

What were the real intentions of the Lyonese, in case of success, cannot easily be ascertained. During the whole course of the events which preceded, attended, and followed the siege, they never once in their collective capacity so much as hinted at the restoration of monarchy, nor made even the most distant approach to a complaint about the treatment which the King and his family had experienced. On the contrary, the grievances which they stated were all of a republican complexion; they protested, it is true, against all laws or decrees of the Convention, passed or to be passed after a certain period, but it was not the period of the king's condemnation, but that of the imprison-

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ment of the members of the Girondist party. This measure, they loudly complained, was an attack on the *sovereignty of the people*; whose representatives, being clothed with the exercise of that sovereignty, were and ought to be considered as sacred in their persons, and amenable only to those from whom they had derived their authority. To imprison persons so circumstanced, they said, was not only a violation of the respect which the Convention owed to its constituents, but also a direct attack on their sovereignty: every member of the Convention being in the eye of the law an *integral* part of the whole; and to proceed to make decrees, during the confinement of a great number of such integral parts, was to exclude the departments which they represented from all share in that sovereignty, which the constitution allowed to be fundamentally inherent in them. The Lyonese therefore desired that the representatives should be restored to their functions; declaring that, until the latter should have full liberty, as usual, to take their seats and vote and act in the Convention, they would not submit to the authority of, nor hold any communication with, that assembly. Nothing in favour of royalty could be deduced from all this reasoning and conduct; except that the imprisoned members, with all the rest of the Girondist party, had voted *against* the *immediate* execution of the King, and *for* taking the sense of the people by departments and districts, relative to his fate.

On the other hand, it is certain that some of the most determined royalists were employed by the Lyonese in the defence of their city, and that they were every where supported by such of that description of men, as had the means of acting up to their inclination and principles. Whether they thus gave their assistance, and the others received it, under any declared or implied opinion that they were serving one common cause, viz. the cause of monarchy; or whether the Lyonese, on the point of being attacked by the whole force of the Convention, were glad to accept of aid from any quarter,—while the royalists, fighting against republicans of any side, were sure that they were fighting against enemies whom it was their interest to weaken; are questions which it is not in our power to answer. If, however, we may venture to hazard a conjecture, we would say it was likely that the people of Lyons were not at bottom very friendly to the revolution; which had, no matter how, been the means of producing a complete stagnation of trade in that city, the second in all France in point of size and population, and the first in point of manufactures; its thousands of looms were all stopped, and the inhabitants were reduced to very great distress;—circumstances which could not be supposed to make them, at least the principal manufacturers, very heartily attached to the new order of things that had made them such sufferers.

Be this as it may, whatever the Lyonese might have been at the period to which we refer, whether republicans of either school, namely *federalists* or *one-and-indivisibilists*, or whether concealed friends of monarchy, certain it is that the author of the pamphlet now before us is a royalist; and, therefore, when he inveighs against the cruelties of the besiegers in language glowing with indignation, his testimony ought to be received with caution, like the evidence of a man who is known

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known to be the determined enemy of the party accuſed. We muſt allow, however, that the moſt atrocious acts of barbarity, with which he charges the beſiegers, have been ſince ſtated in full Convention, in crimination of ſome of thoſe who were principally concerned in them; and that the military operations of the ſiege appear to be detailed with accuracy and fidelity.

He divides his account into four epochs; in the firſt, he makes his readers acquainted with the events that took place at Lyons from Feb. 6, 1793, to May 29 following; the ſecond gives a relation of thoſe which occurred between this latter date and the commencement of the ſiege; the third includes what happened during the ſiege, until the remains of the garriſon marched out and endeavoured to eſcape on the 8th of October; and the fourth comprehends a ſhocking detail of the barbarities exerciſed at Lyons by order of deputies from the Convention, after the reduction of the city.

Our readers already know that the buildings of Lyons were as little ſpared as their owners; the ſquare of Louis XIV., one of the fineſt in Europe, was demoliſhed; the houſes of all the principal traders and manufacturers were pulled down, as were thoſe which were ſuch ornaments to the quays along the banks of the Rhone and the Saône; nay the very name of Lyons was proſcribed, and that of *Ville Affranchie* given to its ſad remains: this latter, however, has been ſince ſuppreſſed, and the former name reſtored, under the auſpices of the preſent ſyſtem of moderation.

In the ſiege of Lyons, all Europe was deeply intereſted. While it was able to withſtand its beſiegers, Toulon was ſafe in our hands, Marſeilles could not be kept in awe, the whole South of France would have looked to it as a rallying point, and the Northern departments of that vaſt country would have been in the moſt imminent danger of being ſtarved, as the principal ſupplies of corn, which they received from abroad, arrived from Italy in the ports of the Mediterranean; and ſhould the cities to which theſe ports belong be adverſe to the Convention, one of theſe two conſequences muſt have inevitably followed,—that the Convention muſt have been diſſolved, or France ſplit into two ſeparate and hoſtile ſtates; and either revolution would have given a new turn to the affairs of Europe. From the fate of Lyons, nations may learn this ſalutary leſſon;—as one of the greateſt ſcourges with which mankind can poſſibly be afflicted is *a civil war*, ſo it is the duty of thoſe who are placed at the helm of the ſtate ſo to govern, that the people ſhould have no grounds for ſeeking a redreſs of grievances in a revolution;—and the people ſhould on the other hand be convinced that there can ſcarcely exiſt a grievance, which would not appear trivial when compared to that kind of revolution which changes all the elements of the government of a country, deſtroys all land-marks, and places the citizens under no other guidance than that of the effervescence of the human paſſions. May our rulers and our fellow-ſubjects bear this deeply in their minds; and then we may hope that they will both meet in the wiſh to effect, *peaceably* and *coolly*, ſuch a reformation in our conſtitution, as may bring it as near to perfection in practice as it is in theory; and render it at once the happineſs

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happiness of Englishmen, the pride of reason, and the admiration of all Europe.

Art. 37. *Narrative of the Events of the Siege of Lyons.* Translated from the French. 8vo. pp. 97. 1s. 6d. Vernor and Hood.

This *speedy* translation seems generally faithful, though, as the translator confesses, not very correct and elegant. *Dubois Crancé* is every where printed without the accent, *Crance*; p. 54, the famous Chevalier *Bayard* is called *Bargard*; p. 13, *pulling the string of the guillotine* is termed *drawing a slender bolt*: p. 56, *they quickly seized*—or occupied—*the Isle of Perrache*, is rendered *they soon urged into the isle*, &c. &c. Some Scotticisms also occur.

THEOLOGY, POLEMICS, &c.

Art. 38. *A Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel:* with a new Preface, containing an Account of some MSS. in the British Museum: and a Dissertation on the original Language of that Gospel. The second Edition, corrected, improved, and much enlarged. By John Williams, LL.D. 8vo. pp. 173. 4s. Boards. White. 1789.

As we do not always notice new editions of works, we have long overlooked this publication; not being aware that it was so much enlarged. It is indeed so expressed in the title-page: but we have been too often deceived by this stale language of *the trade* to give much credit to professions of this kind. Had we been fully apprized of our error at the time of the republication, we should have paid that attention to the work which, in consequence of its additions and improvements, it deserves. All that we can now do is to say that these additions are really important, and add considerable weight of evidence against the genuineness of the chapters in question. Whether this evidence will convince many persons that the chapters are spurious, we know not: but however it turn out, no pious Christian ought to be in the least alarmed at the inquiry; for, let the event be what it will, Christianity, and all its important truths, will stand just where they did before the inquiry was instituted.

For an account of the first edition, which was anonymous, and for the replies to it, the curious may consult our General Index.

Art. 39. *Dogmatism exposed, and Sophistry detected:* or a Confutation of Paine's "Age of Reason." To which is prefixed a brief Account of the Replies already published. By Daniel M'Neille, A. M. 8vo. pp. 70. 1s. 6d. Chapman. 1794.

Though we do not subscribe to every assertion contained in this pamphlet, and cannot possibly agree with its author in what he advances concerning the apocalypse, 'that it is now well understood;'—though we cannot applaud the review which he has made (in his preface) of the former replies to the *Age of Reason*, and feel ourselves bound to censure the low and illiberal pun respecting Mr. Wakefield, who, from his residing at Hackney, is described as 'a gentleman *hackneyed* in the tenets of Priestley;'—we would not with-hold from this writer the praise due to a strenuous and manly defender of Christianity. Mr. M'Neille fairly meets the objections of the Deist, and convicts

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him, in several instances, of ignorance, puerility, and mis-statement. He desires the reader of the low witticisms, in the *Age of Reason*, to recollect that 'levity is not reasoning;' and, to oppose Mr. Paine's general conclusion, he briefly descants on the mass of evidence on which the belief of revelation is founded, particularly noticing that singular political phænomenon, the present state of the Jews.

Against the all-sufficiency of Mr. Paine's *word of God*, viz. "the creation," as a volume of religious instruction, he observes; 'to the reflecting mind, the creation exhibits astonishing proofs of the power, wisdom, and beneficence of God; but it does not by any means convey to the mass of mankind any *one* idea [this is more strongly expressed than the argument required] with regard to religious knowlege; if it did, the South Sea islander, the American Indian, or the Hottentot, would be as enlightened on this subject as the most learned European. All nations would possess the same portion of divine knowledge, and the worship of the Deity would be equally pure among all people. According to Mr. Paine a man has merely to look around him to have a knowlege of the word of God. But we have only to consult the account of voyagers and travellers to be convinced that this *word of God*, appointed by Mr. Paine, is a very insufficient guide in religious concerns, and far inferior to Christianity, the great doctrines and precepts of which cannot be mistaken even by the most inattentive.'

Mr. M'Neille has gone a little too far in the conclusion of this paragraph; for, if the doctrines and precepts of Christianity cannot be mistaken, how can he account for the existence of so much religious controversy?

Art. 40. *Letters to Edward Gibbon, Esq.* Author of the History of the Decline and Fall of the Roman Empire. By George Travis, A. M. Archdeacon of Chester. The third Edition, corrected and considerably enlarged. 8vo. pp. 570. 9s. Boards. Rivingtons. 1794.

Mr. Travis has at least the merit of having expended much labour and ingenuity on the subject of this work. His letters to Mr. Gibbon, which first appeared in the Gentleman's Magazine, were afterward collected and enlarged into a quarto volume, which was published in the year 1784 *; another edition, farther improved, appeared in the following year; and now, after an interval during which the subject has undergone farther discussion, a third edition comes forth in a much more elegant form. We are assured that, though this edition is built generally on the basis of that which immediately preceded it, many parts of the superstructure are enlarged by the use of new and (as it seems) valuable materials. When we recollect how intimately the point here discussed is connected with the general system of established belief, and what weighty interests are in some measure dependant on the solution, we feel no surprise that a question which, in a distant view, appears simple, should (to borrow our author's words) expand itself on a nearer approach into so many complicated branches,

* See Rev. vol. lxxi. p. 341.

and

and could so large a field of historical inquiry. We know that ingenuity and industry, when properly stimulated, can perform wonders: but, we own, we are surprised that, without taking any direct notice of the elaborate investigation which has lately been bestowed on the subject by Mr. Porson, in his letters to Mr. Travis, published in 1790 *, it should be as confidently maintained, as if no such investigation had ever taken place, that the verse in question 'seems beyond all degree of serious doubt to have stood in the Epistles when it originally proceeded from the pen of St. John.' It is not the addition of an elaborate disquisition to prove that R. Stephens, in settling the text of the New Testament, was in possession of MSS. which contain the disputed verse, nor any other additions that we find in this improved edition of the Letters, which will obviate the objections to the authenticity of this text, drawn from the circumstances that it is not quoted by the early Christian fathers when expressly treating on the subject of the divinity of Christ, and that it is not found in any, or at most not in more than one or two, of the Greek MSS. of the scriptures which are now extant. We do not mean, however, to renew the debate on a subject already so thoroughly exhausted.

Art. 41. *Antichrist in the French Convention*; or, an Endeavour to prove that some Part of the Prophecies of Daniel and St. John is now fulfilling in Europe. Addressed to all Mankind who believe in the Old Testament. To the Jew as well as the Christian. 8vo. 1s. Cadell and Davies. 1795.

The visions of Daniel, and the mysteries contained in St. John's Revelations, seem to have furnished an inexhaustible fund of employment for those learned adepts in mystic obscurity, who know how to apply the symbolic horns, vials, beasts, &c. &c. to the most remarkable persons and events of ages past, present, and future, in all quarters of the habitable globe. Yet it is the misfortune of these pious and skilful interpreters to be as little regarded by their contemporaries, as were their precursors, the good prophets of old.—Thus we find the author of the present exposition complaining, in his preface, that

'In searching for the grounds of Mr. FLEMING's conjectures respecting the downfall of the French monarchy, and the pouring out the fifth vial upon the seat of the beast, he has been forcibly struck by the strong resemblance which the events foretold by Daniel and St. John bear to the transactions of the present times. He has attempted, more than once, to excite an inquiry, among learned men, into the subject, as he wished it to have been taken up by a more able hand; but the subject is obsolete; his hints in the Papers have been unnoticed, and the learned world turns a deaf ear to such opinions: yet those opinions, if right, are of the greatest consequence; if erroneous, let them be confuted.'

The author modestly adds, however, that his utmost pretensions are, that those opinions only carry with them evident marks of *probability:* yet even this probability may not seem very clear to those who are unable to trace (with the present expositor,) the *civic cards* and

* See Rev. *N. S.* vol. v. p. 42.

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national cockades of the French, with their *aſſignats*, and their *telegraphs*, in the viſions of DANIEL or JOHN.

Art. 42. *A Courſe of Prayer, for each Day in the Week*, ſuitable to every Chriſtian Family. Printed from the Manuſcripts of the late Rev. Auguſtus Toplady, Vicar of Broad Hembury, Devon. 8vo. pp. 34. Parſons. 1794.

In theſe days of hereſy, we very much queſtion whether a Courſe of Prayer, drawn up by a man ſo ſound in the faith as Mr. Toplady, can be, as the title of this Courſe of Prayer promiſes, ſuitable to every Chriſtian family. It will, however, doubtleſs prove very acceptable to that claſs of Chriſtians who eſtimate the value of all theological productions by what is termed their *orthodoxy*.

MEDICAL, CHEMICAL, &c.

Art. 43. *A Treatiſe on the Hydrocele, on Sarcocele or Cancer, and other Diſeaſes of the Teſtes.* By Benjamin Bell, F. R. S. &c. &c. 8vo. pp. 295. 4s. Boards. Edinburgh, printed.—Robinſons, London. 1794.

This volume is chiefly a republication of the obſervations reſpecting theſe diſeaſes contained in the author's *Syſtem of Surgery*. He was induced to print it in this form, by the requeſt of ſeveral perſons who wiſhed to have this part ſeparately; and alſo becauſe he had ſome additional remarks to introduce relative to the methods of curing the hydrocele, and the operation for the ſarcocele.

Some late attempts to encourage the practice of injection, for the radical cure of the hydrocele, lead Mr. Bell to give a brief hiſtory of the origin and progreſs of this mode, and to compare it with the others employed for the ſame purpoſe. He raiſes various objections to it: but the conſideration, which principally ſeems to weigh with him, is the ſafety and efficacy which he has always experienced in the cure by inciſion; a method obviouſly more certain than any of the others, if not objectionable on account of pain and danger. The improved manner of performing it, which he deſcribes very minutely, is not in any important reſpect different from the practice of ſkilful ſurgeons in general: but the mode of dreſſing which he recommends has ſome peculiarities that may contribute to the ſucceſs:—for particulars we muſt refer to the book. In the writer's practice, the diſeaſe has not returned in a ſingle inſtance; nor has one patient died, nor even been in danger, in 165 caſes in which he has operated by inciſion.

As to the operation of removing the diſeaſed part in a ſarcocele, the directions given are accurate and judicious, but, as far as we obſerve, contain little that is new. The ſpermatic chord is ſecured at the beginning of the operation by a ligature paſſed round it; which, after having taken up the divided ends of the artery and vein ſeparate from the nerve, is untied again, and left in, like a tourniquet, till all danger of hæmorrhage is paſt.

Art. 44. *Deſcription of a Pneumatic Apparatus*; with Directions for procuring the Factitious Airs. By James Watt, Engineer, Birmingham. The Second Edition. 8vo. pp. 49. 2s. Baldwin. 1795.

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In our Review for January, we announced the first appearance of this pamphlet, in a joint publication of the author and Dr. Beddoes. Some improvements in the apparatus, and in the manner of employing it, having since suggested themselves, Mr. W. has very properly made the whole the subject of a separate publication, in which he has confined himself to description and directions, omitting the speculative matter contained in some of his letters to Dr. B.

Art. 45. *A short Account of the Nature and Properties of different Kinds of Airs*, so far as relates to their Medicinal Use; intended as an Introduction to the Pneumatic Method of treating Diseases: with miscellaneous Observations on certain Remedies used in Consumptions. By Richard Pearson, M. D. Physician to the General Hospital, Birmingham. 8vo. pp. 27. 1s. Baldwin. 1795.

This is a neat general account of the different kinds of airs which have lately been proposed for trial in various diseases, with the grounds on which good effects have been expected from each. The author justly calls himself at present little more than an expositor, but he hopes that hereafter he may contribute to augment the stock of observations on the subject. In the few concluding remarks on the remedies used in consumptions, the circumstance chiefly worthy of notice is the salutary exhibition of the vapour of æther: but Dr. Pearson announces his intention of giving a more particular relation of this practice.

HORTICULTURE.

Art. 46. *A Treatise on the Culture of the Cucumber:* Shewing a new and advantageous Method of cultivating that Plant, with full Directions for the Management thereof, and the Degree of Heat it requires on every Day of the Year; and a Meteorological Journal of the Weather and Temperature of the Climate in Lat. 51° 20′ North, Long. 0° 1′ East, of London. To which are added, Hints and Observations on the Improvement of Agriculture. By James M'Phail, Gardener to Lord Hawkesbury, &c. &c. 8vo. pp. 528. 8s. Boards. Cadell. 1794.

It will no doubt surprise many persons to see a large volume in octavo, for the purpose of explaining and amending the culture of the cucumber. Be it known, however, that but a small portion of this book is appropriated to instructions immediately respecting the *culture of the cucumber*; which, as any one may conceive, might be compressed within a very few pages. The appropriation of the volume is as follows;—sixteen pages of *advertisement*, sixteen of *preface*, forty-two on the culture of the cucumber, and two hundred and twenty-four on the management of cucumber plants,—(being a meteorological journal of the weather, with the coverings and liftings of the frames, and with the heat of the soil, of the air within the frames, and of the open air; registered seven or eight times in a day, from October 1793 to January 1794;) and two hundred and fourteen pages of hints and observations on agriculture.

Mr. M'Phail is evidently an ingenious gardener, and his newly invented cucumber frame does him much credit: it might be styled an elegant invention. Instead of the vulgar dung-bed, which is gene-

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rally in use, (and through the means of which, by the way, every carter and ploughboy, in many parts of the kingdom, produces what some would call very good cucumbers,) Mr. M'P. makes his bed of vegetable mould, within a brick frame; communicating heat to this bed by the steam of fermenting dung, placed round the frame, in a very ingenious manner.

The journal shews great attention and perseverance on the part of the author: but we think that its publication, *at large*, was not requisite to the illustration of Mr. M'Phail's method of cultivation.

As to the hints and observations on agriculture, we need only to say that they will not bear the test of a deliberate perusal, by men who are conversant with the subject. Whether they arise from reading or from practice, they are crude and unsatisfactory. Mr. M'P. has the pen of a ready writer, and he is not scrupulously nice about sticking to his text. His deviations are many and wide; straying into the mazes of religion and politics, with an unguardedness which, especially in the present intemperate times, may procure for him more enemies than friends.

We have formed a very good opinion of Mr. M'Phail's abilities as a writer on *gardening*, (on which subject he gives us to understand he has much manuscript matter,) and we would advise him to leave agriculture and politics to others.

Nevertheless, viewing the production before us, with the various sentiments which it contains, as emanating from the ideas of a man who, not many years ago, was a farmer's servant (as he informs us,) in the Highlands of Scotland, we deem it a curiosity. His reading has evidently been extensive, and his memory, we conclude, is retentive. These circumstances serve to account for his *fluency* of language; which, however, as may well be conceived, frequently wants *correctness*.

MILITARY.

Art. 47. *An Historical Account of the British Regiments employed since the Reign of Queen Elizabeth, in the Formation and Defence of the Dutch Republic*; particularly of the *Scotch Brigade*. 8vo. 3s. sewed. Kay, &c. 1795.

A very entertaining and informing history of a distinguished military corps, raised in our own island, but maintained in the service of foreign powers allied with this nation. It is impossible for us, as Britons, to peruse this work without feeling ourselves strongly interested in the fate of this body of brave men; and we should have lamented for them had they been suffered to crumble into non-existence. It therefore gives us pleasure to find that his Majesty has been pleased to order the revival of a corps which has maintained its honour on the Continent for not less than two hundred years. The great Montecuculi * considers, as this historian remarks, 'a *permanent* body of troops as a kind of Immortal Being; as it assimilates to itself the nourishment it receives, and remains always the same.' May this observation be verified in regard to the Scotch Brigade! especially as, if we mistake not, it is intended to be hereafter employed in our own proper service.

* A famous Generalissimo of the Imperial armies in the time of Louis XIV.

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Art. 48. *Letters on the Subject of the Armed Yeomanry*, addressed to the Right Hon. Earl Gower Sutherland, Col. of the Staffordshire Volunteer Cavalry. By Francis Percival Eliot, Major in the above Corps. 8vo. 6d. Longman. 1794.

This tract (printed at the desire of the committee of *Subscribers* to the *Internal Defence of the County*,) appears to be the work of an experienced and skilful officer, and is written with accuracy and spirit. It details the whole discipline of the volunteer cavalry; 'a corps composed entirely of gentlemen and yeomen, exhibiting what may be termed a kind of *non-descript* species of soldiery: a body of men, who feeling themselves independent as individuals, have voluntarily stepped forth in defence of a constitution which the experience of ages has proved perfectly competent to the preservation of that independence, which it is their pride and happiness to enjoy.'

To the above-mentioned *letter* is added *Letter* II. 'on the Utility and Expediency of *the Volunteer Establishment*;' in which the ingenious writer expatiates, (in a style somewhat *declamatory*,) on the excellence and wisdom of 'a measure, by which alone,' as he apprehends, 'the *internal* peace of this country can, in the present state of European politics, be for a moment ensured.' While, however, we are thus necessarily busied in "beating our plowshares into swords, and our pruning-hooks into spears," let us devoutly hope and pray that there may never be occasion for our making any *sanguinary* use of the weapons.

PHILOSOPHY.

Art. 49. *The Meteorologist's Assistant in keeping a Diary of the Weather*; or Atmospherical Register of the State of the Barometer, Thermometer, Hygrometer, and Wind, at three Periods in every Day; and the Quantity of Rain, &c. falling each Day. Folio. 12 Tables. 1s. 6d. Baldwin. 1793.

The nature of this publication is sufficiently explained in the title-page. The blank tables, of which it principally consists, are conveniently constructed for their purpose, and may usefully be employed by those who are desirous of saving themselves a little trouble.

POETRY *and* DRAMATIC.

Art. 50. *The Wedding Day*, a Comedy: in two Acts. As performed at the Theatre Royal, Drury-lane. By Mrs. Inchbald. 8vo. 1s. Robinsons. 1794.

Whatever fault rigid criticism may detect in the plot of this little piece, as exhibiting incidents which verge on improbability, it is compensated by the ease and vivacity of the dialogue, and the strongly marked distinctness of the characters. The whimsical oddity of Sir Adam Contest is well contrived to raise a laugh; and Lady Contest has peculiar features of gay simplicity, which do credit to the inventive talents of Mrs. Inchbald.

Art. 51. *The Coffee House*; a characteristic Poem. 4to. 1s. 6d. Robinsons. 1795.

We have seen various imitations of Philips's *Splendid Shilling*; with the *style* of which the author of this poem seems to have cultivated some acquaintance: but the solemn burlesque keeps aloof. Here is more of satire than of drollery:—though the writer disavows all *personal* design.

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Art. 52. *The Siege of Gibraltar*; a Poem. By Capt. Jos. Budworth, Author of *A Fortnight's Ramble to the Lakes* *. 4to. 2s. Hookham and Co.

What Pope confeſſed with regard to one of his early productions, that "*pure deſcription held*" in it "*the place of ſenſe*," cannot juſtly be applied to the preſent performance, unleſs for *ſenſe* we ſubſtitute the word *poetry*:—but it would be ungenerous in us to criticiſe the production of a ſoldier's muſe, when the merit of the verſes is not fondly over-rated by the author himſelf, as appears from the modeſty with which he ſpeaks of them in the following paſſage, copied from the dedication: 'I am no ſcholar, but you have the unlaboured effuſions of a mind that was in the midſt of the ſcenes it attempts to deſcribe; and if it may tend to give an unadorned account of an event the world was *once* intereſted about, it will not concern me, if I ſhould be ſaid to have failed in the poetry.'

The pourtraiture of the brilliant ſcenes here commemorated will not, we imagine, highly delight the ear of the faſtidious critic: but we doubt not that it will gratefully excite the recollection of the brother-ſoldiers of Capt. Budworth, who ſhared with him in the dangers and the honours of that ever-memorable and glorious ſervice.—Many of the deſcriptive paſſages in the poem are illuſtrated by notes, which are fraught with information and amuſement. In ſeveral of the anecdotes, the author does ample juſtice to ſome of the leading military characters who diſtinguiſhed themſelves on that great occaſion; among which the names of the brave ELLIOT, (the late Lord Heathfield,) and the gallant CURTIS, ſhine with ſuperior luſtre.

Art. 53. *Sonnets*, (3d Edition †,) with other Poems, by the Rev. W. L. Bowles, A. M. late of Trinity College, Oxford. Crown 8vo. pp. 120. 3s. ſewed. Dilly. 1794.

The Italians, who during four centuries of literary culture muſt have made more experiments than other nations on the moſt convenient form for ſhort compoſitions, have given a very general preference to the ſonnet. Odes, heroic, religious, and amatory,—elegies, panegyrics, anecdotes, fables, tranſlations, deſcriptions, ſatirical portraits; in fact, every thing calculated ſtrongly to arreſt a tranſient attention has been anxiouſly fitted to this bed of Procruſtes, and expanded or compreſſed to the preciſe dimenſions of fourteen lines conſiſting of two quatrains and two triads of rhimes;—and, as a ſingle thought, elegantly amplified, may be made ſufficient to fill this ſpace—as any ſyſtem of thoughts to be confined within this compaſs muſt be pruned of every unneceſſary appendage—as the induſtry requiſite to poliſh ſo ſhort a poem into the moſt elaborate perfection, and to put throughout the right word in the right place, is by no means either rare or fatiguing,—ſo nothing is more common than to find a ſonnet poſſeſſing every requiſite of a perfect work of art; unity and wholeneſs of plan; thoughts attracting attention from the beginning, and providing a gradual increaſe of pleaſure till the cloſe; and a ſtyle offending by no

* See Rev. N. S. vol. xiii. p. 117.

† See Rev. vol. lxxx. p. 465; and vol. lxxxi. p. 83.

awkward

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awkward word, strained construction, or harsh line. The Italians accordingly take great delight in *Anthologies* of sonnets, and constantly point to them as the proof of their national excellence in the lesser mysteries of the muse. Nor are such pursuits to be despised: Trypho could display as profound a knowlege of design in engraving a Cameo, as Polycletus in the sculpture of his Canon.

In the sonnets here offered to the public, Mr. Bowles exempts himself from the necessity of seeking a multiplicity of like rhimes, and seldom *binds* together more than a couplet. He also terminates many of them by an Alexandrine; which, notwithstanding Pope's simile of the wounded snake, is certainly agreeable to the English ear at the close of long stanzas,—as the readers of Spenser must have felt.

The subjects selected are wholly of the plaintive elegiac kind, as is indeed the case with most British poems of this description; the versification is smooth, the style correct, the imagery pleasing, the thoughts are natural, and the faults are rare. Yet, with all this, there are very few which leave much impression on the memory, or forcibly recall us to their perusal. We endeavoured to find the best, in order to praise it,—and the worst, in order to criticise it; yet, in vain: like a string of beads, each is as perfect as the other:—but we have sufficiently dwelt on the sonnets of this ingenious writer, as the reader will see by turning back to our former articles, cited in the note.

The other poems annexed are no less pleasing than the polished sonnets of this author: but the principal of these have also been duly noticed in our former volumes.

Art. 54. *Heigh-ho for a Husband!* a Comedy: as performed at the Theatre Royal, in the Hay-market, January 14, 1794. 8vo. 1s. 6d. Arrowsmith. 1794.

This dramatic piece is a parody of Farquhar's comedy of the Beaux Stratagem. Charlotte and Maria, two giddy girls of family, who quit the protection of their friends, and traverse the country in search of husbands, are given as the counterpart of Archer and Aimwell; Mrs. Mill-clack the landlady, of Boniface; her son Frank, of Daughter Cherry; and so of the rest. The frolic lasts only half a day; during which these forward misses, who do very little credit to their breeding, fall in love, one with the landlady's son, and the other with a spirited clown who turns out to be a young esquire. In the evening, the father of Charlotte overtakes them, and somewhat too kindly consents to the completion of these foolish matches, that the girls may no longer cry Heigh-ho for a husband!

As a parody, the piece is entitled to no commendation. In wit and humour it falls far short of the original; though some of the characters are not without merit. The talkative landlady, her rattling son, the simple clown Timothy, and the country malkin Dorothy, are well conceived and expressed. The genteel characters are least distinctly marked. The Epilogue, by Mr. Colman, is written with great ease, and contains two admirable matrimonial sketches.

Art. 55. *Poems written in close Confinement in the Tower, and Newgate*, under a Charge of High Treason. By John Thelwall. 4to. 2s. Ridgway. 1795.

Mr.

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Mr. Thelwall himself shall characterise these poems.—'They have,' says he, 'perhaps, little but sentiment to recommend them. They are generally transcripts of the heart, rather than flights of the imagination; rather intended to rouse the patriotic feeling, than calculated to amuse the admirer of poetical enthusiasm. I have spoken what I felt; not considered what I should speak; a method, at least, the most honest, and sometimes the most successful, in appealing to the hearts of others.'—This seems at once both just and modest. We deem of his poetry as the author deems, according to the foregoing short extract from his prefatory Advertisement: but we must add that we admire the flow of spirits and the fortitude that could produce such lines under *such* circumstances! The following may be given as a specimen:

'STANZAS;—Tower, Sept. 28, 1794.

'Short is perhaps our date of life,
But let us while we live be gay—
To those be thought, and anxious care,
Who build upon the distant day.

'Tho' in our cup tyrannic Power
Would dash the bitter dregs of fear,
We'll gaily quaff the mantling draught,
While Patriot toasts the fancy chear.

'Sings not the seaman, tempest-toss,
When surges wash the riven shroud—
Scorning the threat'ning voice of Fate,
That pipes in rocking winds aloud?

'Yes;—he can take his chearful glass,
And toast his mistress in the storm,
While duty and remember'd joys
By turns his honest bosom warm.

'And shall not we, in storms of state,
At base oppression's fury laugh,
And while the vital spirits flow,
To Freedom fill, and fearless quaff?

'Short is perhaps our date of life,
But let us while we live be gay—
To those be thought, and anxious care,
Who build upon the distant day.'

The above 'little poem,' the author observes, 'was the first, in point of date, written under any impression that our *lives* were to be weighed in the balance of Criminal Justice.'—There is another piece, entitled *Anacreontic*, written with yet superior vivacity. The rest are odes, sonnets, a ballad, &c. of various *poetic* merit: the writer's political principles illuminating many of them, and seeming to be, indeed, the "inspiring spirit" of the whole.

Art. 56. *The National Advocates*; a Poem. Affectionately inscribed to the Hon. Thomas Erskine, and Vicary Gibbs, Esq. 4to. pp. 33. 2s. 6d. Debrett. 1795.

The

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The 'SCIPIO and LÆLIUS of the bar' are here not improperly celebrated as

'Fraternal advocates in Freedom's cause.'—

'To you, entitled to the word's applause,
Fraternal advocates in Freedom's cause:—
To you, whom Friendship with fond pride unites,
With all the lustre of her ancient rites,
Of equal probity and varied powers,
In arduous duty's spirit-trying hours,
Each to the other a benignant star,
The Scipio and the Lælius of the bar:—
To you, illustrious friends, whose legal fame
Shall last, while Law herself, a sacred name,
Holds her primæval right, her blest employ,
Parent of peace, and cherisher of joy:—
To you I offer, nor will you refuse,
You, who as Freedom's child cares the Muse.'

In this performance, the Muse of Freedom has exerted her powers, of whatever magnitude they may be deemed, in asserting the noble cause in which, on this occasion, she is engaged; and especially in rehearsing the uncommon merits of the professional gentlemen already named: particularly on account of their late successful efforts in defence of the persons imprisoned on a charge of High Treason.

'When a sick nation, like a feverish child,
Sinks in a panick, wayward, dark, and wild;
From fear to fear in blind confusion runs,
Mistakes for foreign imps her genuine sons;
Calls Loyalty a Traitor, Truth a Liar,
And Freedom's vital warmth Sedition's fire;
When rampant Power, beyond Ixion proud,
Impregnates with chimeras every cloud,
Blest be the minds, whose virtuous labours serve
To save their darkling country's visual nerve;
While fancied plots and shadowy perils fly
Distemper's film, that dimm'd the nation's eye,
Who, with recover'd sight, exults to see
It is not treason still to wish her free.'

This patriotic poet, however attached to the interests of liberty, is no friend to *French Philosophy*;—against which, and its attendant, *Licentiousness*, he inveighs with becoming indignation; concluding what he says on this head with the following application:

'Brave generous Britons, who have less to fear
From open enmity's uplifted spear,
Beware this smiling pestilence, and know
In French Philosophy your deadliest foe!'

After some pertinent allusions to the misuse of the antient Greek and Roman eloquence, and justly giving preference to the more virtuous oratory of our countrymen of the present age, the poet concludes

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cludes with the following apostrophe to the distinguished heroes of his panegyric:

"Erskine and Gibbs! whose names, to Nature dear,
Ages unborn may gratefully revere;
While this memorial of your worth I raise,
And firmly credit what I fondly praise;
One slateful truth shall Mem'ry dare suggest,
Grav'd on the deep recesses of her breast:
Rudely she teaches, from her ample range,
That Public Virtue is most apt to change.
The faithful hand, that these frank lines supplied,
Ne'er lavish'd incense by the heart belied;
But, with fond zeal to court in joyous youth
A public idol of imagin'd truth,
Has oft discarded an unfinish'd task,
Finding Apostacy in Virtue's mask;
For ere my fingers could the garland weave,
Like that our hapless Father twin'd for Eve,
It dropp'd, and all its faded roses shed,
Scorning to garnish an Apostate's head.
But may this civic wreath, in eager haste
Form'd of wild flowers, by Merit's smile be grac'd!
For lives preserv'd unquestionably due,
(The nameless donor proves the tribute true;)
Bays from Sincerity's obscure retreat
May cherish Virtue in Contention's heat.
Ye, to whom England owes a pleasing debt,
That English gratitude should ne'er forget;
Thus Freedom prays, to recompense your care,
Deign, righteous Heav'n! to ratify the pray'r:
"Live my firm aids to life's sereneſt end,
Friends to each other, each the people's friend;
Live beyond life of Briton's glory part,
Enshrin'd for ever in the public heart!"

Of the poetry in which this nameless and to us unknown writer has clothed his very laudable sentiments, it seems scarcely necessary for us to speak, after it has so amply spoken for itself in the preceding extracts.

NOVELS.

Art. 57. *The Advantages of Education*; or the History of Maria Williams, a Tale for Misses and their Mammas. By Prudentia Homespun. 12mo. 2 Vols. 6s. sewed. Lane.

Amid the multiplicity of fictitious tales which tend to excite romantic sentiments and false ideas of life, in young minds, it affords us pleasure to see this captivating species of writing sometimes employed, unequivocally and powerfully, for the purpose of effacing these false impressions, and substituting in their room the genuine dictates of good sense and prudence. This is the professed design of the present work; and we have seldom seen one better adapted to answer the end. The story affords young females excellent lessons on the

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the danger of yielding to the ſuggeſtions of vanity, and indulging capricious deſires, and on the neceſſity of counteracting their influence, by attending to the counſels of experience. The manner in which the innocent and inexperienced female mind is often enſnared, and the inеſtimable value of maternal diſcretion and reſolution, in detecting craft and expoſing treachery, are very ſucceſsfully repreſented; a variety of juſt and uſeful remarks are made on female character; and ſeveral pleaſing pieces of original poetry are interſperſed. There are few young ladies, and even mothers, to whom the peruſal of theſe volumes might not afford benefit as well as pleaſure.

Art. 58. *Sydney St. Aubyn.* In a Series of Letters. By Mr. Robinſon, Author of Love Fragments, &c. 12mo. 2 Vols. 7s. ſewed. Herbert. 1794.

The ſtory of this novel has the merit of being uncommon, without being unnatural. The author, without roving into the boundleſs regions of romance, finds means to amuſe his readers with a domeſtic tale, in which the principal characters are placed in ſituations which have perhaps ſeldom occurred in real life, but which may eaſily be conceived to occur, and ſuffer extreme diſappointment and diſtreſs merely through indiſcretion, without any heinous criminality. The firſt love of a virtuous pair is interrupted by vanity and caprice; and new connections are formed, while the heart, on each ſide, ſtill retains in ſecret its former attachment. Hence follow embarraſſments and vexations which are well conceived and deſcribed, and in which the reader ſympathizes the more readily, as he finds more in the ſufferers to pity than to blame. The tale is, on the whole, intereſting; and it is told in a ſtyle which, if not to be admired for extraordinary elegance, is ſuitable to the ſubject, eaſy and ſimple. A few grammatical negligences have eſcaped the author's attention; ſuch as—*I had* choſe; come *punctual* to the time: I have *ſtole*, &c.

Art. 59. *The Offspring of Ruſſell.* 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

The character of this novel may be expreſſed in one word; it is romantic. The author opens his tale at the time of the memorable battle of Hexham, and brings his heroine from the field, to conduct her with her lover through many ſurpriſing, and often improbable, adventures. The ſentiments are frequently extravagant; the paſſions are expreſſed with a degree of vehemence beyond nature; and the ſtyle, where it riſes above familiarity, is rather bloated than elegant. Nevertheleſs, the general effect is intereſting; and the reader, who peruſes the ſtory with a diſpoſition to be amuſed, will not loſe his labour.

Art. 60. *Caroline Merton*, founded on Facts. By a Lady. 12mo. 2 Vols. 6s. ſewed. Richardſon. 1794.

Thoſe who eſtimate a ſtory by the quantity of love which it contains will be highly pleaſed with this novel. Perhaps a greater number of lovers have ſeldom been brought together within ſo narrow a compaſs; and their loves, too, ſo charmingly intertwined!—"'tis for all the world, Ma'am, like that tangled ſkein of ſilk, which

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which is this moment trying your patience!" The *handsome* and *amiable* Seymour adores the *divine* Caroline, while the *gentle good-humoured* Emily secretly pines for him. The *divine* Caroline captivates the heart of Seymour's bosom-friend, who *nobly* sacrifices friendship to love. The *fascinating*, but *unprincipled*, Colonel Clayton takes a trip with the *pretty* Emma, a rich heiress, to Gretna, and returns to fall in love with Caroline, and to persecute her with his criminal passion. The *modest*, *sensible*, and *well-educated* Lawrence forms a tender attachment to the *giddy* and *affected* Marianne, who fondly throws herself into the arms of the *impudent* Capt. Rainsford. What a delightful groupe of inamoratos; how enchanting the tale which twists and untwists their loves! So expeditiously too! all done in two small volumes; and room, after all, left for a pathetic tale of Amelia's sorrows!—How much might the voluminous and *circumstantial* Richardson have profited, had he enjoyed the benefit of such a wonderful example of literary dispatch!

Art. 61. *Henry Stukely*; or the Effects of Dissipation. By William Helme. 12mo. 3 Vols. 9s. sewed. Dangerfield. 1794.

This novel is presented to the public as 'a plain unvarnished tale;' and such, in truth, it is. Henry Stukely belongs to the inferior class of heroes. His boyish frolics, his juvenile amours, and his subsequent adventures by sea and land, though perhaps fairly copied from life, are little adapted, either in the incidents themselves, or in the manner in which they are related, to afford pleasure to readers of cultivated taste. Though there is nothing in the performance offensive to decency, there is certainly a degree of moral incongruity, totally inconsistent with delicacy and refinement of manners, in making Stukely carry on a criminal connection with a prostitute, at the same time that he professes a passionate attachment to an innocent and amiable girl, to whom he has vowed eternal fidelity.

MISCELLANEOUS.

Art. 62. *The Gentleman's Stable Directory*; or, Modern System of Farriery. Vol. II. Containing experimental Remarks upon Breeding, Breaking, Shoeing, Stabling, Exercise, and Rowelling. To which are added, Particular Instructions for the general Management of Hunters and Road Horses; with concluding Observations upon the present State of the Turf. By William Taplin, Surgeon. 8vo. pp. 427. 6s. Boards. Robinsons.

'The first volume having, by the unprecedented rapidity of its circulation through *ten large editions*, and the acknowledged utility of its instructions, in a great degree superseded former opinions, and established the professional reputation of the writer; it will be hardly considered a mark of presumption, that (under the flattering influence of popularity) the same pen should *once more* aspire to the hope of applause, in his desire to extend the system of management to a degree of consistency hitherto undescribed by any one of the numerous authors, who have preceded us upon the same or similar subjects.

'So far as HEALTH and CONDITION are preferable to *disease*, so much more desirable must PREVENTION ever prove to the necessity

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of *cure*. The purport of the present undertaking will, therefore, be found appertaining much more to such parts of stabularian discipline, as come under the distinction of NOVELTY, and not treated on in a *direct way*, than at all applicable to the investigation or cure of diseases unless in occasional allusions or medical references evidently branching from the subject, and tending to corroborate and improve the intentional uniformity of the whole. It being the predominant wish of the writer, to render this publication such kind of collateral appendage to THE STABLE DIRECTORY, as may constitute *in both*, a complete chain of useful and entertaining instruction for the improvement of the species; their management in *sickness* or *health*, the *field* or *stable*, including, under distinct heads, such *facts* from *experience* and *inferences* from *nature*, as will, the author is earnestly induced to hope, procure him the approbation of those, by the sanction of whose extensive patronage he has been already so very highly honoured.' INTRODUCTION.

We need say nothing more, in addition to the remarks which we made on the first volume of this work. See Rev. vol. lxxix. p. 88.

Art. 63. *Terraquea*; or, A New System of Geography and Modern History. By the Rev. James Gordon, Vicar of Barragh, in Ireland. Vol. II. 8vo. pp. 383. 5s. 3d. Boards. Dublin. London, Dilly. 1793.

From the preface to this continuation, it appears that the notice taken in our 6th volume, New Series, of the former part of the work has been dissatisfactory to the author. We pointed out a passage in Chambers's Dictionary relative to the Baobab-tree, which opposes an assertion of Mr. Gordon: we have since learned, from Adanson's Journey into Senegal, that Mr. G.'s is the more just statement. We also intimated a preference of Guthrie's book, which still appears to us more compressed and convenient: but we are well aware that the rapid accumulation of geographical knowlege may enable our author, before the completion of his plan, to give accounts of many countries that will be very superior to those of Guthrie. Finally, our strictures were very short: which is inevitable at some seasons when the press teems with productions, and forces us to incur great arrears with the public.

Of German literature Mr. G. thus speaks:

'In works of fancy, wit, and humour, the Germans have had but little success; a brilliancy of imagination, though doubtless to be found in some individuals, being by no means prevalent in general among them. In dramatic writings they seem to have chiefly failed. Comedy appears not to be much their object, and tragedy, which oftener employs the pens of their writers, is commonly composed in a bad taste, the characters often unnatural, or extravagant, and the plots frequently bearing a tincture of barbarism. The cause of this failure is probably the want of encouragement; the French language prevailing in all the courts, and French plays exhibited in preference to German. In history the Germans display far less of animation than accuracy and method, and contribute little to the pleasure, but much to the information of their readers; their compositions on this subject consisting mostly of dry matter of fact, without those pleasing reflections, and elegant descriptions, which so much

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enliven the works of ſome hiſtorians, particularly the Britiſh. In general we may allow that where laborious inveſtigation, ſteady perſeverance, and cool judgment, are neceſſary, the Germans are hardly ſurpaſſed by any people; as in juriſprudence, and experimental philoſophy, particularly chemiſtry, for the diſcoveries and improvements in which the world is highly indebted to German induſtry.'

We ſhall repeat, in the words of our former article, that "the author's plan appears to be well executed;" and that "his work is compiled from an extenſive reading of our modern voyagers and travellers."

Art. 64. *An Addreſs, by Richard Worthington, M. D. to a diſingenuous Writer for the Monthly Review.* 8vo. 1s. Rivingtons. 1794.

The great increaſe, which a few years have lately produced in the number of publications in this country, has obliged us to make a material alteration in our method of performing our duty to the public. Even in our account of works of principal importance, we are often neceſſitated to be much leſs liberal of extracts than formerly; and with reſpect to inferior books, among which we muſt always rank ſuch as treat on beaten topics without any novelty of argument or excellence of ſtyle, we have found it impracticable to do more than barely offer, in a few words, a general opinion on the leading characters of each production. In this conciſe and, as it may be called, cenſorial manner of criticizing, if we ſhould ſometimes be thought to aſſume an unbecoming tone of deciſion, our apology is that we muſt otherwiſe be neceſſitated either wholly to overlook many pieces which ought to be announced to the public, or to render many articles nothing more than a dull and unintereſting table of contents. If our larger articles, in which we ſtate at ſome length the grounds of our judgments on books, have not obtained for us ſuch a degree of credit with the public, as to authorize us to give a general opinion on works which do not appear to us to merit, nor to require, a more particular examination, we have indeed laboured in the fields of literature, during more than forty years, to very little purpoſe.

The preceding remarks are not ſo much intended as an anſwer to the 'Addreſs' now before us, as a juſtification to the public of our conduct in having given what we judged a fair and impartial character of Dr. Worthington's ſermons, without loading our pages with heavy quotations*. On reviſing the article, and comparing it with Dr. W.'s ſtrictures, we cannot diſcover the ſmalleſt reaſon to retract our judgment, nor to ſoften the terms in which it is expreſſed. To the charge of *diſingenuity* we plead, Not guilty; and, for our acquittal, we confidently appeal from Dr. W.'s ſentence to the eſtabliſhed laws of criticiſm, and to the good-ſenſe and candour of our readers.—The *orthodoxy* of the publication (in the peculiar ſenſe in which we uſed the term, as denoting the ſyſtem of belief commonly called orthodox,) was not ſo much the object of our cenſure, as the contempt with which the writer treated polemical diſcuſſion, even in a ſermon on one of the principal topics of polemical divinity;—and,

* See Rev. for October laſt, p. 220.

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notwithstanding all that Dr. W. says, in this Address, about appealing in a plain way to the declarations of Scripture only, we still maintain, without much fear of rational contradiction, that, on doctrines purely theological, the only road to the truth is that 'learned criticism,' which investigates the genuine signification of those passages of Scripture, to which different theologians have annexed different meanings.

Art. 65. *Reasons for quitting a Country Neighbourhood.* In a Letter to a Friend. 8vo. 1s. 6d. Owen. 1795.

We sincerely wish that the ingenious writer of this letter may experience, in another hemisphere, that quiet which he has not been able to find in his native country: but, at the same time, we fear that he will be disappointed; for, though America be not disgraced by religious persecution, its inhabitants are subject to the infirmities of human nature, and like other men doubtless exhibit instances of impertinent intrusion, detraction, contention, and frivolity. Political discussions are also to be found there as well as here, and are carried on with perhaps no less animation, not to say acrimony. This appears very strikingly from the bitter reproaches cast by various descriptions of Americans even on their favourite Washington and his government, on account of his endeavours to preserve neutrality in the present contest among the European powers, and to avoid a rupture with Great Britain. Persons who are in easy circumstances, and not obliged to work for their livelihood, must have some amusements; and perhaps card parties and summer visits to the sea coast are as harmless as any: to such, the author probably will find, the wealthy Americans resort as well as the wealthy English; and the former, we may presume, will occasionally display no less ardor in pursuit of pleasure than the latter: if this offend him, his situation surely will not, in this respect at least, be bettered by emigration. America has lawyers, too, as well as England; and we may venture to suppose, that a hatred of litigiousness is no part of the professional creed of these gentlemen in one hemisphere any more than in the other; they must starve in both, if men would agree to live without them, by either having no disputes, or settling them by the arbitration of neighbours.

We lament, with the author, that his Rector, in other respects a worthy man, should be so intolerant as to withdraw his friendship from a parishioner of amiable character, merely because the latter could not stretch his religious faith as far as the former. Faith is not an act of volition; a man cannot make himself believe at pleasure, and therefore he ought not to be blamed for not doing what it is not in his own power to do. The person who does blame him on such an account, and breaks off a connexion with him, may be pious, may be learned, may be in general humane, but cannot be charitable, cannot be humble, cannot be just. There is perhaps nothing more disagreeable about intolerance, when it does not proceed to acts of downright persecution, than its arrogant self-sufficiency. An intolerant man necessarily assumes a superiority over those who differ from him, the more insulting as it is unsupported by fair pretensions. A minister of the church of England pretends not to be an infallible guide, nay, he

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disclaims the character in words: but still, by an unaccountable inconsistency, he hesitates not to pronounce those to be in error, who differ from him; so that this *fallible* guide is qualified to decide *infallibly*. On what has the church of England always justified her separation from that of Rome? On the right of private judgment: on the right of individuals to think, to examine, to weigh, to discuss, and ultimately to decide, for themselves. What name, then, shall we give to the conduct of those who admit a principle, but punish or persecute those who act on it;—who have one measure for themselves, and another for their neighbours;—who claim it as a *right* to exercise their own judgment, and to differ from a religion which, at the origin of the difference, was the established religion of almost all Europe, but who declare all those to be heretics who presume to follow their example, and stand by the decision of *their* judgment;—who reject the doctrine of infallibility as unscriptural, and yet expect that others should subscribe to it, by receiving as infallible the decisions of their national church? Such a conduct is as insulting as it is unreasonable; and the Rector who takes his share in it ought to blush for his inconsistency.

The writer of this letter appears to be ashamed at not being able to live with as much splendor on his estate as had been displayed by his ancestors. This surely is a weakness. Had his estate been diminished by his own folly or extravagance, he might well blush at the consequence: but when the diminution had been occasioned by the will of his father, made with the letter-writer's full approbation, which divided the paternal inheritance between all the children, without regard to primogeniture, he had much less cause for blushing than for feeling a manly and honest pride in an event which he had generously concurred with his father to produce. Guilt alone should hang down its head. The *sibi conscire sibi, nullâ pallescere culpâ*, should be the author's support; and, while he was conscious that the economy which he was obliged to practice originated in prudence and justice, and proceeded from no sordid motive, he might smile at those who should ignorantly or ill-naturedly ascribe it to avarice.

On the whole, we are of opinion that, had this gentleman possessed a little more firmness of mind, a little more philosophy, he might have found, except solely in point of religious liberty, as much ease and quiet in England as he is likely to experience on the other side of the Atlantic.

Art. 66. *A Picture of the Isle of Wight*, delineated on the Spot, in the Year 1793. By Henry Penruddocke Wyndham, [of Salisbury.] 8vo. 5s. Boards. Egerton.

Mr. Wyndham informs us that, having passed a few summers in the Isle of Wight, he thought he could not employ some leisure hours more agreeably to himself, nor more usefully to the public, than in transmitting to paper the observations which he occasionally made in his repeated excursions.—He adds, 'I was the more induced to this amusement, because I felt, myself, the want of proper instructions, on my first acquaintance with the island, which might point out the beautiful varieties of its little district, or which might connect them

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them in such a manner, as to make them accessible to the best advantage.'

In carrying his idea into execution, we think that Mr. W. has succeeded, we may say, *admirably*, for a work of this kind; in which so many points of information were to be detailed with care and accuracy *, as well as with taste and judgment. We have seen a variety of accounts of this favourite spot, and we have perambulated the island itself with perhaps more attention, and more extensively, than the generality of those summer-travellers who make the fashionable tour of Hampshire;—and, on the whole, we really consider this volume as the most complete and comprehensive *guide or directory through the Isle of Wight* that has yet appeared, within the same compass. The descriptive parts may possibly be considered as drawn with too much warmth of picturesque colouring, with too much epithetic admiration of the scenic beauties: but all this exuberance may be excusable in a traveller who is endowed with a lively imagination, and may be justly placed to the account of grateful acknowlegement of the pleasure afforded him in his excursions through this, perhaps unequalled, assemblage of grand and singular objects, and of delightful prospects.

Art. 67. *De Rhythmo Græcorum, liber singularis; in usum juventutis Coll. Æn. Nas. olim conscriptus, et nunc demum in lucem editus.* 12mo. pp. 150. 3s. 6d. Oxonii, Fletcher. 1789. Londini, Rivington.

This little tract on Greek rhythm has accidentally so long escaped our notice, that we must now content ourselves with merely registering it in our pages, that such of our readers, as may not otherwise have heard of it, may know that it is replete with ingenious and learned remarks on the musical, the poetical, and the prosaic rhythm of the Greeks, and every where discovers an erudition worthy of its Right Rev. Author, whom we understand to be the present Bishop of Chester, Dr. Cleaver.

Art. 68. *Silva Critica: sive in Auctores Sacros Profanosque Commentarius Philologus; concinnavit* Gilbertus Wakefield, A. B. *et Coll. Jesu apud Cantab. Nuper Socius. Quibus accedunt Tres Hymni Orphici, e Codicibus MSS. nunc primum Doctis in Lucem Dati. Pars Quarta.* 8vo. pp. 253. 5s. sewed. Robinsons. 1793.

Few persons, who are capable of understanding and relishing works of learning, are unacquainted with Mr. Wakefield's talents for criticism, or need to be informed of the nature and merit of the work of which the present volume is a continuation. It is sufficient merely to announce the publication to the learned world, and to say that the author, with his usual industry and ingenuity, has commented on various passages in the Scriptures and in profane authors; every where offering new elucidations and emendations of difficult passages, and illustrating and confirming his remarks by pertinent quotations.

* Among a few rather quaint expressions, that of 'a *rational bill*,' at a house of entertainment, should not be allowed to stand in a second edition.

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It is not without regret that we learn from the title, and more particularly from the preface to this volume, that Mr. Wakefield has not been indulged, as before, with the privilege of printing his learned lucubrations at the Cambridge Preſs. It might have been expected that Mr. W.'s *alma mater* would have eſteemed the honour of having produced ſuch a ſcholar a ſufficient compenſation for a few heretical eccentricities, and would have done herſelf the credit of keeping him under her patronage;—and thus it was in better days:—but times are changed, and hereſy is now an offence for which no learning, talents, nor perſonal merit can atone. This, however, is not the caſe univerſally: for we have the pleaſure of adding, that one of the members of this ſeminary, Mr. Tyrwhitt, fellow of Jeſus College, has generouſly taken on himſelf the whole expence of printing this volume. The author intimates a deſign of adding one volume more to the work.

For our notices of the former parts of this production, ſee our *New Series*, vols. v. and viii.

Art. 69. *A Cure for Canting*; or the Grand Impoſtors of St. Stephen's and of Surrey Chapels unmaſked: in a Letter to Sir Richard Hill, Bart. With a few modeſt Hints to the Right Hon. William Pitt. By the Rev. W. Woolley, A. M. Chaplain of the Marſhalſea. 8vo. 2s. 6d. Jordan.

Art. 70. *A Detection of Groſs Falſhood, and a Diſplay of Black Ingratitude:* Being an Anſwer to a Pamphlet lately publiſhed by ſome evil-minded Perſon under the Name of The Rev. W. Woolley, *ſtiling himſelf* A. M. and addreſſed to Sir Richard Hill, Bart. and to his Brother the Rev. Rowland Hill, as the two Grand Impoſtors of St. Stephen's and of Surrey Chapels. By Sir Richard Hill, Bart. M. P. 8vo. 1s. 6d. Stockdale.

The Court of King's Bench has been before us, as we underſtand, in reviewing the former of theſe pamphlets, and has pronounced it a *Libel*; and our peruſal of it has convinced us of the juſtice of the deciſion. The latter pamphlet is a vindication of Sir Richard Hill, and of his brother the Rev. Rowland Hill, againſt the ſcurrilous falſhoods and aſſertions of Mr. Woolley,-(prepared and almoſt printed before the intention to proſecute,) in which Sir R. fully juſtifies his own and his brother's conduct: but in which we lament his imitation of the low and vulgar wit which appears in the pamphlet of their traducer.

The ſtyle of the letters ſigned Wm. Woolley, adduced in Sir R. H.'s pamphlet, and that of the "Cure for Canting," is ſo very different, that Sir R. may well doubt their being written by the ſame perſon.

For the trial of Mr. Woolley, on the diſtinct proſecutions of Sir R. Hill, and the Rev. Rowland Hill, for a libel, ſee the ſubſequent article.—The judgment of the court was deferred to the next term.

LAW.

Art. 71. *The Trials of the Rev. William Woolley, Clerk,* for publiſhing a Libel on Sir Richard Hill, Bart. and on the Rev. Rowland Hill, Clerk, intituled, "A Cure for Canting; or the Grand Impoſtors of St. Stephen's and of Surrey Chapels unmaſked," &c. Before Lord Kenyon and a Special Jury at Weſtminſter Hall, Dec. 9th, 1794.

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1794. Taken in Short-hand by Marſon and Ramſay. 8vo. 1s. Debrett, &c.

Such a torrent of low, inveterate, and vile ſcurrility, as that which came out in the courſe of theſe proceedings, is, we believe, unparalleled in the annals of libel and blackguardiſm. That a poor, diſappointed, and exaſperated man, in the wretched ſituation to which the defendant in this cauſe had been reduced, ſhould be provoked to ſuch extreme intemperance of language, may be expected from the depravity to which human nature is ſometimes liable: but that Mr. W.'s proſecutors could ſo far forget what was due to their own characters as gentlemen, when they ſtripped to box with ſuch an antagoniſt, is an uncommon inſtance of ſelf-degradation. We do not here allude to the conteſt in Weſtminſter Hall, but to the previous *correſpondence* between the diſagreeing parties. See our notice of the pamphlets on both ſides, (previouſly to the law-proceedings,) inſerted in the preceding article.

Art. 72. *The Trial at large of Robert Gordon, Eſquire,* for Adultery with Mrs. Biſcoe, Wife of Joſeph Seymour Biſcoe *, Eſquire; who was found guilty in *five Thouſand Pounds* Damages. Alſo the Trial at large of the Rev. Mr. Scoolt, Curate of St. Olave, Southwark, for ſeducing Miſs Reddie, a beautiful young Lady of nineteen Years of Age. Before Lord Kenyon, and Special Juries, in the Sittings after Michaelmas Term, 1794. Taken in Short-hand, by a Student of the Inner Temple. 8vo. 1s. 6d. Ridgeway.

Theſe two trials, taken in connexion with the many late ſimilar proceedings, too plainly evince the very alarming progreſs which the abominable vices of adultery and ſeduction have made in this country,—even within theſe few years!—It is, however, to be hoped, that the marked abhorrence of ſuch a ſhameful corruption of morals and manners, implied in the ample *damages* awarded by our juries in favour of ſo many injured plaintiffs, will be ſome check, though ſhame may have no effect, on the rapid career of debauchery, among our unprincipled people of rank and fortune. The virtuous zeal with which Lord Kenyon has uniformly purſued this ſpecies of delinquents will, in our apprehenſion, yield him immortal honour!

With regard to the trial of the *reverend* Curate of St. Olave, we cannot but obſerve, in the words of Lord Kenyon, (as here given,) "This infamous man ought to be drummed out of ſociety!" The trial is imperfectly reported.

SINGLE SERMONS.

Art. 73. *The Duty of Allegiance enforced from its Connection with Benevolence and Religion.* Preached in the Pariſh Church of St. Mary, Colcheſter, on the 29th of Sept. 1794, before the Mayor and Corporation, and publiſhed at their Requeſt. By Thomas Twining, M. A. Rector of the ſaid Pariſh. 8vo. 1s. Cadell.

The alliance between piety and loyalty has been frequently made a topic of diſcourſe; while a third duty, equally important, and in-

* Mr. Biſcoe is grandſon to the late Duke of Somerſet.

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timately connected with the two former, has been overlooked. The author of this sermon very judiciously treats of these three duties conjointly, according to the suggestion of his text: "Love the brotherhood, fear God, honour the king."

The obligation of allegiance and submission to government he rests on its only true foundation, a concern for the public good, or, which is the same thing, conformity to the will of God, which has for its object the happiness of his creatures. The discourse is in sentiment moderate, and in style perspicuous and correct.

Art. 74. *Civil Liberty guarded against Abuse.* Preached Sept. 1, 1794, in St. Mary's Chapel, Brecon; before the Hon. George Hardinge and Abel Moysey, Esquires, his Majesty's Justices upon the Brecon Circuit. By E. Edwards, Archdeacon of Brecon. 4to. 1s. Wilkie.

When the very phrase, *Rights of Man*, is in discredit with a numerous class of politicians, it is no inconsiderable merit in the preacher of an assize sermon to give it an honourable place in his discourse, by making an explicit avowal of the principle, that these rights are the true and sole basis of every legitimate government. Mr. Edwards expressly disclaims the lately revived doctrine of the divine right of kings; asserting that the scriptures prescribe no particular form of government, and rest all the right, and all the stability, of civil power on its tendency to promote the general good. Yet, as if he would pull down with one hand what he has built up with the other, he discourages every public exertion in this country for the purpose of rendering our political freedom more perfect, and asserts that the only reform which can give fresh energy to our government, and thereby increase the national prosperity, is a moral reform of ourselves. Timid, however, as the preacher appears to be on this head, he pleads the cause of religion and morality with energy; strenuously maintaining that, without them, liberty itself would become a curse. 'You might as well expect, (says he,) to save the ivy when you fell the oak it grows to, as the civil constitution amidst the ruins of religion.'

Art. 75. *How far Methodism conduces to the Interests of Christianity, and the Welfare of Society; impartially considered.* Preached at the Visitation of the Right Rev. William Lord Bishop of Chester; holden at Boroughbridge, Yorkshire, Sept. 2, 1794. By the Rev. Samuel Clapham, M. A. 4to. 1s. Johnson.

This attack on the methodists, in which Mr. Clapham accuses them of having made a dangerous division in the established church, consists of three parts: 1st, The preacher considers what good, whether real or supposed, has accrued to Christianity and to society from the introduction of their doctrines. 2dly, What are the evils, whether inherent in, or resulting from them? 3dly, Why methodism has so increased, and by what means it is supported. Under these heads, Mr. C. offers many remarks which merit the attention of the clergy, and all rational Christians. While he developes the causes and consequences of methodism, he urges the clergy to a vigi-

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lant diſcharge of their duty, to a judicious ſelection of ſubjects for ſermons, and to introduce in the place of afternoon-ſermons explanations of large portions of ſcripture formerly called *poſtillating*, in the Scots church *lecturing*, and among diſſenters *expounding*. He alſo recommends an attention to pſalm-ſinging; an engine by which he apprehends, (and, probably, with reaſon,) the methodiſts attract many to their ſocieties.

Art. 76. Preached at Knareſborough, before the Royal Knareſborough Volunteer Company, Oct. 12, 1794. By Samuel Clapham, M. A. Vicar of Bingley. 4to. 1s. Johnſon.

This ſermon contains a view of the virtuous and benevolent tendency of Chriſtianity; a condemnation of French politics; an exhortation to dutiful conformity to the laws of our country; and a diſſuaſive from agitating our minds with viſionary projects on equal repreſentation—univerſal ſuffrage—annual parliaments,—and the reduction of the national debt. Mr. C. does not wiſh the people to reaſon on theſe and ſimilar topics, yet he truſts that Reaſon has *reſumed* her empire in the minds of the inhabitants of this favoured iſland:—we knew not that ſhe had loſt it.

CORRESPONDENCE.

*** To *Clericus*. Morell's *Theſaurus Græcæ Poeſeōs*, we know, is very ſcarce. An edition of it appeared at Venice in 1767. A work with the ſame title was publiſhed at Mentz in 1614, in 8vo. by CAUSSIN; and in 1651 and 1668 was printed at Frankfort PETRI COELEMANNI *Opus Proſodicum Græcum novum:* 8vo. in which, verſes are quoted in order to decide the quantity of ſyllables, with a Latin tranſlation on the oppoſite page: but it contains neither *Synonyma* nor *Epitheta:*—it reſembles the Latin *Proſodia* of Henry Smetius.—With reſpect to Greek accents, either Foſter or Primatt will anſwer our correſpondent's purpoſe; the latter is moſt diffuſe: but for brevity we would recommend an edition of FRANKLIN *de Tonis*, publiſhed by Richardſon. He might alſo conſult the account of accents in the Port Royal Greek Grammar; and there are ſeveral other works on this ſubject, *e. g.* HENNINII *Helleniſmus*, Utrecht, 1684. LABBÆI *Regulæ Accentuum*, Paris, 1693. WULFSBURGII *Accentuum Græcorum Exequiæ*, 1702. LAMBERTI BOS *Regulæ Accentuum*, 1733; and ESTRUCHE, in his *Diſſertationes Philologicæ*, 1750, treats of Greek Accents.

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†††† H. C. ſays that he has in vain ſearched for the *Conditions* preſcribed by Teyler's Theological Society, in our Review for January 1779. He will find them, however, on the blue cover of that number, if the cover of it can now be obtained. We cannot give any opinion reſpecting the probable ſtate of this Society under the preſent alteration of affairs in Holland.

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‡‡‡ Mrs. Howorth, who publiſhed a tranſlation of Haller's Poems, (ſee Rev. for December laſt,) modeſtly informs us that ſhe can lay no claim to the merit of having tranſlated a German writer, as ſhe executed

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cuted her task from a French version. The advertisement, which stated that the work was a translation from the German, was published without her knowlege.

‖§‖ If M. N. will consult the end of the introductory address in the publication about which he writes, the supposed imperfection will be explained. Johnson gives authorities for the use of *were* in the sense in which M. N. questions its propriety.

§†§ On reading the temperate letter from the Editor of "the Lounger's Common-place Book," we are equally surprised and concerned to find that, by hastily quoting a passage, (see the last Review, p 76. l. 16—19.) without attending to the antecedent, we had imagined his meaning to be totally different from that which the whole period bears. The sentence runs thus in the book:

"In every transaction of Government, let it clearly appear that the happiness of the people, and not the sordid interests of a cabal, intent only on places and pensions, is still the great purpose, as it was unquestionably the originally foundation, of all governments."

Lounger's Common-place Book, vol. iii. p. 104.

The reader is therefore requested to erase lines 16—22 inclusive, p. 76. of the Review for January.

†‖† 'A Constant Reader' says, 'I have been a good deal struck by reading, in your last APPENDIX, Professor Schultens's interpretation of the passage, "I know that my redeemer liveth," &c.; and I think his reasonings convincing, that the passage does not allude to the Christian doctrine of the resurrection. I have never seen noticed the incongruity between this passage, and another in our burial-service, "But some man will say, how are the dead raised up, and with what body do they come, &c." These, and the following words, plainly seeming to argue against the resurrection of our present bodies, at least in their present state, while the former passage has at least always been supposed to countenance (and appears introduced for that purpose) the opposite doctrine.'

‖ M. C. deems the account, in our last APPENDIX, of Professor KONYNENBURG's inquiry into the Nature of the Prophecies so very interesting, that he strongly recommends a translation of that work.

§‡§ *Hypodidascalus*, also, from reading our late APPENDIX, much wishes to see a translation of ÆNEÆ's *Elements of Arithmetic*, which we there commended: see p. 519, &c.; and of EULER's work *on Algebra*, incidentally mentioned in p. 521.

§ The tract on Grammar, mentioned by G. W. was duly received, and will soon be noticed.

‖¶‖ Other letters remain for consideration.

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THE

MONTHLY REVIEW,

For MARCH, 1795.

ART. I. *An Hiſtorical View of the Engliſh Biblical Tranſlations:* the Expediency of reviſing by Authority our preſent Tranſlation: and the Means of executing ſuch a Reviſion. By William Newcome, D. D. Biſhop of Waterford *, and Member of the Royal Iriſh Academy. 8vo. pp. 438. 6s. Boards. Johnſon.

WE have frequently had occaſion to review the works, and to applaud the genius, learning, and indefatigable induſtry of this very reſpectable critic. The work before us is not likely to diminiſh his high reputation; for that cautious modeſty, and that honeſt impartiality, which ought to accompany every ſpecies of criticiſm, but, above all, Biblical criticiſm, are here eminently conſpicuous.

'The author's original plan (he ſays) extended no further than to ſolve every objection which has been urged againſt adopting ſuch a meaſure, and to ſtate the principal arguments uſually alleged in ſupport of it. But his thoughts ſoon led him to take an hiſtorical ſurvey of the ſubject: and as Lewis's account of our ſeveral Engliſh tranſlations, though a very uſeful book to conſult, is too minute, and ſometimes too indiſtinct, to invite a peruſal, he conceived that it might neither be unprofitable nor unpleaſing to biblical ſcholars, if he extracted from that work a general hiſtory of the chief editions, and ſupplied from a few other books, and eſpecially from ſome of the prefaces to our early bibles, whatever ſeemed intereſting both with reſpect to our vernacular tranſlations of the ſcriptures, and alſo to the ſtate of clerical literature during the period treated of. But as the ſituation which afforded him leiſure for proſecuting his deſign precluded him from acceſs to any library, ſome quotations muſt have been too implicitly followed, and many weighty authorities and curious facts muſt have been omitted.

'In matters of fact it is indiſpenſable to quote authorities. He has alſo largely produced them in matters of opinion; becauſe the writers referred to expreſſed his ſentiments much better than he was able to repreſent them, becauſe he thus points out ſources whence the reader may derive further information, and becauſe the weight of eminent names arreſts attention to what is advanced.

'The rules for biblical tranſlators, prefixed to the author's expoſition of the Minor Prophets, have been much enlarged in the concluding

* Dr. N. has lately been elected Archbiſhop of Armagh, and Primate of Ireland.

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chapter: and he hopes that they are somewhat improved, if not from his own reflections, yet from the later publications of such able critics as Dr. Geddes, Dr. Campbell, Dr. Symonds, and Mr. Wakefield.'

The work is divided into five chapters.—The first, consisting of eight sections, gives an abridged history of English versions of the Bible, from Wiclif down to James I. The account is chiefly taken from Lewis, but is interspersed with anecdotes which were unknown to that confused writer. The Bishop's narrative is also enlivened with remarks and quotations from modern critics, and with their respective opinions of the value of the different translations. This part constitutes almost a third of the volume.

In chap. ii. the author has collected a number of opinions concerning the present received version, from Selden, Johnson, Walton, Poole, Wells, Blackwall, Waterland, Doddridge, Lowth, Pilkington, Secker, Wynne, Purver, Worsley, Durell, White, Kennicott, Priestley, Green, Blayney, Geddes, Symonds, Bagot, Wakefield, Ormerod, the Monthly Review, and from two or three anonymous publications.—This we deem the most entertaining part of the work. We are naturally glad to see the accumulated opinions of the learned on any single subject, fairly represented and methodically arranged.—The Bishop concludes the chapter in the following words:

'The authors to whom I have referred are, in some places, inconsistent with each other; and in some places they advance positions contrary to my own sentiments: but I have quoted writers of different characters and denominations largely and impartially. They will greatly assist the reader in settling his judgment on that interesting subject, the expediency of an improved biblical version. They furnish many solid arguments in support of such a measure: and they place the chief objections to it in various and strong points of view. These objections they examine as diligently, as they represent them faithfully: and, as far as I can discern, they divest them of their false glare, and destroy their force. But I go on to state and solve objections particularly and methodically.'

The third chapter is employed in answering the ordinary objections to an improved version of the Bible. It is introduced by a compliment to Dr. Geddes; which, we think, must be highly flattering to that gentleman, at a time when it appears that a swarm of zealots, chiefly of his own communion, are attempting to thwart his endeavours, and to impede his progress.

'The present age has seen a literary phenomenon of a curious nature; a Priest of the Romish church, resident in England, translating the scriptures into our native tongue, and publicly maintaining against two * Protestants the great utility of a new English translation, in preference to that made a hundred and eighty years ago.'

* 'The Rev. Dr. Vicesimus Knox, whom Dr. Geddes calls an ingenious and amiable writer; and the Author of the Monthly Review for 1787, whom Dr. Geddes calls a writer of no common abilities.'

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The R. R. author then answers all the objections, one by one; partly with arguments of his own, and partly from the writers already mentioned.

OBJECTION I. "A new translation of the Bible is quite unnecessary." *Knox's Essays.*

This is rather a round assertion than a solid objection: yet our good Bishop gives it a serious and full answer:

'In common language, a measure is said to be necessary when it is highly expedient. Now let any competent scholar study the Bible in the original tongues; and then pronounce whether our authorized version is not capable of amendment and improvement in numberless places, many of which must be considered as very important. At the same time, the fundamental articles of faith, and the leading rules of practice, so pervade the Bible, that various passages in which they occur either remain uncorrupt, or can be easily restored to integrity by rules of criticism in which all acquiesce. Whence we see how wisely God has given the scriptures their present form: whereas if his revealed will had been delivered in the way of rigorous method and system, like some treatises on natural religion, truths of the greatest moment might have occurred in a single passage liable to corruption or perversion.'

OBJECTION II. "A new translation is a dangerous attempt.—It tends to shake the basis of the establishment—it might be attended with the most violent concussions—it would tend to shake the faith of thousands, &c."—*See Knox's Essays, and Monthly Review for January* 1787, *p.* 44.

ANSWER. 'This mode of objection does not immediately affect the merits of the question, by maintaining that there are not numerous and important errors in our translation of the Bible, and that it is incapable of admitting many emendations and much positive excellence; but it arraigns the prudence of introducing a corrected version, as a measure from which dangerous effects, and not solid advantages, will be apt to arise on the whole. It must therefore be considered, whether the consequences apprehended are not exaggerated; and whether they may not be prevented in a great degree, if not entirely, by prudent steps preparatory to such an undertaking, and by the most prudent manner of carrying it into execution.

'It is my full persuasion that whatever tends to the perfection of our establishment would not *shake* it, but give it splendour, strength, and security: and that a version of the scriptures, as accurate as the united learning of the present age could make it, would reflect the highest honour on our national church; and holds a distinguished place among those measures which would fix it on a basis as firm as truth, virtue, and Christianity.'——

'It is hard to conceive how *the faith of thousands* can be *shaken* by removing stumblingblocks instead of retaining them. The arguments of the Deists are either general speculative objections, or absurdities imputed to the sacred writings. Many difficulties of the latter class are superficial ones, arising from an ignorance of the original languages; and would vanish from the text by judicious renderings. Look into the writings of Voltaire, and see what wild conclusions he

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draws from inaccuracies in the Vulgate verſion; and how he leads himſelf, and endeavours to lead his readers, into the depths of ſcepticiſm, by aſſuming that there is a verbal correſpondence between the Hebrew and the Latin.'——

'Were a verſion of the Bible executed in a manner ſuitable to the magnitude of the undertaking, ſuch a meaſure would have a direct tendency to *eſtabliſh the faith of thouſands*, to open their underſtandings, to warm their hearts, to enliven their devotions, and to delight their imaginations. Abſurd belief and corrupt practice ariſe from an ignorance or perverſion of the ſcriptures; and not from the beſt human inducements and aſſiſtances to ſearch and underſtand them. It is the nature of truth, and eſpecially of divine truth, to captivate thoſe who contemplate it, in proportion as the veil is withdrawn, and its genuine creatures appear.'

OBJECTION III. "The preſent verſion derives an advantage from its antiquity, greatly ſuperior to any that could ariſe from a correction of its inaccuracies." *Knox.*

ANSWER. 'Hence it would follow, according to Dr. Geddes*, that the verſions of Tindall, Wiclif, and Jerom riſe in excellence. But, as he juſtly remarks, "no age or preſcription can authorize error: and it is obſtinacy to defend in any verſion, however antient or venerable, what cannot be rationally defended."

'But perhaps the ingenious objector means that the antiquity of ſtyle in our eſtabliſhed verſion gives it an awful air, ſuitable to a ſacred book. Now it is allowed, and inſiſted on, that the grave ancient caſt ſhould prevail in an Engliſh tranſlation of the Bible; and it is manifeſt that this recommendation may remain entire, after the removal of every real defect.'

OBJECTION IV. The preſent tranſlation ought to be retained in our churches, for its intrinſic excellence—The poetical paſſages are peculiarly pleaſing—the language, though ſimple, is natural, rich, and expreſſive—even where the ſenſe is not clear, nor the connexion of ideas obvious at firſt ſight, the mind is ſoothed, and the ear raviſhed with the powerful yet unaffected charms of the ſtyle. *See Knox, and* "*Reaſons*," *&c.*

ANSWER. The Biſhop gives two anſwers to this objection, one from Dr. Geddes's *Letter to the Biſhop of London*, and another from the author of *Reaſons for reviſing by Authority our preſent Verſion*. He adds:

'I cannot agree with this author that language which deſerves to be called faulty ſhould be retained by the Reviſers of our Bible even in a ſingle inſtance. In my opinion, they ſhould ſtudiouſly remove from it every minute defect: that, according to the extent of human abilities, they may preſent it to the Church, as the Church ſhould preſent itſelf to Chriſt, not only *holy*, but *without ſpot and blemiſh*.'

OBJECTION V. "The correcting tranſlators differ among themſelves."

* Letter to the Biſhop of London, p. 76.'

ANSWER.

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ANSWER. 'In the midst of great difficulties, with different abilities, opposite prejudices of education, and various degrees of industry and of assistance in their critical pursuits, it is necessary that differences should arise among interpreters of the scriptures. Undoubtedly, King James's translators often disagreed with individuals; and adopted in a body what seemed most agreeable to the sound rules of interpretation. Let a like number of able judges decide, on the same principles, between the biblical critics of the present age.'

OBJECTION VI. 'But the new translators recede too far from the common version.'

ANSWER. 'They should depart from its mistakes and imperfections only; but should retain its general diction and manner. It may well be admitted as a rule, that they should never recede from it without a satisfactory reason.'

OBJECTION VII. "Such as * wish for further information may have recourse to those authors who have explained obscure and erroneous passages."

"But have all Christians who meet with difficulties time and ability to consult these writers? Or if they had, is it in any respect decent or fit that the public scriptures, confessed to want assistance, should be suffered to depend for support on these extraneous props."

OBJECTION VIII. 'But no translation, even of a single book, has yet appeared preferable on the whole to the received one.

'A new translation of the Bible, which preserved the general tenour of the present, must produce the same general effect; and that with many important advantages, supposing it ably conducted by a number of scholars, with access to the most complete biblical apparatus, and under the most encouraging patronage. The attempts of individuals necessarily labour under great comparative imperfection: and yet these should be promoted by the natural patrons of sacred learning, and parts of the scriptures should be assigned to such as are best qualified for the honourable task of translating and explaining them; because these private versions and expositions will form a most useful ground-work for a revised version of the whole Bible by public authority. The lover of the scriptures should therefore *pray the Lord of the harvest to send* more *labourers into* so plentiful a *harvest*.'

We will venture to deny the assertion contained in the objection; for we have no hesitation in saying that Bishop Newcome's own improved versions of Ezekiel and the Minor Prophets are, on the whole, preferable to the vulgar translation.

OBJECTION IX. "The present is not a proper time for undertaking a new version.... we should wait till we can carry the work to a greater degree of perfection, and, if possible, make future revisals unnecessary." *See* "*Reasons*," *&c.*

ANSWER. 'This argument will probably exist in as great force 100 years hence... to defer a work of this kind till the nation possesses a due knowledge of the Hebrew tongue to execute it properly, is a delay of expediency, or rather of necessity: but to wait till men

* 'Reasons for revising by Authority our present Version, &c. p. 48.'

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awake from their dreams, whether of dotage or frenzy, with respect to the language or text of the Old Testament, is also to wait for ever. The taste of the age for sound logic, sound criticism, and sound philosophy, has acquired sufficient strength to triumph over their oppofers.'

Having answered all the ordinary objections to a revisal of the common version, the learned prelate brings forwards, in chap. iv. some substantial arguments to shew that a revisal is expedient.—These are,

1. The flux nature of living languages; and the great change which our tongue has undergone since the year 1611, when the present version first appeared.

2. Since that period, the biblical apparatus has been much enriched by the publication of Polyglotts, of the Samaritan Pentateuch, of improved lexicons, of books of Eastern travels, &c. Many Hebrew and Samaritan MSS. have been collated, the Oriental dialects more industriously cultivated, Rabbinical prejudices exploded, and sacred criticism carried to a degree of perfection which it had not attained in the last century.

'With such an accession of helps, (says our author,) with light poured in from every part of the literary world, with such important principles, and with the advancement of critical skill to apply them, it is natural to conclude that many mistakes and obscurities may be removed from the present version, and that the precision, beauty, and emphasis of the original may be communicated to it in various places.'

The fifth and last chapter contains the Bishop's RULES for conducting an improved version of the Bible. These were prefixed to his translation of the Minor Prophets *, but are now greatly enlarged, and illustrated by a number of quotations from various works that have appeared since that publication. Then follows a list of the various editions of the Bible, or parts of the Bible, in English, from 1526 to 1776.—There is one more complete, as far as it goes, prefixed to Bishop Wilson's Bible.

We now take our leave of the venerable author, respectfully and sincerely wishing him long life and health to enable him to pursue his Biblical studies, and soon to give us another opportunity of applauding his labours.

ART. II. *Dissertations on different Subjects in Natural Philosophy.* By James Hutton, M. D. 4to. pp. 740. 1l. 1s. Boards. Cadell, jun. and Davies. 1792.

THIS weighty quarto contains different sets of dissertations. They are indeed so dissimilar, that we wish they had been published separately. Many readers will be indifferent to all

* See our Review, vol. lxxvi. p. 43.

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but the first part; and to some, perhaps, only the general speculations will be interesting.

The first part commences with those ingenious papers on rain, which appeared in the Edinburgh Transactions. They are here reinforced by a third dissertation, in which farther illustrations are given, and the controversy with M. de Luc is continued. A fourth dissertation treats of our vernal and autumnal winds.

At the end of the volume is an appendix with a table, in which the author confirms his theory of rain from observations on the weather in Bengal. We do not think that the new dissertation on this subject, at the present period, calls for our particular notice any more than the two re-published dissertations. If there be any of our philosophical readers whom they have escaped, we may with propriety take this opportunity of recommending them to their perusal, as being some of the most ingenious and profound papers that have lately appeared in meteorology. We only regret that Dr. Hutton's manner of unfolding his principle of condensation of atmospherical moisture is not equal to the sagacity with which it was investigated: but it is his misfortune, in general, not to appear to so much advantage in the character of a writer as in that of a philosopher. By labouring to attain great precision and perspicuity, he sometimes becomes tedious and obscure. The reader of these papers and of his ingenious *theory of the earth* must be very good tempered, if he bears patiently the dull formality of being told over and over again what the author is going to prove, and how he is going about it: or 'what proposed to be shewn;' 'what not proposed to be shewn;' and 'how we are to consider the subject.'

In Diss. the 4th, the disagreeable and unpleasant effects of the East wind in spring are imputed, with much probability, to its coldness: which at one time may be more sensibly felt from its extreme moisture, and at another from its extreme dryness. The latter quality is established in a very pleasing manner:

'I never had a hygrometer; but I used to amuse myself in walking in the fields, by observing the temperature of the air with the thermometer; and trying its dryness, by the evaporation of water. The method I pursued was this: I had a thermometer included within a glass tube, hermetically sealed; this I held in a proper situation until it acquired the temperature of the atmosphere; and then I dipped it into a little water, also cooled to the same temperature. I then exposed my thermometer, with its glass-case thus wetted, to the evaporation of the atmosphere, by holding the ball of the thermometer, or end of the tube in which the ball was inclosed, towards the current of air; and I examined how much the evaporation from that glass tube cooled the ball of the thermometer which was included.

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'During the summer season, in the driest weather that I could find, I never sunk the thermometer, in that manner, to the best of my remembrance, above two, three, or four degrees. But, in a cold east wind in the spring, I once sunk it between nine and ten degrees. It was I believe about the month of March or April: the sky was cloudy above, and no sunshine; and the wind was cold to the feeling, steady blowing, but not strong.'

Dr. H. thus ingeniously accounts for the fog which appears on the east coast of our island, during the prevalence of the east wind;

'The fog, which we are now considering, does not appear until the sun has heated the surface of the sea. At that time, therefore, there is a great evaporation from the surface of the sea. To condense this vapour, there is required a mixture of atmosphere, sufficiently cold, and sufficiently saturated with humidity. But our east wind, when flowing gently, affords these proper conditions. It is first sufficiently saturated with humidity, in flowing along the German ocean; and then it is mixed with the warm vapours of the sea upon our coast. In this manner the surface of the sea, which before emitted transparent vapour, may be made to smoke, and be covered with a visible mist. This is a phenomenon which often naturally occurs to us upon our stagnant waters, and which can easily be exhibited experimentally at our pleasure.'

Part II. consists of a chemical dissertation concerning phlogiston, or the principle of fire. Dr. Hutton here designs to shew 'that some important facts or essential phenomena in the burning of bodies are not explained by the antiphlogistic theory; and that, until these be explained, it is necessary to retain the term phlogiston, which expresses something material in the knowledge of nature, or generalizes certain phenomena, which the new theory does not explain.'

The single experiment of the formation of water and generation of luminous heat, by the burning of oxygene or hydrogene airs, forms the basis of this paper. It is fully admitted that the quantity of water produced is equal to the weight of the airs employed; and that water consists of elements contained in these airs:—but it is contended that they also contain other matter, of a kind which does not gravitate, and that this matter is decompounded by the conflagration. The argument may be stated thus: 1. hydrogene and oxygene airs do not unite, when simply mixed. 2. They are not prevented from uniting by *calorique*, or latent heat. 3. They are combined with other substances, in some particular state, by which the natural union of those constituent parts or elements of water is prevented. 4. The heat and light, that appear at the time of the combustion of the airs, are not from the latent heat which they contain, but from a modification of the solar substance or light, which

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which is a constituent part of the hydrogene air, and may with the utmost propriety be termed a *phlogistic substance.* It is neither our inclination, nor would it appear decent in us, to reprobate attempts to invalidate the anti-phlogistic system wholly or in part: but we must observe that the considerations urged by Dr. H., in favour of his 2d position, are by no means convincing to us. This proposition, however, though it would furnish an irrefragable argument against M. Lavoisier, is not necessary to Dr. H.'s theory. It is only incumbent on him to establish that which we have numbered as the fourth. Of this it may be remarked that, were there no other instance but in the deflagration of the two airs of heat and light produced by inflammable substances, and bodies containing oxygene, we should find little difficulty in admitting this part of the French theory. Nor do we see any improbability in supposing the quantity of latent heat, necessary to maintain elastic fluidity in the two airs, to be greater than the steam which they generate on deflagration can contain:—but there are many experiments in which it is utterly impossible to allow that the flame arises from latent heat becoming sensible. These cases had been pointed out by former writers; by whom, as well as by Dr. Hutton, M. Lavoisier had been, in our opinion, justly charged with unwarrantably assuming a great quantity of concrete *calorique* in nitre and nitrous acid, in order to account for the heat and light produced, when these substances are deflagrated with sulphur, charcoal, or oils. The action of oxygene, therefore, being allowed according to the modern doctrine, these phænomena are still not thoroughly explained. Philosophers will decide whether the hypothesis, defended by Dr. H., in this paper, will apply to the unexplained circumstances in a satisfactory manner. It is certainly not any thing absurd in its enunciation, nor contrary to authentic experiments, which has occasioned it to be neglected, as it seems to have been, but rather the inexpert manner in which it is stated. We wish our representation may obtain for it a fair hearing, and an impartial examination. The hypothesis—to state it more distinctly—is—that when bodies emit light, in consequence of the decomposition of their phlogistic substance, the luminous matter is not derived from any species of heat,—but that it is a luminous emanation, proper to the decomposition of phlogistic substance, and is the sensible effect and proof of that operation. In p. 249. this hypothesis is stated more intelligibly, thus: in combustion, '1. there is an oxygene combination of vital air with the gravitating matter of the inflammable substance; and, secondly, there is a luminous separation of the solar substance, which had been

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been united with the hydrogenous matter of the inflammable body.'

The following passage is extracted as the most important in the dissertation. It contains Dr. H.'s arguments in behalf of his hypothesis:

'The way I propose to make out this proposition, is, by first showing that, when inflammable bodies in the state of vapour are kindled, it is not the vapour heated to incandescence that emits the light; but that it is the intense illumination which gives the heat. Secondly, by showing that bodies, which have no more than the common temperature of the atmosphere, may emit light by the decomposition of phlogistic substance.

'With regard to the first, let us turn our attention to the flame of a candle. Whether are we to consider that flame as an elastic fluid heated to incandescence, or as an intensely luminous body heating the fluid which is in contact with it? If *calorique* is to be supposed as heating the elastic fluid, so as to make it emit light, this supposition should be founded upon some known fact of a similar nature; before concluding in that case, it were absolutely necessary that we should have some experience of an elastic fluid, under the ordinary pressure of the atmosphere, and at liberty to expand under that pressure, being actually heated so as to emit light. Now this is an example which, it is apprehended, is not to be found; consequently the supposition, thus destitute of any reason or analogy, must be rejected. On the other hand, in supposing the emission of light as heating the elastic fluid which is in contact with the luminous body, we should expect to find a stream of intensely heated air or vapour ascending along the flame of the candle, without having the power to emit light. Now this is actually the case; and it is proved in the following manner:

'Let a small bit of clay, like a grain of corn, be suspended by a slender wire above the flame of a candle, and let a screen be placed near the candle, so as to hide the flame from the observer. He will then perceive that the stream of heated air, which has no power of lumination, will heat the little body to incandescence, at a considerable distance above the flame. The blow-pipe gives a similar experiment, although one which is not so easily comprehended.

'We now proceed to the second part of the proposition, which is to show that light may be emitted in the decomposition of phlogistic substance, not only without sufficient intensity of heat to form incandescence in any body, but without any perceptible increase in the heat of the body which is to emit the light.

'Examples of this may be taken in living animals, which have a power of emitting light; we see it also in the dead bodies of certain animals and vegetables, which are in a wasting state, or going into decay. It will not be disputed that phlogistic substance is concerned in this operation, and that the inflammable principle is here consumed, in like manner as by burning, only with a slower progress. But, lest any doubt should arise upon this subject, we shall now take our illustration from a well known chymical substance, by which the two operations in question will be certainly homologated.

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'No substance burns more fiercely than phosphorus, when it is kindled. But phosphorus may be decomposed, by means of atmospheric air, without burning in the ordinary manner, that is, without acquiring any sensible degree of heat, far less one capable of causing incandescence; this chymical change, however, is not effected without the body emitting its phlogistic matter in the form of light. Where then shall we seek for this luminous matter, except in the resolution of phlogistic substance? We have shown that the atmospheric air does not give it in the form of commutable latent heat; we now see, that this luminous matter does not proceed from the increased degree of sensible heat; we are therefore constrained to believe, that, in the decomposition of this phlogistic body, the solar substance which had been detained in the phlogistic composition, is liberated by this chymical operation, and escapes in form of light.'

In the remainder of this paper, Dr. H. inquires how the waste of phlogistic matter is repaired, and then at great length recapitulates the subject, 'in order to generalize the doctrine of phlogiston, and see its place in the system of this world.' Its waste, he thinks, is repaired by vegetation; during which process, water is decompounded by an elective attraction; one of its elements going to form oxygene air, and the other combining with light so as to constitute phlogiston. The intelligent reader will perceive that this is a different view of the subject of phlogiston from any which the patrons of the antiphlogistic doctrine have refuted.

Part III. consists of eight dissertations on the powers of matter and the appearances of bodies; and these occupy the enormous space of 414 pages. Their useful design is to bring the first principles and general terms of physics to a severe scrutiny. In the introduction to the first, Dr. H. proposes to give up the distinction between body and matter, or else to endeavour to form some consistent idea on the subject: of the dissertation itself the result is this:

'Body is an extended thing, of definite dimensions, consequently figured; it is capable of being moved: and, when moved, it is capable of retaining that motion, or of imparting it to another body. Matter, on the other hand, is an unextended or an indefinitely extended thing, according as it is considered metaphysically or physically. By indefinite or conditional extension, as applied to matter, I mean, that the greatest quantity may be comprised in the smallest space, and that the smallest quantity may occupy the greatest space. But, whatever matter is of itself, it must be considered as the cause of motion and resistance in natural bodies; and this is all that we are permitted to judge of in the science of physics.

'We never shall learn to know what matter is in itself; nor have we any occasion for that knowledge. It is only the effect of matter which, in the action of natural things, is known; and it is from this known effect that matter, as the active cause, must be inferred. But, though

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though we know not what matter truly is, we certainly may know what it is not. Thus we know for certain that it is not body, an extended, definite, moveable thing, which is properly considered as passive or inert. In this manner we find that matter must be active, and a cause for that which in a physical body we perceive.'

Matter, moreover, he makes a thing not inert, but having a certain power to act.

Diss. II. consists of a long and very tedious examination of gravity, as a principle of natural philosophy. From some expressions, Dr. H. appears to believe in general ideas; thus, in page 318:

'We form the general idea of body by conceiving abstractly magnitude and figure: this is all that enters into that simple and scientifical idea.'

One principal object of the investigation is to shew that gravitation has been universally predicated of matter without cause. Neither will the author allow that natural bodies are composed of parts of absolute solidity and absolute vacuity. 'We have no evidence, (he says,) of perfect solidity in any natural body, nor of any vacuity in nature.' This doctrine, then, is much more a-kin to that of Boscovich than to the common hypothesis of hard indestructible particles, corpuscles, or atoms, separated by pores.

'A body which we reckon porous, hollow, or spongy, is only a body, some parts of which are hard and dense, that is, heavy; while other parts, which are contained in those hard and denser, or solid and heavy parts, are fluid and rare, or lighter than the others. But that there is any porosity, such as implies vacuity or want of matter, is absolutely to be denied, or must require some proof of its existence more than bare supposition or conjecture. Nor is such a supposed porous constitution of bodies, in general, to be drawn from the nature of the particles of matter, or primary parts and principles of bodies; for it is there that conjecture has formed things without the least pretension to observation, and also, it is apprehended, inconsistently with it.'

Diss. III. concerning the principles of volume in material things, though still heavy, will be found more interesting than the preceding. It contains some curious considerations on cohesion; from which it is inferred that the invisible parts of fluids cohere by the power of gravitation, and assume spherical figures as far as other causes will permit. The volume of bodies depends, then, on *gravitation*, which is the uniting principle, and *on heat*, which is the disuniting principle:—but heat acts in some higher ratio than the squares of the distances. Hence the impossibility of absolute impression on the one hand, and the limitation of the atmosphere on the other. Elasticity is also deduced from the same principles. These investigations lead

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lead to a formal discussion of *matter*; to which we refer those who desire to obtain some knowlege of the ingenious author's system, with the least possible trouble. We have already stated his opinion: the reader will consult pages 410—414.

Diss. IV. treats of latent heat, or the properties of hardness and fluidity. In producing these qualities, *gravitation* and *heat* are employed, but in a manner totally different from that by which a determined volume is produced. Farther reasons are also adduced against the commonly received notion of matter; in particular, these; 1, that no comminution nor shape of particles can induce fluidity: 2. that, whatever shape of particles we assume, we must also employ the two powers above specified, whence the former is an useless supposition. 'Hence, in every light, it will appear that there are opposing powers in bodies, or two different kinds of matter, endowed with moving powers in opposite directions.'

Diss. V. On HEAT, as a material principle of bodies. The appearances of bodies, undergoing dilatation and compression, are considered with a view to the diminution and increase of heat. The case of freezing water, as affording a possible objection to the law of a diminution of bulk following a diminution of heat, is mentioned; and the objection is repelled by this argument, that a hard concrete substance must be considered as a body quite different from a fluid, however similar they may be in other respects, because so great a change takes place in the mechanism of the body:—hence water is only to be compared with water, and ice with ice. Though this observation may save Dr. H.'s theory, it does not explain the cause of so remarkable a deviation from the habitude of other substances.—The capacity and conducting power of bodies for heat are also considered in this dissertation; and it concludes with a very curious theory of ebullition, as the formation of vapour by fits and starts. This theory is confirmed by a very remarkable experiment; in which it appears that a drop of water, de-aerated by long boiling, requires, when covered with a little oil, a far greater heat, in order to be converted into steam, than can be attributed to the additional compression.

In Diss. VI. and VII. the various modifications of the solar substance, viz. heat, light, and electricity, and its effect on the qualities of bodies, as it is contained in them under this or that modification, are examined at great length. *Light* is considered 'as being perfectly disconnected with the body from whence it moves; and the moment it is again connected with a body, so as to lose its proper motion, it ceases to be light. *Heat*, on the contrary, is perfectly connected with a body and forms part of its substance; heat, being removed from this internal

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connection of bodies, ceases to be heat. *Electricity* is a modification that will appear to be a medium between heat and light, considered as extremes; for, neither is it unconnected with bodies nor internally connected with their substance.' From these principles, the reader will easily conceive that an ingenious philosopher may deduce an explanation of that very puzzling phænomenon—the excitation of heat by friction. Such an explanation is attempted by Dr. H. We refer to pages 510—514. The other topics in these dissertations are, a comparison of phlogistic and phosphoretic bodies—the manner in which specific gravity, hardness, and ductility, are influenced by phlogistic matter—and of light and colour as affected by this matter in bodies.

Diss. VIII. and last, is a review of the investigated principles, in order to an application of the theory.

This volume is evidently the result of years of reflection: the author is unquestionably a man of genius and knowlege; and his speculations, as might be expected, well deserve the notice of those who are anxious to form just conceptions concerning several of the most abstruse points in natural knowlege. We regret that, as Dr. Hutton 'has bestowed much thought and care that what he offers should be true,' he has not, also, like Bacon, endeavoured "as much as possible that it should be accessible to the human mind, though strangely beset and prepossessed:"—but, not to insist at length on the peculiarities of his style, his repetitions, and his general prolixity, we are afraid that there is one circumstance in his manner, which is repugnant to the spirit of true philosophy. Dr. Hutton commonly expresses himself as if he had deduced his opinions from reasoning, and then comes to compare them with experiment. He also more than insinuates that we can obtain notions, or ideas, from reasoning which our senses do not supply.—Whenever he adduces an experiment, (which is but seldom,) he mentions it slightly, and relates the circumstances, (if they be related at all,) in a note.—Dr. H. observes that M. Lavoisier's treatise on chemistry does honour to the present age. Let him then consider, first, how different his own style and method are from the style and method of M. Lavoisier's work; and, secondly, whether he could not have brought his dissertations nearer to the same excellent standard.—It would perhaps be rendering a service to philosophy, if some ingenious and well-informed student, with Dr. Hutton's permission, and under his inspection, were to draw up a concise and distinct abridgment of these eight dissertations of the third part. Such a publication might not have an extensive sale: but it should be undertaken by a person who was alike indifferent to profit or loss.

Art.

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ART. III. *Poems.* By John Bidlake, B. A. Chaplain to His Royal Highneſs the Duke of Clarence. 4to. pp. 206. 6s. Boards. Chapman. 1794.

THE firſt and principal poem in this collection is ſtyled *the Progreſs of Poetry, Painting, and Muſic.* GENIUS is here married to FANCY: the fruits of this happy union are three daughters, viz. POETRY, PAINTING, and MUSIC; and their diſpoſitions and peculiar propenſities are deſcribed. Theſe ladies, after having rejected many offers, at length condeſcend to beſtow their hands and hearts on three youths, who were judged well deſerving of that honour, viz. ART, INDUSTRY, and NECESSITY. The firſt is wedded to POETRY, the ſecond to PAINTING, and the laſt to MUSIC. Being of a romantic turn, they all determine to ſet out in ſearch of adventures: but each of the ladies choſe a different road, accompanied by her huſband.—ART flattered himſelf that he ſhould be able to check the wild ſallies of imagination and eccentricities of conduct, to which POETRY, his lady-wife, was too much inclined: but he was miſtaken. INDUSTRY and NECESSITY were equally unſucceſsful with PAINTING and MUSIC. At length they meet; and, convinced by experience of their error, they reſolve to conſult FATE on the beſt means of directing their wives to a proper application of their talents, and to the acquiſition of that excellence in their ſeveral departments, at which they ſo ardently wiſhed to arrive. FATE, with more good humour than might have been expected from ſo inexorable a Deity, not only tells them that art, induſtry, and neceſſity, united, are eſſential to inſure ſucceſs in poetry, painting, and muſic, but gives the three ſiſters a proſpect of futurity, and ſpreads before their eyes the glories which are reſerved for their favourites and votaries. POETRY ſees with pleaſure Homer, Iſaiah, Jeremiah, Ezekiel, Pindar, Sophocles, Euripides, Anacreon, Virgil, Horace, Ovid, Shakeſpeare, Milton, Pope, and Thomſon; of whoſe excellencies and defects we have a ſhort deſcription.—Apelles, Zeuxis, Raphael, Titian, Claude, and Salvator Roſa, preſent themſelves before PAINTING. The eyes of MUSIC are firſt caught by a magnificent temple, which we ſuppoſe to be the Temple of Jeruſalem, with the royal Pſalmiſt ſeated in the midſt. To this grand object ſucceeds a Gothic cathedral, in which harmony, as an aſſiſtant to devotion, appears in full ſplendour. The poet exemplifies the influence of muſic in martial enterprizes, its power to alleviate the corroding cares of ambition, to cheer diſtreſs and poverty, to enliven the gloom of a dungeon, and even to ſuſpend the horrors of inſanity. After this glorious ſpectacle, FATE gives the favoured

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favoured inquirers good advice; with which the poem concludes.

That this ingenious writer ſhould be fond of allegory is not ſurpriſing, ſince metaphors are the life and ſoul of poetry; and allegory is nothing more than a continued metaphor:—but, in the ſelection of allegorical characters, ſome judgment may be deemed neceſſary, and yet more in ſupporting thoſe characters with propriety, through a poem of any conſiderable length. Human paſſions have been frequently and happily perſonified by allegorical writers, and ſometimes even abſtract ideas have been eſſayed with ſucceſs: but theſe ideas, thus perſonified, were eaſily comprehended, and capable of a clear and accurate definition. Now it happens rather unfortunately for the preſent author, that there is, perhaps, no word in the Engliſh language of more vague and undetermined meaning than *genius*; and good writers have aſſerted that it has never yet been properly defined. In analizing the human mind, philoſophers generally aſſign the province of comparing ideas, and drawing concluſions from ſuch compariſons, to judgment, and the power of combining ideas to imagination; and that faculty of creation, which is the peculiar attribute of genius, is ſaid to be nothing more than a facility of forming new and unexpected combinations. If this be the caſe, the marriage of Genius with Fancy, or Imagination, almoſt involves in it an abſurdity ſomething like Crambo's Logical Inceſt *(Vide Martinus Scriblerus)*. Had our author changed the ſex of Genius, and married her to Judgment, he might have promiſed himſelf good poets, painters, and muſicians, without the trouble of ſending his heroes and heroines on long adventures, and obliging *them* to conſult the book of *Fate*. We may be told, however, in anſwer to theſe obſervations, that it is not to be expected that poets ſhould attend to metaphyſical ſubtleties and logical diſtinctions. We ſhall therefore diſmiſs the ſubject, and attend to Mr. B.'s powers of verſification, and his other qualifications as a poet.

We ſhall firſt preſent our readers with the deſcription here given of FANCY and of GENIUS:

'When Time was young, undiſciplin'd mankind,
E'er letters yet their manners had refin'd,
FANCY, a baſhful nymph, had fix'd her ſeat,
Amid the windings of a ſtill retreat;
In wilds emboſom'd and with woods o'ergrown,
Where ne'er the buſy ſteps of man were known;
Where noiſy Interruption never came,
Nor ever Echo hail'd one ſocial name.
Amid theſe ſhades 'twas her delight to dwell
And muſe within her ſolitary cell.

To

To reach that cell a ſecret paſſage wound,
By goats, the mountain wanderers, only found;
Which hunting danger o'er the rocky ſteep,
Defied the horrors of the nether deep.
Around the flaunting honey-ſuckle flung
Its wreathing arms and in rich cluſters hung.
And flowers fantaſtic of all orders gay,
Were emulous their bloſſoms to diſplay;
Wild fruits adorn'd the loaded trees around,
And the wood-ſtrawberry bluſh'd upon the ground.
Large was the cave within; its rugged ſides
In chriſtal chain'd the moiſture's dripping tides.
Phoſphoric bodies ſpread around their light,
And made the place in native ſplendour bright.
Here golden veins their mazy luſtre ſhew'd,
Rich diamonds blaz'd, and ruddy rubies glow'd;
The emerald's green, the amethyſt's ſtrong blue,
The yellow topaz, mix'd their various hue;
In magic colours ſhed a day their own,
And in an ever-changing brilliance ſhone.
Oft on her couch the nymph in liſtleſs eaſe,
Would ſleeping waſte the ſultry ſummer's days;
On light tranſparent wings while dreams flew round,
And ſhook from murmuring air a lulling ſound.
Thick dancing ſo in noon-day's yellow beam,
The million inſects gayly coloured gleam.
So frequent ſparks, the circling wheel diſplays,
And gilds the night with artificial rays.
The nymph had various taſtes; ſhe would delight
To ſit by glowing embers in the night,
And picture figures in the changing light.
Then muſing oft ſhe ſtray'd abroad at eve,
To note what ſhapes the floating clouds could give;
Sometimes ſhe ſought the depths of nightly ſhade,
Or watch'd the moon-beams ſleeping on the glade;
Or idly view'd in air the bubbles float,
Or liſten'd to the baſhful cuckoo's note;
Or pleas'd would ſee the ſtream meand'ring glide,
And playful ſun-beams dancing on the tide;
Full oft ſhe ſtray'd deep roaring torrents near;
In ſilence then repos'd her liſt'ning ear,
And on the ground to catch each ſound would lay *,
And ſhake at every trembl'ing of the ſpray.
Penſive o'er midnight graves alone ſhe trod,
Diſturbing ghoſts amid their lone abode;
Or oft by peacocks drawn in ambient air,
Wild as a tempeſt ruſh'd her rapid car.
To diſtant climes on wings of thought would ſtray,
Or in the northern lights amuſive play.

* For *lie*.

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Gay were her ſteps, when earth became her care;
Eaſe mov'd her limbs and all her form was fair.
Her robe, dyed in the rainbow, at each view,
With varied tiſſue ſhone and colours new.
It chanc'd as once, the nymph, intent to ſtray,
Walk'd forth to taſte the ſweets of blooming May,
GENIUS, the eldeſt born of light, ſurvey'd
The various beauties of the matchleſs maid.
High on a mountain's top he ſat and ſaw,
The light fantaſtic nymph her figures draw
And give a varied grace to all *below*.
Love in the inſtant all his boſom fir'd,
And playing there each tender wiſh inſpir'd.
A veil of ſilver-light his figure bound,
And circling rays of gold his temples crown'd.
Lit in the Sun, a torch his hand ſuſtain'd,
The emblem of the power, which he maintain'd.
When touch'd by this, the ſoul aſcends on high
And dull obſtructions yield, though loth to fly,
And vainly 'gainſt its ſpeed their weight apply.
Looſe were his limbs, by no cloſe garments brac'd,
Two amply ſpreading wings his ſhoulders grac'd.
With theſe, through Heaven he ſtretch'd his bolder flight,
Or pierc'd in central earth, the depths of night.
Beyond the Sun, his courſe would oft aſpire,
Swift as the meſſage of electric fire.
Wiſdom was his; yet his ambitious mind,
Diſdain'd by vulgar laws to be confin'd.
And what, perhaps, much more might pleaſe the fair,
Beauty his form adorn'd and grace his air.
Soon to the nymph he made his paſſion known;
Nor loth the nymph an equal flame to own.
Not long when both were pleas'd, nor heeded law,
Delay, or form, the hours of courtſhip ſaw,
The nuptial rites perform'd, then FANCY's cave
A bleſt retreat to happy GENIUS gave.'

Theſe lines are not deſtitute of harmony, although they may not poſſeſs all that vigour of thought, and ſtrength of expreſſion, which are deemed eſſential to the perfection of poetry. The author certainly has talents for deſcription: but he does not appear to have ſufficiently conſidered that the greateſt maſters, in that art, have diſtinguiſhed themſelves by the ſelection of a few ſtriking and characteriſtical properties in the object or perſon deſcribed; together with ſuch circumſtances as might throw light on the general ſubject, and render it the more intereſting. In making FANCY figure to herſelf pictures in the fire, trace reſemblances in the clouds, gaze on the moon ſhining with pale luſtre on the trembling leaves, watch the reflection of the ſun-beams in the water, and liſten to the roar of torrents,

—the

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—the poet has, no doubt, chosen such occupations for her as are appropriate to her character: but does not his judgment desert him when he places her in a chariot drawn by peacocks, and hurries her through the air with the fury of a tempest? In a word, it appears that Mr. B., like many other writers, dazzled by the splendour of their own imagination, seems desirous of saying every thing that occurs on the subject, without always paying the strictest attention to propriety.

As we have already shewn that the poet had formed to himself a confused idea of Genius, the greatest accuracy cannot be expected in his numbers, nor in his rhymes: but we shall only detain our readers while we take notice of one defective rhyme, which is, indeed, a transgression, in this respect, of remarkable magnitude:

> 'High on a mountain's top he sat and saw,
> The light fantastic nymph her figures draw,
> And give a varied grace to all *below*.'

A poet, we must acknowlege, is sometimes led into an error of this sort when he meets with what Dr. Johnson calls a stubborn word, and does not chuse to give up a favourite line:—but in the present instance Mr. B. has not this excuse; for, in the above triplet, the sense would have been complete without the last line.

We have observed, in reading these Poems, several instances of *o* being used as a rhime to *a*; as if there were no distinction in the pronunciation of these two vowels.

As the reader may think a farther specimen requisite, in order to do full justice to this writer, we will transcribe the author's descriptions of Homer, Pindar, and Horace, contrasted with Mr. Pope's characters of the same great poets, in his TEMPLE of FAME: by which the comparative merit of Mr. B., as a poet, may be better ascertained than by any remarks which at present occur to us.

Mr. BIDLAKE.

> 'Conspicuous one, and bright above the rest,
> The father of his art by all confest.
> Blind as he was, the Muses by his side,
> Whisper'd kind words, and deign'd his steps to guide.
> Grand was his post, and as he boldly trod,
> With smiles assenting heaven was seen to nod.
> Before his steps created forms arose,
> Arms frown'd on arms, and marshal'd foes on foes.
> The battle rag'd; and o'er the sandy plain,
> An Hero's chariot dragg'd an hero slain.
> In vain the royal mother's tears lament,
> Or aged sire bemoans the dire event.
> His country's guardian near the city walls,
> Yields to relentless fate and nobly falls.

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The Gods contending fill the thund'ring skies;
Till Troy, unhappy Troy,—in ruin lies.'

Mr. Pope.

" High on the first, the mighty Homer shone;
Eternal adamant compos'd his throne:
Father of verse! in holy fillets dress'd,
His silver beard wav'd gently o'er his breast.
Though blind, a boldness in his looks appears;
In years he seem'd, but not impair'd by years.
The wars of Troy were round the pillar seen,
Here fierce Tydides wounds the Cyprian Queen;
Here Hector, glorious from Patroclus' fall,
Here dragg'd in triumph round the Trojan wall.
Motion and life did every part inspire,
Bold was the work, and prov'd the master's fire.
A strong expression most he seem'd t' affect,
And here and there disclos'd a brave neglect."

Bidlake.

' High on a mountain's top, a winged horse,
Bore one bright form, and panted for the course.
Then forth he rush'd, with wild impetuous flight,
And vanish'd melting in the solar light.'

Pope.

" Four swans sustain a car of silver bright,
With heads advanc'd, and pinions stretch'd for flight
Here, like some furious Prophet, Pindar rode,
And seem'd to labour with the inspiring God.
Across the harp a careless hand he flings,
And boldly sinks into the sounding strings.
The figur'd games of Greece the column grace,
Neptune and Jove survey the rapid race.
The youths hang o'er their chariots as they run;
The fiery steeds seem starting from the stone;
The champions in distorted postures threat;
And all appeared irregularly great."

Bidlake.

' Beneath, where he who rul'd the winged horse,
Rush'd on th' ascending sun with rapid course;
One steady eye his distant track pursu'd,
And utt'ring smoother lays, intently view'd.
Then sat him down beneath a shady tree,
And gave the passing hours to wit and glee.
His brow and bowl, a rosy chaplet crown'd,
While rich libations fed the thirsty ground.
He call'd his friends, the purple wine to share,
And waste in mirth the fear of future care.'

Pope.

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POPE.

"Here happy Horace tun'd the Auſonian lyre
To ſweeter ſounds and temper'd Pindar's fire;
Pleas'd with Alcæus' manly rage t' infuſe
The ſofter ſpirit of the Sapphic muſe.
The poliſh'd pillar different ſculptures grace;
A work outlaſting monumental braſs.
Here ſmiling Loves and Bacchanals appear,
The Julian ſtar, and great Auguſtus here:
The Doves, that round the infant poet ſpread
Myrtles and bays, hang hov'ring o'er his head."

Leaving the reader to his own comparative obſervations on the preceding extracts, we ſhall only remark that, to contend with Mr. Pope, be the event what it may, can never be deemed very diſgraceful to Mr. Bidlake.

The progreſs of Poetry, Painting, and Muſic, is ſucceeded by SACRED POEMS, viz. The Crucifixion of the Meſſiah; a Meditation on a New Year; a Paraphraſe on the 104th Pſalm; the Widow of Nain, from St. Luke; and the Reſurrection of Lazarus, from St. John. To excel in ſacred poetry requires uncommon elevation of thought, joined to accuracy of taſte and ſolidity of judgment. We cannot, therefore, wonder that ſo many of our poets ſhould fail in their attempts to elucidate and ennoble the ſublime truths of our religion; or that they ſhould even, on ſome occaſions, ſink into a ſtyle ill ſuited to the dignity of the ſubject.

The reſt of the volume is filled with ELEGIES, ODES, SONNETS, MISCELLANEOUS VERSES, and SONGS. Of the Elegies, we think the ſecond the beſt *; and the third contains ſome lines which do honour to the author's heart, as well as to his poetic abilities. In the Odes, we ſee leſs to admire; the ſentiments being generally trite, and the verſification not always free from languor.

Though we cannot compliment Mr. Bidlake ſo far as to dignify him with the appellation of a firſt-rate poet, yet, as far as we can judge from his writings, he appears to be ſincerely attached to the cauſe of religion and virtue, as well as to the intereſts of elegant literature. Throughout the whole of the book we diſcover the genuine effuſions of moral ſentiment; and, where the ſubject requires it, he diſcovers great ſenſibility of temper and generoſity of diſpoſition.

* This elegy was publiſhed ſeparately, a few years ago, and was twice noticed by us, particularly the ſecond time, on account of a new edition. Our opinion of its merit may be ſeen in the Monthly Review for January 1789, p. 73.

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ART. IV. *Political Papers*, chiefly reſpecting the Attempt of the County of York, and other conſiderable Diſtricts, commenced in 1779, and continued, during ſeveral ſubſequent Years, to effect a Reformation of the Parliament of Great Britain: Collected by the Rev. Chriſtopher Wyvill, Chairman of the late Committee of Aſſociation of the County of York. 8vo. 3 Vols. 1l. 1s. Boards. Johnſon.

MEDIO tutiſſimus ibis is an adage which, though trite, conveys an admirable leſſon of prudence; and never was there a period in which there exiſted a greater neceſſity for obſerving this leſſon, than the preſent. While deſpotic haughtineſs is, on the one ſide, ſtretching to the utmoſt length every claim of pre-eminence and privilege, and treating with diſdain every plea for equal rights as an inſolent and dangerous invaſion of public order; and while, on the other ſide, democratic violence threatens the total deſtruction of every venerable and uſeful inſtitution, and the entire diſſolution of the bonds of ſociety; it much behoves every one, who wiſhes the peace and proſperity of his country, amid the din of party-rage, to liſten to the "ſtill ſmall voice" of MODERATION. There has long exiſted in this country a body of moderate men, not inconſiderable in number, and highly reſpectable for talents and integrity; who, equally averſe from deſpotiſm and from anarchy, and fully convinced that the corruptions or defects of our preſent political inſtitutions, if not ſpeedily corrected, muſt terminate either in the one or the other of theſe evils, have been active in their exertions to promote a temperate and peaceable remedy for every public diſorder.

In the reſpectable liſt of theſe reformers, Mr. Wyvill holds a diſtinguiſhed place.—As Chairman of the late Committee of Aſſociation of the county of York, formed for the purpoſe of effecting a reformation of the Parliament of Great Britain, he ſtands at the head of an honourable band, which for ſeveral years, and in the face of much oppoſition, has perſevered in its laudable efforts, from a conviction, as Mr. W. ſtates its views, that Parliament was corrupted; that frequent elections, and a reformed repreſentation, could alone purify it; and that, without an effectual reformation in theſe reſpects, the liberties of the nation could not be ſafe.

The details of theſe attempts to procure a parliamentary reform conſtitute the main body of the political papers here preſented to the public. Some preliminary papers are prefixed, reſpecting an aſſociation in the county of York to reſiſt the rebels in the year 1745; and concerning the power exerciſed by the Houſe of Commons, in the caſe of Mr. Wilkes, to diſqualify, by a reſolution of that houſe, a perſon not diſqualified

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by law to ſerve in parliament. Then follow copies, from the books of the Yorkſhire Committee, of every material reſolution paſſed by them, and by their ſub-committee, from the appointment of the Committee at a general meeting of the county of York in 1779, to the cloſe of its labours in 1784: together with a ſimilar tranſcript from the minutes of the proceedings of the firſt and ſecond meetings of the committee appointed by ſeveral committees of counties, cities, &c. in 1780 and 1781; alſo accounts of the reſolutions and debates of ſeveral meetings of the county of York and other counties; in the metropolis, and other cities, &c. in 1779, and the ſix ſubſequent years; reprinted from accounts publiſhed at that time by authority from theſe meetings; alſo, letters, &c. ſelected from the correſpondence of the Yorkſhire Committee. To theſe materials are annexed ſeveral addreſſes, &c. from the Conſtitutional Society in London; accounts of ſeveral debates in Parliament on the propoſed reform of the repreſentation of the people; and ſome papers relative to that ſubject. The preceding articles fill the firſt two volumes; the third contains the editor's correſpondence with the committees of Edinburgh and Stirling in 1783 and 1784, with ſeveral papers received from the committee of Edinburgh reſpecting the better regulation of elections in the royal burghs of Scotland; the reſolutions of ſeveral meetings holden in London, Edinburgh, and Glaſgow, in the years 1788 and 1792, for the purpoſe of promoting improvements in the elections of the committees and royal burghs, and a general reformation of the Parliament of Great Britain:—the editor's correſpondence with the volunteers of Ireland in 1783; his correſpondence with many private gentlemen of Yorkſhire, and ſeveral members of parliament, in 1779, previouſly to the meeting of the Committee of York in that year; and his correſpondence with Sir George Saville, the Earl of Shelburne, Dr. Franklin, and other reſpectable perſons, on ſubjects connected with the propoſed repreſentation of Parliament:—to which are added, by way of *appendix*, the editor's defence of Dr. Price, and the reformers of England; his letter to Mr. Pitt, in 1793; and an account of the proceedings of the Society of the Friends of the People, in 1792, &c.—The papers in this third volume, the laſt excepted, are a portion of the editor's ſeparate correſpondence, and of his publications as a private unauthorized individual, and form a moiety of the ſecond part of the intended collection. To complete it, the editor's correſpondence with Mr. Pitt and ſeveral other perſons will be publiſhed at a future period, and with other papers will be comprized in the fourth and laſt volume.

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From the preface, we shall transcribe a paragraph containing some interesting particulars with respect to a celebrated meeting in 1782:

'The meeting at the Thatched House Tavern, 18 May 1782, appears to have excited a considerable degree of attention, and the resolutions then agreed to have been frequently quoted in some late debates in the House of Commons. The editor thinks it proper therefore to declare, that the meeting in question was called chiefly at his desire; that Sir William Plomer, then Lord Mayor of London, presided at it; that the Duke of Richmond and the Right Hon. Mr. Pitt were present; that the resolutions agreed to by the meeting were originally drawn up by the editor, not exactly as they now stand at p. 424 of vol. i.; that they were thought to need some correction, and having received an amendment from the editor, were shewn by him in their amended state to Mr. Pitt, and, as the editor believes, to the Duke of Richmond, by whom they were approved in that state, and then offered to the meeting, by which they were unanimously adopted.'

From the preceding summary of the contents of these volumes, given by the editor, the reader will be led to expect, and he may be assured of finding, an ample collection of documents relating to the late meritorious exertions toward a parliamentary reform. He will find in these papers a full statement of the circumstances in the political state of this country which have led to these endeavors, and of the different remedies which, in the course of these attempts, have been proposed for the removal of the evils that have been so generally, and so justly, subjects of complaint; and though, from many causes, (among which the desertion of several leading men who, at the opening of the business, appeared zealous in the design, must be particularly mentioned,) this great object yet remains unaccomplished; yet, if it be true that no virtuous labour is ever wholly without effect, it may be confidently augured that the impression of the noble exertions recorded in these volumes still remains, and that the necessary work of parliamentary reform will be resumed and completed by HONEST friends to the British Constitution, before its enemies, either *despotic* or *republican*, shall have accomplished its destruction.

ART. V. *Transactions of the Linnéan Society.* Vol. II. 4to. pp. 357. 1l. 5s. Boards. White. 1794.

WITH pleasure we announce to our readers a second volume of this agreeable work; the speedy appearance of which is a proof of the activity and vigour of a society, which is formed by the spontaneous union of persons who are earnestly devoted

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devoted to the improvement of a particular science, without any interfering or collateral views *.

We shall give a short account of all the papers in their order.

The History and Description of four new Species of Phalæna, by the late Mr. John Beckwith. These are nocturnal species; of which the first, named *Chrysoceras*, is found on the oak; the 2d, *Gemina*, on the poplar; the 3d, *Pulla*, on the willow; the 4th, *Chrysogloſſa*, on the fallow. A coloured plate exhibits them under their three forms.

Remarks on Scolopendra electrica, and Sc. ſubterranea, by George Shaw, M. D. F. R. S. &c. An Engliſh ſpecies of *Scolopendra*, much reſembling the *Sc. electrica* of Linné, but differing in ſome circumſtances of appearance, and eſpecially in its reſidence, which is deep under ground, is here given by Dr. S. as probably a new and diſtinct ſpecies, and is named by him *ſubterranea*. An obſervation is alſo made of a property of this inſect, viz. that, on cutting it in two, each part lives for a conſiderable time, the tail part ſurviving longeſt.

Remarks on the Abbé Wulfen's Deſcriptions of Lichens, publiſhed among his rare Plants of Carniola, in Profeſſor Jacquin's Collectanea, Vol. II. by James E. Smith, M. D. &c. This brief enumeration of errors in the Abbé's deſcriptions will not admit of abridgment.

Account of the Gizzard of the Shell called by Linnæus Bulla lignaria, by Mr. G. Humphrey. The animal inhabiting this and other ſpecies of the genus *Bulla* is diſtinguiſhed by a valvular griſtly organ, probably for the maſtication of its food; of which a deſcription illuſtrated by figures is here given.

Account of the Difference of Structure in the Flowers of ſix Species of Paſſiflora, by Mr. James Sowerby. The beauty and curious furniture of organs of the Paſſion-flower have long attracted the notice of obſervers: but ſome ſpecies are with difficulty diſcriminated from each other. It is the purpoſe of this paper, by means of a very accurate diſſection, diſplayed in figures accompanied by minute explanations, to elucidate their differences, with all the peculiarities of ſtructure for which theſe flowers are ſo remarkable. The ſpecies deſcribed are the *P. quadrangularis*, *P. alata*, *P. laurifolia*, *P. cærulea*, *P. lunulata*, *P. minima*.

Deſcriptions of two new Britiſh Fuci, by T. J. Woodward, Eſq. The firſt of theſe, named *Fucus aſparagoides*, found on

* For an account of the origin of this inſtitution, and of the firſt vol. of the Society's Tranſactions, ſee our Review, N. S. vol. vii. for the year 1792, p. 166.

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the beach at Yarmouth by Mr. Wigg, appears to be a non-descript. The second, named by Solander *Fucus Hypoglossum*, was found in the same place, and also in other parts of the coast. They are both accurately described and figured.

An Essay towards an History of the British stellated Lycoperdons: being an Account of such Species as have been found in the Neighbourhood of Bungay in Suffolk, by T. J. Woodward, Esq. Of this elaborate essay on a curious and somewhat rare order of plants, the beginning is employed in tracing their appearance in the works of botanists. Among recent authors, Hudson in his Flora Anglica has noticed two species of stellated Lycoperdon; one, the *L. stellatum* of Linné, the other a species to which he has given the name of *L. fornicatum*. These were supposed to be sufficiently discriminated as different species, till Mr. Bryant of Norwich published his "Historical account of two Lycoperdons;" in which, with many remarks on the changes that these plants undergo, he establishes new characters of the above species, and accounts the *L. fornicatum* of Hudson only as a variety of Linné's species. Mr. W. comments at length on Mr. Bryant's opinion, gives his reasons for differing from him, and concludes with the enumeration of four distinct kinds which he thinks he has ascertained. These are *L. stellatum*, star puff-ball; of which there is a lesser variety;—*L. recolligens*, hygrometric puff-ball;—*L. coliforme*, cullender puff-ball;—*L. fornicatum*, turret puff-ball. All these are minutely described, and all the synonyms are annexed which could be identified from different authors.

A new Arrangement of Papilios, by Mr. W. Jones. The characters given by Linné to various families of Papilios, derived solely from the wings, proving insufficient to discriminate them, additions are made to them by the writer of this paper, taken from a closer and more anatomical examination of their bodies, and illustrated by a plate. One family is added immediately after the Equites, which Mr. Jones calls *Romani*.

Descriptions of several Species of Pancratium, by R. A. Salisbury, Esq. Six species of these elegant plants cultivated in our hot-houses are here described, and represented by out-line figures. They are, the *P. Maritimum*, *Amœnum*, *Fragrans*, *Speciosum*, *Littorale*, *Stellare*.

Some Account of the Musca Pumilionis of Gmelin's Edition of the Syst. Naturæ, by W. Markwick, Esq. with additional Remarks by T. Marsham, Esq. A small grub, which lodged itself in the heart or stem of the wheat, having given to some fields of corn near Battle the appearance of being blighted, the insect was carefully examined through its several changes. It was at first suspected to be the Hessian fly so much dreaded in America,

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America, but Sir. Jos. Banks determined it to be the *Musca Pumilionis* of Gmelin; of which Mr. Ol. Bjerkander published an account in the Stockholm Transactions for 1778. It is here accurately described and figured, and various remarks on its nature and history are added. Notwithstanding the alarming appearance which its ravages excited in the wheat early in the season, Mr. M. found that the root was not so injured as to prevent it from throwing out side shoots, which produced a fine crop in harvest.

Description of Paspalum Stoloniferum, by Mr. Louis Besc. A particular description in the French language of a grass imported from Peru into Spain, with a figure.

Observations on the Structure and Oeconomy of some curious Species of Aranea, by Mr. Dorthes. This paper is also written in French. On discovering that some species of spiders were without what Fabricius calls *maxillæ*, Mr. D. first forms the conclusion that these organs ought not to make part of the generic character of these insects. He then ascertains the reality of that orifice at the extremity of the hooks of the mandibules, which has escaped the research of several modern entomologists, but which apparently serves to convey venom to the bite. Some observations on the antennulæ of the *aranea avicularis*, which have an articulation more in the male than in the female, follow. The memoir terminates with a description of the mason spider, which is characterised after the manner of Linné under the name of *Aranea Sauvagesii*. Some figures are given to elucidate the descriptions.

Account of the Germination and raising of Ferns from the Seed, by Mr. John Lindsay, Surgeon in Jamaica. This paper relates the success of some experiments for raising plants of fern from its seeds. The existence and place of fern-seed have hitherto been a matter of doubt with botanists: but Mr. L., by these experiments, has ascertained it to be the powder or dust that falls from the leaves when in fructification. They may be collected by taking those fronds or leaves in which the fructification is copious and of full growth, and laying them on clean paper in a dry place, when they soon shed their dust, in colour varying from black or brown to yellow: the grosser part of this powder is the empty capsules, and the fine part which adheres to the paper is the seed. Mr. L. sowed the seed of various species in garden pots, and closely watched their vegetation with the microscope; the progress of which he has represented in a plate, as well as the seeds themselves, and the capsules, as viewed through a magnifier.

Additional Observations relating to Festuca Spadicea & Anthoxanthum paniculatum, by J. E. Smith, M. D. This short paper is

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is only a proteſt relative to priority of right to an elucidation contained in the 1ſt vol. of the Linnéan Tranſactions.

Plantæ Eboracenſes; or, a Catalogue of the more rare Plants which grow wild in the Neighbourhood of Caſtle Howard, in the N. Riding of Yorkſhire, by Mr. Robert Teeſdale.

Obſervations on the Britiſh Species of Carex, by the Rev. S. Goodenough, LL. D. &c. &c. This is one of the moſt conſiderable and valuable articles of the collection. The ingenious author prefaces it with ſome hiſtorical remarks on the formation of the genus *Carex* by different botaniſts, and on their ſeveral defects. He then proceeds to the diſcrimination of the ſpecies, in which he notices various circumſtances of importance to their diſtinction which have not generally been conſidered. A ſynopſis of ſpecies is next given, which has the following diviſions and ſubdiviſions: *Spicâ unicâ ſimplici. Spicâ compoſitâ androgynâ. Spicis ſexu diſtinctis: maſculâ unicâ: bracteis membranaceis.* ——— : ——— : *bracteis foliaceis, & plerumque vaginantibus. Spicis ſexu diſtinctis, maſculis pluribus.* Then follows the main part of the treatiſe, a particular deſcription of each ſpecies, 46 in number, with the ſynonyms of various authors, and remarks for the purpoſe of correcting miſtakes, and facilitating the inveſtigation. Figures of ten ſpecies are ſubjoined.

On Genera and Species of Plants which occur twice or three Times under different Names in Prof. Gmelin's Edition of Linnæus's Syſt. Natur. By James Dryander. This critical and learned paper is incapable of abridgment.

Remarks on Centaurea ſolſtitialis & C. melitenſis, by J. E. Smith, M. D. The *Centaurea* called *ſolſtitialis* in Engliſh gardens was found by the Preſident of the Society to be the *C. melitenſis* of the herbarium of Linné:—but the true Linnéan *C. ſolſtitialis* was diſcovered by Mr. Crowe, growing wild near Norwich, as a native. Marks are added for the diſtinction of the two ſpecies.

Deſcription of Fucus daſyphillus, by T. J. Woodward, Eſq. This is botanically characteriſed as the *F. fronde cartilagineâ ramoſiſſimâ; ramis filiformibus ſubſimplicibus, foliis cylindricis obtuſis baſi attenuatis ſparſis.* A particular deſcription is added, and a plate repreſenting the plant in fructification.

The Character of two Species of Oxalis, by R. A. Saliſbury, Eſq. Theſe are *O. ambigua, & O. puſilla*, which have by many been conſidered as only varieties, but are here diſcriminated by ſpecific marks.

Deſcription of a new Species of Warbler, called the Wood-wren, obſerved in May 1792, by Mr. T. Lamb. This bird, which the writer calls a new ſpecies in England, and a non-deſcript, is,

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we doubt not, the same with the larger willow-wren of Mr. White's Hist of Selborne. It is a larger bird than the *Motacilla Hippolais & M. Trochilus* of Linné, and is distinguished by a finer green colour in the upper parts, and a purer white beneath.

Observations upon the Structure and Oeconomy of those intestinal Worms called Tæniæ, by Mr. A. Carlisle. This well-written and interesting memoir, which particularly relates to the *Tænia Solium*, the most common in this country, accurately displays the external and internal structure of this curious animal, elucidated by injections and figures, and interspersed with physiological observations. Some of the figures refer to other species of tænia, and to the *Fasciola hepatica* of the sheep.

A new Method of preserving Fungi, &c. by William Withering, M. D. This method consists of immersion in certain chemical mixtures, of which two formulæ are given; one of a solution of blue vitriol, the other of sugar of lead, with a proportion of spirits of wine added to each.

Objections against the Perceptivity of Plants, so far as is evinced by their external Motions, in Answer to Dr. Percival's Memoir in the Manchester Transactions, by Rob. Townson, Esq. This short paper chiefly turns on the approach of the roots of vegetables towards their food; which has been adduced as a proof of their possessing perceptive powers, but for which this writer thinks we may sufficiently account on the principle of equal action and re-action between the vessels absorbing and the fluid absorbed.

An Essay on the various Species of Sawfish, by Mr. J. Latham. Sawfish have generally been placed in the *squalus* or *shark* genus, yet they have a resemblance to the genus *Raia*; and Klein wished to place them between the two, though he has not done it. Mr. L. has undertaken to form them into a new genus under the title of *Pristis*, which he characterises in a systematic manner; and he describes five species under it; the *P. Antiquorum*, *P. Pectinatus*, *P. Cuspidatus*, *P. Microdon*, *P. Cirratus*. The species are distinguished by their saws, of which figures are added.

Descriptions of four new British Lichens, by the Rev. Hugh Davies. These are entitled, *L. Pilularis*, *L. Simplex*, *L. Concentricus*, *L. Varians*. A coloured plate is added.

An Account of some Plants newly discovered in Scotland, by Mr. James Dickson.

Remarks on the Genus Dianthus, by J. E. Smith, M. D. This genus, hitherto involved in peculiar obscurity, so as to be a kind of *opprobrium botanicorum*, has exercised the learned President's powers of investigation in remarks on various of its species. He subjoins a synopsis of all the species, with descriptions of such

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such as seem to him new, and emendations of the erroneous characters of others.

The History and Description of a minute epiphyllous Lycoperdon, growing on the Leaves of the Anemone nemorosa, by Richard Pulteney, M. D. &c. &c. A singular punctated or spotted appearance on the under side of the leaves of some wood-anemonies had been remarked by several of the older botanists, who formed a variety of that plant from the circumstance. By later writers, the spots were attributed to insects: but the present learned and accurate inquirer, on viewing them with a magnifier, found reason to suppose them to be parasitical vegetables of the fungus kind; and he here characterises and describes this singular production by the name of *Lycoperdon (Anemones) parasiticum sphæricum sessile discretum album; ore multifido lacero; pulvere albo.* It seems to be found only on diseased plants.

Extract of a Letter from Mr. J. Lindsay, Surgeon in Jamaica, to Sir Jos. Banks. Mr. L., whose success in raising ferns from seed is related in a former paper, here informs the President of the R. Society, that his trials of sowing the farina of *Lycopodium cernuum*, and of *Bryum cæspititium*, succeeded in like manner; and also that, on sowing that part of the fructification of *Marchantia polymorpha*, which is composed of fine elastic filaments and small globules, he had a produce of young plants of the same kind. In some additional remarks by Dr. Smith, it is noted that an humble student of nature, Joseph Fox, a journeyman weaver at Norwich, had obtained a similar result from experiments made on *Lycopodium Selago*.

Descriptions of three new Species of Hirudo, by the Rev. W. Kirby; with an additional Note by Dr. Shaw. These small animals are called *Hirudo alba; nigra; and crenata.* Mr. K. observes that the first two do not properly come under the Linnean genus *Hirudo*; and Dr. Shaw refers them to that of *Planaria*. Figures of the *crenata* are given.

Additional Observations on Fucus Hypoglossum, by T. J. Woodward, Esq. In these observations, the specific character of this fucus, with remarks, is given from Dr. Solander's papers, which were not recovered when Mr. W. wrote his description in the 6th article. An additional note is given concerning *Lycoperdon recolligens*, from Mr. Bulliard's *Hist. des Champignons.*

Additional Remarks on the Wood Sandpiper, Tringa glareola, by W. Markwick, Esq. The purpose of this paper is to acknowlege that Mr. M.'s *Tringa*, of which an account is given in the first vol. of *Linn. Trans.* is only a variety of the *T. ocropus.*

Botanical Observations on the Flora Japonica, by Charles Peter Thunberg, Knt. &c. &c. These consist of a series of particular emendations

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emendations of deſcriptions in the illuſtrious author's *Flora Japonica*, made by himſelf after a more accurate inveſtigation.

Deſcription of Sagina ceraſtoides, a new Britiſh Plant diſcovered in Scotland by Mr. James Dickſon. By the Preſident. The habit of this plant is altogether that of a *Ceraſtium:* but its flowers being always quadrifid have neceſſarily cauſed it to be referred to the genus *Sagina.* The character given is *S. caule diffuſo dichotomo, foliis ſpatulatis obovatiſve recurvis, pedunculis fructiferis reflexis.*

An Account of two new Genera of Plants from New South Wales, by the Preſident. The firſt of theſe is named by the Preſident GOODENIA, in honour of the worthy treaſurer of the ſociety, Dr. Goodenough. It is of the claſs and order *Pentandria Monogynia*, and is thus characteriſed: CAPS. *bilocularis, bivalvis, polyſperma; diſſepimento parallelo.* SEMINA *imbricata.* COROLLA *ſupra longitudinaliter fiſſa, genitalia exſerens; limbo quinquefido, ſecundo.* ANTHERÆ *lineares, imberbes.* STIGMA *urceolatum, ciliatum.* Nine ſpecies are enumerated.

The ſecond is called PLATYLOBIUM, and ranks among the *Diadelphia Decandria.* It is thus characteriſed: CALYX *campanulatus, quinquefidus, laciniis duobus ſupremis maximis, obtuſis.* FILAMENTA *omnia baſi connexa, latere ſuperiori diſtincta.* LEGUMEN *pedicellatum, compreſſum, dorſo alatum, polyſpermum.* Only one ſpecies is given, with the Engliſh name of *Orange flat-pea*, and it is ſaid to be a very beautiful plant.

Among the extracts from the minute-book of the ſociety, is the following narration; which we think well worth copying:

'It is a general character of deer, that the females of every ſpecies except the rein-deer, are deſtitute of horns. A ſingular inſtance to the contrary occurred here in September laſt. A hind, the female of *Cervus Elaphus*, was ſhot by the Duke of Gordon, which had one horn perfectly ſimilar to that of a ſtag three years old. It had never had a horn on the other ſide of its head, for there the correſponding place was covered over by the ſkin, and quite ſmooth. It did not ſeem to have ever produced a fawn, and upon diſſection, *the ovarium on the ſame ſide with the horn was found to be ſchirrous.*'

The botanical reader will be able to eſtimate the contents of this volume from the ſhort abſtract which we have given of them; and for more minute information he will naturally wiſh to conſult the work itſelf.

ART. VI. *Heads of Lectures on a Courſe of experimental Philoſophy, particularly including Chemiſtry*, delivered at the New College in Hackney. By Joſeph Prieſtley, LL. D. F. R. S. &c. &c. 8vo. pp. 202. 3s. 6d. Boards. Johnſon. 1794.

PREFIXED to this treatiſe is a dedication to the ſtudents of the college at Hackney, containing many pertinent obſervations on

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on the right mode of conducting their ſtudies; with cautions tending to repreſs the vanity of young proficients, and to temper their love of liberty and of mankind with a due regard to the exiſting conſtitution of their country. As theſe lectures were delivered only once in a week, we might naturally expect to find the heads of them ſuperficial. They are written in the eaſy current ſtyle which Dr. Prieſtley uſually employs; and, notwithſtanding the incorrect theory which ſometimes obſcures them, they contain a neat abſtract of chemical knowlege in its preſent advanced ſtate.

In a work which is profeſſedly a compilation, there is little room for criticiſm; we ſhall therefore content ourſelves with noticing a few paſſages, in which we are diſpoſed to differ from this able experimenter.

In page 10, Dr. Prieſtley aſſumes *infinite diviſibility* as an eſſential property of matter. It muſt, however, be remarked that, after all the parade of geometrical demonſtration ſo abſurdly applied to this ſubject, the arguments which have been advanced reſpect merely the extent of human conception, and amount only to this, that there is no limit to our idea of the diminution of magnitude. The *componibility* of the ingenious Boſcovich ſeems to remove the principal difficulties.

It is urged, in page 11, as a poſitive argument for the penetrability of matter, that 'the particles of light, after entering the denſeſt tranſparent ſubſtance, do not ſeem to meet with any obſtruction to their progreſs till they come to the oppoſite ſide.' This aſſertion is inconſiſtent with fact: the particles of light not only ſuffer a diſperſion at the ſurface of diaphanous bodies, but are abſorbed in their paſſage through the maſs; for, not to mention other conſiderations, the loſs of light is well known to be greater in proportion to the thickneſs of the medium.

Pages 17 and 19, we have rules for determining the purity of a given quantity of air, founded on the principle that one meaſure of pure oxygenous gas will ſaturate two meaſures of nitrous gas:—but the diminution which takes place is owing to the nitrous acid formed by the union of the two gaſes; and, as nitrous acid is a ſubſtance extremely variable, and capable of containing its ingredients in very different proportions, the application of the property to aſcertain the quality of air muſt ever be judged uncertain and fallacious.

Dr. P. remarks (p. 25) that oxygenous and nitrous gaſes will act on each other through a bladder. Yet contiguity ſeems eſſential at leaſt to chemical action. It is, therefore, probable that the ſubſtance of the bladder, or the humidity contained in it, ſerves as a medium of combination, by abſorbing one gas, and bringing it within the limit of the attraction of the other.

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In page 39, the Doctor asserts 'that different kinds of air *which have no affinity to each other*, when once mixed together, will not separate, notwithstanding any difference of specific gravity.' This remark is evidently irreconcileable with the principles of sound philosophy: affinity may exist in every degree, nor is it always attended with any considerable change in the bulk or form of the substances combined. No person can doubt that a certain chemical attraction subsists between common air and the carbonic and hydrogenous gases; for, if these gases be imperfectly confined in bottles, placed in an erect or inverted position according as the contained fluid is denser or rarer than the atmosphere, they are found, after some time, to have escaped, and to have given place to common air.

P. 42, it is repeated, probably from M. de Saussure, that 'when water becomes vapour, it takes the form of small globules, hollow within, so as to be specifically lighter than air.' Admitting the existence of these globules, it is requisite that their internal cavity be either a vacuum or contain some gas extremely elastic. On the former supposition, we should ask, by what power is the aqueous shell enabled to resist the compression of the surrounding atmosphere? The latter supposition is alike contradictory to reason and to experience. The example of froth and small soap-bubbles is irrelevant, since they are inflated with common air, and have a *tendency* to descend.

It is alleged, p. 79, that siliceous earth is formed by nature from chalk by the introduction of some unknown acid. The only argument, which has been advanced to prove the identity of the siliceous and calcareous earths, is that flint is found in great quantities intermingled in the chalk cliffs of England:—but these lumps of flint are generally rounded and covered with a softer crust, which seems to imply that they had suffered from attrition, and from the attacks of the elements, during a lapse of ages, prior to the formation of the calcareous matter which now envelopes them. These earths are also widely separated by their natural properties; the calcareous is fusible *per se*, and the siliceous is the most refractory of all the earths. Still more improbable it is that the siliceous earth should be a compound of the calcareous, since all compounds are more fusible than their elements. Besides, if an acid entered into the composition of flint, it would, from its greater volatility, be partly expelled by the application of an intense heat; and this must occasion a certain alteration in the qualities of the flint.

P. 81, it is asserted that clay owes its ductility to some acid, and probably to the vitriolic. We can hardly conceive how an acid should communicate plasticity. That quality seems to result principally from the extreme comminution of

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the argillaceous particles. Burnt clay, if long triturated with water, will recover its ductility. This would not happen if an acid were eſſential to the clay, for it muſt be partly diſſipated by the heat. It is a fact which a nice experimenter may aſcertain, that the compound of clay and water occupies leſs bulk than the two ingredients did ſeparately; and therefore between theſe ſubſtances a real chemical affinity muſt exiſt, totally diſtinct from capillary attraction. In general, it has been too haſtily ſet down as a principle, that ſolution is neceſſary to chemical combination. On the contrary, the product of ſuch an union may be either ſolid or fluid, and may even exhibit all the intermediate ſhades. This reflection opens an extenſive and curious field of inquiry, but we confine ourſelves at preſent to theſe few hints.—Hence water, in combining with clay, will communicate ſomewhat of its own qualities, and particularly its mobility, or aptitude to receive any form. Bricks loſe the tenacity, along with the property of imbibing water, probably becauſe they have undergone a certain degree of vitrification.

Dr. Prieſtley obſerves, p. 104, that the antients poſſeſſed the art, ſince loſt, of giving a conſiderable degree of temper to copper inſtruments. This has often been exultingly remarked by commentators and philologiſts:—but later experiments have diſpelled the myſtery. The antients added to copper a ſmall proportion of tin, ſufficient to communicate hardneſs, without giving it the brittleneſs of bell-metal.

P. 135, we find the reflection and refraction of light ranged among the various ſources of heat. It is difficult to annex any preciſe idea to theſe expreſſions. If nothing more be meant than that the accumulation of light, in whatever way produced, is attended with heat, the propoſition will be readily admitted: but, if the terms, *reflection and refraction*, be employed to inſinuate that, in conſequence of ſuch changes in the direction of its motion, light is fitted to excite heat; or that refringent and refracting ſubſtances are heated by performing theſe offices; we need only to oppoſe the deciſive evidence of experiment: for, in proportion as a ſpeculum is finely poliſhed, or a diaphanous medium is highly pellucid, they are the leſs affected by the ſun's rays.

The Doctor has obſerved, p. 137, that heat and cold are propagated in ſtraight lines. The facts on which this hypotheſis reſts may be ſatisfactorily explained without recurring to any new principle. What has often been taken for the element of heat is in reality only *hot air*, which communicates its heat to other bodies, partly by the tranſmiſſion through its ſubſtance, but more eſpecially by the actual flow of its particles, according to the laws of

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of pneumatics. This conſideration will account for ſome experiments of the celebrated Scheele; and, with regard to thoſe lately made by Profeſſor Pictet of Geneva, it is ſufficient to remark that *cold air* will have an oppoſite motion. Nor do theſe aërial ſtreams proceed exactly in right lines, but in portions of curves reflected upward or downward, according as they are hotter or colder than the general atmoſphere.

We are aſtoniſhed to find the hiſtorian of light and colours ſtating, (p. 151,) in unqualified terms, that the colours of the ſpectrum formed by a priſm divide the whole ſpace between them exactly as a muſical chord is divided, in order to ſound the ſeveral notes and half notes of the octave. This obſervation is directly confuted by the important diſcovery of the *irregular refraction* of light mentioned in the next page, and yet is moſt unaccountably ſtill repeated in all our elementary treatiſes. The coloured ſpaces in the ſolar ſpectrum vary their relative extent, according to the nature of the ſubſtance of which the priſm conſiſts. In this reſpect, crown and flint glaſs differ ſo remarkably, that they ſerve for the materials in the conſtruction of the achromatic teleſcope. Beſides, it ſeems impoſſible to number the colours in the ſpectrum, or to define their limits, ſince they ſlide into each other by inſenſible gradations; nor by any contrivance can they be ever ſeparated. Inſtead of ſuppoſing, therefore, ſeven primitive colours, it would have been more philoſophical to have reckoned three or five principal kinds, with a multitude of ſubordinate ſhades; and there is reaſon to ſuſpect that the great Newton, who was not altogether exempt from the prejudices of the age in which he lived, was, in this inſtance, led away by a partiality to the myſtical number *ſeven*, adopted firſt from the dreams of aſtrology, but which ſeized on the imagination of men, mingled itſelf with their religious and civil inſtitutions, and has extended, even to our own times, its influence over human affairs.—We have beſtowed theſe reflections on the doctrine of ſeven primitive colours, proportioned to the diviſions of the diatonic ſcale, becauſe we conceive it to be our duty to take every occaſion of combating prejudices, whether of a popular or a philoſophical nature. This theory has alſo given riſe to ſome whimſical ſpeculations on *ocular muſic*; as if the diviſions of the muſical chord were not arbitrary and ſuggeſted by convenience, and as if muſic derived not its principal charms from its imitating the tones, ſwells, and cadences, which are the expreſſions appropriate to the various emotions of the human heart.—It would be neceſſary farther to ſuppoſe that the colours are ſpread with uniform intenſity over the ſpectrum; a conſideration which has hitherto been over-

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looked. The number of coloured particles which fall on a given ſpace is plainly compounded of their extent and of their denſity. Hence the chief reaſon why the compoſition of the different colours, according to the diviſions of the ſpectrum, produces a grey colour, inſtead of a white, which would be formed if the theory were correct.

P. 152, it is ſaid that 'different ſides of the ſame rays ſeem to have different properties, for they are differently affected on entering a piece of *iſland cryſtal!*' What diſtinct idea can be formed of the *ſide* of a ray, which is admitted to be only the ſucceſſion of lucid particles moving at vaſt intervals in a right line? The explanation of the curious phænomenon of double viſion is to be ſought from the internal ſtructure of ſpar, which is not of uniform denſity or refracting power:—but our limits will not permit us to enter into the detail at preſent.

Dr. Prieſtley aſcribes, with others, the property of the *Bolognian phoſphorus* to the emiſſion of the light previouſly abſorbed. Surely the ſame power, by which a body imbibes the lucid particles, muſt enable it to retain them. To ſay that the light is 'looſely' fixed, is to appeal to the imagination, which ought never to be exerciſed on philoſophical ſubjects. It is probable that the phænomenon is of a chemical nature. The application of heat or light may produce a certain excitation, which occaſions a ſlow decompoſition of the phoſphoric ſubſtance, attended with the extrication of light. Accordingly, it has been obſerved by Mr. Wilſon, that the rays emitted are often of a different colour from thoſe received.

In various paſſages of the work, the author, without aſſigning any ſufficient reaſon, attributes the formation of oils, of ſpirit, and of the elaſtic fluids, to water or fire, and eſpecially to that ideal being *phlogiſton*, to which he ſtill ſeems exceedingly attached. It is evident that ſuch vague obſervations can never lead to the diſcovery of any uſeful truth.

We are far from intending, by the remarks which we have made, to diſparage the preſent work. Its defects ariſe chiefly from the author's following too cloſely the beaten road. Dr. Prieſtley, indeed, might judge it the proper buſineſs of a lecturer to exhibit, without diſcuſſing, the opinions commonly received in the ſcientific world; and, with a few cautions, the treatiſe may be recommended to young ſtudents as an agreeable introduction to the peruſal of larger ſyſtems.

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ART. VII. *The History of Mary Queen of Scots.* Including an Examination of the Writings which were ascribed to her. To which are added, Appendixes, containing Copies of those Writings; and also of a considerable Number of her genuine Compositions. By Thomas Robertson, D.D. F.R.S. Edin. Minister of Dalmeny. 4to. pp. 179. 15s. Boards. Robinsons. 1793.

IT is a circumstance which, to minds inclined towards scepticism, might seem to shake the very foundation of historical credit, that concerning transactions and characters of great moment, and of high distinction, exhibited on the public theatre of the world only two or three centuries ago, it has become almost, perhaps altogether, impossible to ascertain the truth. That the age in which Homer lived should be doubtful; that it should be questioned at what time the siege of Troy happened, how long it lasted, and indeed whether the place was ever besieged at all; after an interval of nearly three thousand years, may not be thought wonderful: but that there should have been, in the present age, any room for *historical doubts* relative to the leading features in the character of a Richard the Third of England, or of a Mary of Scotland, must be acknowleged to afford no great degree of encouragement to dogmatism, concerning that class of truths which depend on human testimony.

No character in British history has attracted more attention than that of Mary. It has exercised the judicious and elegant pens of a Hume and a Robertson, the diligence of a Goodall and a Tytler, the eloquence of a Stuart, and the ingenuity of a Whitaker. Yet it still remains undecided whether her personal charms, to which all the world has paid homage, were exalted by virtue, or degraded by depravity; whether her sufferings, which are on all hands agreed to have been injuriously severe, have spred a glory round exalted merit, or have only served as a skreen to conceal from the notice of posterity gross indiscretion, and heinous criminality:—in short, whether her memory has been cruelly calumniated, or whether she was in truth unfaithful to her husband, and accessary to his death.

The *present* Dr. Robertson undertakes the vindication of the conduct of Mary on grounds somewhat different from those of her former apologists. After having related her history from her birth to her marriage with Lord Darnley, (in the leading particulars of which he agrees with former historians,) he endeavours to prove that this marriage did not begin in love, and that it soon terminated in aversion. Nevertheless, he maintains that she not only had no share in devising and executing the death of her husband, but was unacquainted with the particulars of the plot formed against his life. He admits, how-

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ever, that ſhe may have had ſome grounds to ſuſpect that a conſpiracy for this purpoſe was really in agitation; and that, though, when the ſcheme of a divorce was at Craigmillar propoſed to her by Murray, Argyle, Huntley, and Bothwell, in terms which pointed at murder, ſhe abſolutely forbad the attempt; yet ſhe might have afterwards ſo far changed her ground, as to forbid any perſon to ſpeak to her on the ſubject. If we rightly underſtand Dr. R. he allows that ſhe was, in ſome ſort, privy to the deſign of murdering Darnley, and *connived at* the plot, though ſhe took no active part in the execution.

If, however, Mary is convicted of having at leaſt connived at the death of her huſband, it does not appear that ſhe was influenced by a paſſion for Bothwell, but acted rather from ſome other cauſe which the hiſtorian does not diſtinctly develope.

The particulars of Mary's trial and tragical end are related at large, but with little novelty of elucidation of the well-known facts. The conduct of Elizabeth with reſpect to Mary very juſtly excites the author's indignation; and it is not without reaſon that he has ſaid that the meanneſs, the unfairneſs, and the barbarity of her conduct towards Mary, have doomed her to contempt and an ignominy which will never die. This we readily admit: yet we think that Elizabeth is traduced when it is hinted to be more than poſſible that ſhe was an abettor of Darnley's murder; for, as this author himſelf ſays in vindicating Mary, it ſhould ſeem that theſe were not the times for ſuch bloody deeds being committed by her ſex; it is chiefly in the decline, and laſt luxury, of empires, that women ſhare in the crimes of men, concert plots of death, mix poiſons, and handle daggers.

Dr. R., at the cloſe of this work, examines the evidence of the authenticity of ſundry writings imputed to the Queen of Scots, and concludes that there are the ſtrongeſt grounds for believing that theſe writings are not genuine. After having adduced ſeveral proofs of a diſpoſition in the times to forgery, he conſiders diſtinctly the hiſtory of theſe writings and their contents. With reſpect to their *hiſtory*, he points out ſeveral particulars in regard to the time of their appearance, their number, and other external circumſtances, which indicate forgery: on their *contents*, he remarks that there was no ſufficient occaſion for the *letters* in queſtion; that it is impoſſible that they could have been written within the compaſs of time allotted by Murray's own journal; that they deſcribe Darnley in a light incompatible with the character which hiſtory gives of him; that the Queen herſelf is repreſented in a manner altogether contradictory to hiſtory; and that they are inconſiſtent with the Queen's ſtyle, and with themſelves.

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In an Appendix, Dr. R. has given copies of the letters, ſonnets, and contracts, which he has pronounced to be ſpurious; and alſo copies of ſeveral genuine compoſitions of Mary, conſiſting chiefly of letters to various perſons. Thoſe which were written in French are given in a literal Engliſh tranſlation. In courſe, the poetical pieces will appear bald and inſipid.

Our general idea of this Hiſtory is that it caſts leſs new light on the characters and events of which it treats, than the preface led us to expect; and that, in point of correctneſs and elegance of language, it by no means equals the productions of ſome other late hiſtorians:—but it may nevertheleſs deſerve attention as a pleaſing ſummary of an intereſting portion of biographical hiſtory, and as furniſhing numerous materials towards forming a deciſive judgment on the ſubject of the work.—The notes and references form a valuable part of the publication.

Art. VIII. *A Diſſertation on Simple Fever,* or on Fever conſiſting of one Paroxyſm only. By George Fordyce, M.D. F.R.S. &c. &c. 8vo. pp. 238. 3s. 6d. ſewed. Johnſon. 1794.

There is a figure of ſpeech which rhetoricians have termed the *falſe ſublime:* there is another which they might with no leſs propriety term the *falſe profound.* Of this latter figure the firſt ſentence of the preſent tract affords one of the moſt perfect examples that we remember to have ſeen. 'Fever,' ſays Dr. Fordyce, 'is a diſeaſe, the exiſtence of which no man would have the leaſt ſuſpicion of, ſuppoſing him acquainted with the ſtructure of the body, the properties of the ſolids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as theſe are known at this day to phiſiologiſts, anatomiſts, or thoſe who have ſtudied medicine itſelf, or any of the branches of knowledge conducive, or which have been thought conducive to it.' Might not a diſſertation on the itch open with the ſame aſſertion? and how many diſorders are there in the noſological catalogues, to which this propoſition, guarded as it is with clauſes, will not equally apply? Nor is this the only occaſion in which the author has contrived to be grave without profundity, and verboſe without preciſion. We reſpect Dr. Fordyce as a man who has ſhewn himſelf capable of thinking to good purpoſe: but, if we may avow the plain truth, we do not feel ourſelves materially improved in knowlege by the thoughts which he has here delivered to the public. The importance, however, of the ſubject, and the author's reputation, ſeem to require that we ſhould give our readers a full inſight into the contents of this work. We ſhall therefore attend on him

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ſtep by ſtep, through etymology, deſcription, and *reaſoning*, for *reaſon* he does, though he appears to be himſelf reſtrained by a kind of myſterious reverence, and to be deſirous of deterring others from exploring too narrowly the ſecrets of the goddeſs, *Febris*.

'In Greek, Latin, Arabic, and Perſian,' ſays Dr. Fordyce, 'fever has obtained its name from the idea of heat.' So it has in Engliſh; the very ſame combination of letters ſignifying *fire* in a kindred language. So much for the name; now for the doctrine.—*Heat* is not a pathognomonick ſign of fever; nor *cold followed by heat*, p. 8—12; nor *frequency of pulſe*, which may happen without fever; and, what is more, infrequency is ſometimes obſervable in the worſt caſes of fever, p. 13—18. At p. 19, a title occurs which ſerves for all the reſt of the book—*Definition of Fever*. A new one, however, ought to have been introduced at p. 103; for a new ſubject, *the Cauſes of Fever*, is there taken up.

Dr. F. enumerates the caſes which he does not mean to comprehend under the term, Fever. Theſe are pretty nearly the ſame with thoſe now commonly characterized by the term, *Symptomatic Fever*. P. 26, he enters on the deſcription of fever, repeating nearly the words which we have already quoted from the beginning of the diſſertation. To facilitate his deſcription, he ſuppoſes a caſe, 'in which all the appearances which ever take place as eſſential to the diſeaſe are preſent and in an equal degree.' He confines himſelf to fevers terminating in 8 to 12 hours; of ſuch he has ſeen ſeveral inſtances, accompanied 'with all the eſſential appearances.' P. 32, the attack is frequently ſudden: a man in health finds himſelf greatly diſeaſed in leſs than a minute; the attack takes place oftener between 8 A. M. and 8 P. M. than in the remaining 12 hours: the ſun paſſing the meridian has no particular influence. P. 34, the firſt appearances are, uſually, uneaſineſs and reſtleſſneſs,—depreſſion of ſtrength, improperly called debility; ſometimes at the onſet, but more frequently afterward, ſuch feelings as if the patient were ſurrounded by a colder medium than uſual.—P. 43—50, a diminution of 'the faculty of receiving impreſſions in the mind.' P. 51, pain in the ſmall of the back—diminution of ſecretion. P. 52, tongue covered with a very peculiar cruſt. P. 55, ſenſation as if ſome light body were moving over the hairs that riſe from the ſkin—*dingy* colour of the ſkin. P. 58, numbneſs of the ſkin, ſo that it may be burned and pricked without pain. P. 59—63, diminiſhed brightneſs of the white part of the eye—diminiſhed irritability of the iris. P. 64. 'The whole ſecretory veſſels throughout the body ſecrete a ſmaller quantity of fluids, except vomiting

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vomiting produces an increase of bile, pancreatic juice, &c. These evacuations (the author thinks) should rather be attributed to the second than the first stage of the fever, as it never happens that a simple fever, or a paroxysm of an intermittent, is fatal, if vomiting takes place.' P. 66, 67, apparent contraction of all the vessels of the body. P. 68, increased frequency of the pulse, which sometimes does not happen till the fever has continued half an hour. P. 72, pulse smaller and *obstructed*; a quality which he thinks he understands, but cannot explain. P. 80, pain of the head, most commonly over the eyes, and seeming to the patient *external*. P. 82, pain *all over the bones*. Delirium. P. 84, anxiety about the præcordia. P. 86—93, loss of appetite, aversion from food, nausea, vomiting, thirst arising probably from a particular affection of the stomach. P. 93, we find a summary of the symptoms of fever in the following words:

'Fever in its appearances as have been enumerated, shows in its attack; depression of the powers of the mind; of the sensibility of the organs of sensation; of the exertion, and disposition to be stimulated in the body; contraction in the vessels throughout the system, which being either confined to, or greater in the smaller vessels, occasions a larger quantity of blood to be accumulated in the larger vessels near the heart; together with some peculiar affection of the stomach. These external appearances in this disease, seem so very independent upon one another, excepting the quantity of blood accumulated in the larger vessels in consequence of the greater contraction of the small ones, that they can only be considered as some alteration of the system which has not hitherto been investigated, therefore, every thing that has been said relating to the essence of this disease has only been conjecture following wild conjecture, to which the author does not mean to add.'

This definition, which is carelessly repeated at p. 102, is succeeded by some reflections on the different senses of the word spasm. In allusion, probably, to a well-known hypothesis, the author drops this reflection:

'Converting the Latin word contraction into the Greek word spasm, will not make the depression of the powers of the mind; of the sensation; of the exertion of powers of the body; or of the diminution of the susceptibility of being affected by external applications in the body, so as to excite motion, or produce rest dependent upon the contraction; nor will it make the peculiar affection of the stomach dependent on it.'

P. 103, the Doctor stops to inquire whether he shall proceed immediately to describe the subsequent stages of the disease, which (though they depend on the attack,) are no part of its essence; or, whether he shall investigate the causes which produce it? He determines on the second mode of proceeding, and premises some questionable and some trite reflections on cause

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cause and effect, p. 106. An apology for the latter is expressed in the following strong terms: 'He (for the third person is used throughout the treatise,) is writing for practitioners of medicine, not one in a thousand of whom ever thought of paying the least attention to the operations of the human mind!'

In his investigation of causes, Dr. F. here passes by what are called the *proximate*, and attends only to the *remote*: the first of which is infection. Some observations on this head will be thought curious:

'If a number of sheep be confined in a small space without sufficient circulation of air, an infectious matter is generated, which produces fever in them. Fevers also arising in these animals occasion the formation of infectious matter. Of this the author had an opportunity of being well acquainted during the American war, when live sheep were attempted to be transported from England to America, and it was necessary to confine a number of them together in one ship. Although they were selected from flocks in perfect health, where they throve at sea perfectly when taken in small numbers to serve for fresh provisions for the officers, yet in many of the ships where numbers were confined, an infectious fever arose, even before they quitted the harbour. Whether it be that sheep are more subject to produce infectious matter when many of them are confined together, or that it more frequently happens that many of them are oftener confined together in a small space, without sufficient ventilation, than quadrupeds of other species; infectious matter is much more commonly generated in them than in any other quadrupeds that are known.

'Live hogs were also attempted to be exported in the same manner, and infection was produced among them, although not so frequently. It would appear that the infection which produces fever either arising from fever itself, or from numbers confined in a small space, in one species of animal, is not capable of producing fever in another species; for it happened, that when one side of a ship contained sheep, the other hogs, if a fever broke out among the sheep, the hogs were not affected; and that when fever broke out among the hogs, the sheep in many cases were not at all infected, neither were the crews at all affected, being as healthy as the crews of other ships making the same voyage, loaded with different commodities.'

In reading the remarks on variolous matter, (p. 118—121,) we were surprized that Dr. F. should never have conceived the idea of diluting this matter with water. The same reflection suggested itself to us on the perusal of his paper on the small-pox. (See *Trans. of a Med. Society.*) We imagine that it would more easily and certainly contribute to the introduction of a small quantity of variolous matter than any other method; and consequently, if our author be right in the opinion proposed in that paper, it would be a most beneficial improvement in inoculation. For this suggestion we have the farther support of experience in some hundreds of cases; and we could enumerate several

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several places in which inoculation in the ordinary mode has of late, without any culpable negligence, proved uncommonly fatal.

In treating, p. 129—139, of *sudden exposure to cold as a cause of fever*, it is stated that, if a person remains in perfect health 24 hours after such exposure, no disease has been the consequence.

P. 139—149, *of moisture.* Whether moisture excites fever by producing cold, the author does not venture to decide: but that moisture, and, more especially, the moisture of a marshy country, is a cause of fever, he entertains no doubt.

P. 149, *of food.* Food of difficult digestion occasions relapses, but scarcely ever original fever. P. 151, certain passions probably excite fever. P. 153, other causes yet unknown produce fever.—P. 157—9, there is no ground from experience to believe that any particular state of the fluids is followed by fever more than any other state. P. 160—70, neither bile, nor other secreted fluids, nor heat, are causes of fever. P. 170—80, abstract of the doctrines delivered by the author in the paper mentioned above. P. 181, prosecution of the description of fever.

'The first attack of the disease may be fatal, in the first, or any subsequent paroxysm.

'When the first attack of fever has been fatal it has been classed among sudden deaths, and all of these have been called very erroneously apoplexy or syncopy. When subsequent paroxysms of the disease have been fatal, the expectation of the disease at a certain time has shown it to be fever. The appearances, however, are the same, both when the patient dies in the first or subsequent paroxysms, viz. symptoms of depression of strength, contraction of the small vessels, and affection of the stomach.

'When the attack is fatal it sometimes kills in five minutes, sometimes it requires half an hour, seldom longer than that time. While the patient is yet sensible, violent head-ach with great sense of chilliness takes place, the extremities become very cold, and perfectly insensible; there is great prostration of strength, so that the patient is incapable of supporting himself in an erect posture; he becomes pale, his skin of a dirty brown, and he is soon insensible to external objects; the eyes are half open, the cornea somewhat contracted. If the patient goes off very soon, the pulse is diminished, and at last lost, without any frequency taking place, but if it be longer before he dies, the pulse becomes excessively small and frequent, all the appearances of life gradually subside, and the patient is carried off. Of this, the author has seen instances, sometimes at the first attack, oftener in the returns of the disease, although but very few; he believes them to be much more frequent in warm climates, where the moisture of the country occasions intermittents, than in colder regions.

'Since, when the attack of fever cuts off the patient in eight or ten minutes, the pulse does not become frequent, it would seem that this frequency was not a symptom necessary to constitute fever; for if

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if a disease should kill without a symptom, that symptom undoubtedly cannot be essential to the disease.'

P. 187, there are powers in the body which repel the fever when once produced; p. 184, horror and rigor are operations of these powers; after horror and rigor no patient is carried off by the *accession* of that paroxysm; from his own feelings Dr. F. believes horror and rigor to arise from affection of the stomach. P. 188, frequency of pulse should properly be enumerated among the appearances of the hot fit. P. 189, increase of heat accompanies increased frequency of pulse, but is independent of it, because it bears no proportion to it. P. 191—3, an hypothetical explanation of these two symptoms, and of greater strength of pulse, as proper to the second stage, is thus stated: 'The small vessels throughout the system being contracted, propel a larger quantity of blood upon the heart, which stimulates the heart to make stronger exertions, and so throw the blood with greater force into these contracted small vessels, force them open, and thus carry off the disease.'

After having observed that no assignable alteration of the fluids takes place during the hot fit, Dr. F. employs several pages in examining the opinion just quoted, which is nearly that of Cullen: he declares partially in its favour, mechanical as it is, but adds that the increased action of the heart is far from being the only means of the natural cure of the first stage: sickness (p. 200, 201,) is not a cause that carries off the disease; yet (201—5) medicines, which can act on the stomach only, shew that some affection of this organ co-operates with the increased action of the heart in carrying off the contraction of the small vessels: but there may be other powers with which we are totally unacquainted. P. 206—8, the paleness, *contraction of the vessels*, and dirty colour of the skin, disappear unequally; one arm, for instance, shall be red and larger, while the other is pale and contracted. Universal redness at length prevails in all cases of simple fever. P. 209—16, temperature of the body—thermometrical state of its heat—increase of thirst—increase of restlessness—inquiry concerning the causes of this restlessness,—restlessness occasioned not only by accumulation of blood near the heart, but by distention of the small vessels throughout the body, and by an affection of the stomach, as when disagreeable substances are lodged in this viscus without producing nausea or vomiting. P. 216—18, delirium, with *internal* distending pain of the head, strong pulsation of the temporal arteries, redness of the eyes, and flushing. P. 218—20, duration of the paroxysm and its parts. P. 220—38, crisis or termination of a simple fever—sweating more or less profuse—nature of the exuding liquid probably not different from healthy

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healthy ſweat. Urine, in cooling, depoſits flaky chryſtals of a dirty red colour; and this ſo conſtantly that, where they are wanting, the author would hardly heſitate to ſay that the paroxyſm is not of ſimple fever, but that it would recur, though all the other ſymptoms denoted a perfect criſis;—mouth becomes moiſt; the cruſt of the tongue falls off in a ſurprizing manner within an hour or two; and the proceſs reſembles the ſeparation of a dead from a living part of the body—ſecretion of a larger quantity of ſaliva—ſecretion of the alimentary canal increaſed—others return to their natural ſtate—*obſtruction* of the pulſe goes off, but with very various circumſtances—the frequency, fulneſs, and ſtrength of the pulſe alſo go off: but the patient is left exhauſted—a fever, which compleats its courſe in 8, 10, or 12 hours, is ſure to return if the leaſt preternatural appearance remain after the criſis.—In a future diſſertation, the author propoſes to point out the manner in which ſimple fever is repeated ſo as to produce all the varieties of the diſeaſe.

Notwithſtanding that Dr. F. has kindly ſerved up a little metaphyſical pap for readers of weak digeſtion, he has neglected to lend them much other aſſiſtance which they will equally want. His book has no diviſions, no ſummary of contents, no index. In ſeveral places, he will be found reſuming a ſubject which had been treated; and we have already noticed negligent repetitions. Theſe circumſtances muſt prove embarraſſing. Whether he compoſed his diſſertation piecemeal, and ſent it to the preſs before it was finiſhed, forgetting ſometimes what he had already written, we know not: but it is certain that it wants much trimming, pruning, and *pleaching*. Moreover, if the next edition ſhould contain ſo many and ſuch conſiderable errors of the preſs, it might not be amiſs to add a liſt of *corrigenda*.

In diſcriminating fever, there is not nearly ſo much difficulty as in curing it, or in forming a probable judgment of the event. The pretenſions of different and even oppoſite methods of treatment are not yet ſettled to the public conviction. Of two apparently equal caſes treated alike, one ſhall terminate in recovery, and one in death; nor ſhall the phyſician be in the leaſt able to account for the difference.

It is at all times uſeful to aſcertain phænomena preciſely; and to ſtudy diſeaſes aſſiduouſly is the only way in which we can reaſonably expect to extricate an art from ſuch deplorable uncertainty. Strict obſervation, too, will oblige phyſicians to relinquiſh the unprofitable trade of imagining cauſes for imaginary effects—a trade which has perhaps been carried on by them longer than by any other claſs of philoſophers. We

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make these remarks, lest we should be thought to undervalue genuine observations.

The present inquirer will in general be deemed sufficiently minute:—yet, in one respect, we do not find him minute enough. He relates, for instance, the symptoms occurring only in a small proportion of cases, and such as are opposite to the ordinary tenor of the disease, in such a way as to prevent his readers from forming a just theory, and even from receiving a theory which is to a certain degree just. Just theory is the proper *sorting* of phænomena. Common appearances, therefore, and exceptions, or variations, should be distinguished; and the latter should be more minutely considered, that their proper causes may be detected; for, on these occasions, it is always right to suppose that some counteracting power conceals the operation of the general power. What should we think of a philosopher who should require, from the principles of pure astronomy, an explanation of all the variations of the tides, without suffering us to take the effects of winds, currents, and promontories into the account? and do not these require to be exactly noted, if we would understand local variations?—Dr. F. himself, though it seems as if he had written on purpose to prevent speculation, nevertheless speculates on the unaltered state of the pulse observable in some cases of fever. (P. 188.) He supposes the disease not to have reached the heart; or the heart to have become more insensible than the rest of the body.

We have only one more remark to make: in the explanation of the manner in which the contraction of the small vessels throws the blood on the heart, we find nothing added to the inconclusive arguments of Dr. Cullen. *Inactivity* of the vessels accounts as well for every appearance referred by both these teachers of medicine to the first stage of fever as *spasm*. What Dr. Fordyce more particularly notices, is almost decisive in favour of the former hypothesis. P. 61, in the attack, the iris is said to be generally 'less susceptible of contraction or dilatation, upon a larger or smaller quantity of light falling on it;'.... 'the same disposition seems to affect all the muscles which govern the figure of the eye.' Now, the vessels being muscular organs, does not the analogy from the iris, from the muscles of the eye, from all the muscles, appear much stronger than any argument which the advocates of spasm have adduced?—On the principles of pneumatic physiology, it might, perhaps, be shewn that the diminution of colour received by the surface of the body from the blood, (p. 57) is another proof of diminished vascular action.

Art.

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ART. IX. *An Idea of the present State of France, and of the Consequences of the Events passing in that Kingdom.* By the Author of the Example of France a Warning to Britain. 8vo. pp. 53. 1s. 6d. Richardson. 1795.

WE have long been warned of the dangers with which England and other civilized countries were threatened from the *anarchy* of France; and the present author has helped to spread the alarm on this topic. Now, however, he has shifted the ground of his fears, and labours to impress the public with the idea of danger, not from anarchy, but from a systematic form of government which the actual conduct of the French rulers has, in his opinion, a direct tendency to establish; and the natural consequence of which, he apprehends, would be the destruction of the trade, manufactures, policy, and polity, of every other nation in Europe. To his mind's eye, there appears to be rising out of the revolutionary confusion of France a system like that which once before, and only once, prevailed in the world, namely at Sparta. In that extraordinary state, there were but two classes of men, citizens or soldiers, and helotes or slaves. The latter were the tillers of the earth: but from their labour they derived only a bare subsistence; all the surplus was for their military task-masters. Something of this sort, he says, has already occurred in France. The husbandman dares not take from the produce of his toil any thing more than is necessary to the existence of his family; all the rest, whether consisting of live or dead stock, is in a state of requisition; and he must carefully keep it, till ordered to send it for the supply of the armies. Thus, the writer says, the cultivators in France can be viewed in no other light than that of helotes, mere hewers of wood and drawers of water for their military lords.

The author does not pretend to say that this growing system of France is the result of any design in the Convention to adopt the Spartan principles of legislation, nor to form the new French government on the model left by the Lacedemonian lawgiver; on the contrary, he admits that it would be absurd to suppose that any such design has been deliberately formed in that assembly:—but he thinks that the leaders of the revolution could not have devised means more effectual for obtaining such an end than those which they are actually employing, and that the consequences to Europe will be precisely the same; for that every neighbouring state, should France finally establish that form of government which her measures have so strong a tendency to produce, will be obliged, by self-preservation, to adopt a similar system.

To support his opinion, he quotes the authority of Sir James Stewart in his *Political Economy*; who says that, should the

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sovereign of a nation, containing no more than *six millions* of inhabitants, dispossess the land-owners of their estates, or render them of no value to them by taxing them twenty shillings in the pound, then divide the people into two classes, soldiers and labourers, the former to consist of the *ci-devant* proprietors of land, and all the persons formerly employed in laborious arts, whose wives and children should be supported at the public expence, while the labourers should be employed solely in raising food and materials necessary merely for the support of existence and of armies; all the trades and manufactures not essential to these purposes being totally proscribed, and with them the use of gold and silver; such a prince, with one half of his subjects converted into soldiers, and the other half compelled to labour for the maintenance of both, might laugh at and bid defiance to any combination among the powers of Europe acting under their present systems of government.

This system of economy, described by Sir James Stewart as possible, though not probable, our author says, 'seems at present fast establishing itself, not formally and intentionally from the operations of the legislature, but by a sort of natural tendency of some of the most extraordinary and despotic measures ever heard of; not less so than the revolution effected by Lycurgus; and whether it really end in an establishment so exactly similar is not essential—it is sufficient for our purpose at present to state, that, in effect, the cultivators are enslaved; money disappearing, foreign commerce annihilated, and domestic scarcely existing, the towns become camps.....These are facts undeniable because notorious, and they come nearly to the Lacedemonian system; the slavery of the peasantry may ere long be civil as well as political.' The consequence of the continuance of such a system, he contends, would be the return of the iron age of barbarism, and the downfall of every useful institution to which the progress of arts and sciences has been leading for centuries. France, with such a government as she seems to be now forming, will, he says, infallibly do one of these two things,—she will either subdue and absorb the dominions of her neighbours; or drive them to the only means by which they can preserve themselves from her yoke—a revolution. By this he does not mean a revolution that consists in a change of the mere forms of government, in a transition from monarchy to aristocracy, or from aristocracy to democracy; nor from the last to either of the first two: but such a revolution as her own, which, while it sacrifices trade, arts, and manufactures, in order to create an army, turns all the husbandmen into mere drudges to clothe and feed the soldiery.

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There is something in the author's manner of considering this important subject, which appears characteristic of an able observer of events, who endeavours to anticipate and prepare for the end to which they will lead. As he thinks that, in what is going forwards in France, he perceives imminent danger not merely to our constitution, but to our greatness and even independence as a nation, (which, he fears, we cannot maintain but by preventing the establishment of a Spartan government among the French, or by erecting a similar one at home,) he addresses himself in the following manner to the different descriptions of men in England, who in such an arrangement must find their ruin:

'Let us pause for a moment, and ask our landed, and trading, and monied, men, of every description, who, on one hand, are favourable to the principles that are producing these revolutions in the world; or, on the other, inactive in opposition to them; what are, or can be, their end, their aim, or expectation?'

'Annihilation is the palpable fate of the whole body of landlords. Whatever may be the meanderings of the anarchy that leads to such situation, or the sinuosities of that mass of horror and confusion that accompanies it, in any case, the event to land-proprietors must be the same. A few years of storm and bloodshed destroy them and their families, and the STATE, new moulded from the dregs of towns, assumes their place. The manœuvres of prehension, pre-emption, and requisition, chain down the farmers and labourers as they are now chained in France; by the letter of the law with civil liberty to console them, but political slaves, cultivating for others, and daring to retain but a bare subsistence, real slaves to those who would pretend that they were fighting to reform abuses and establish freedom! View the lands of England and the happiness of every class that cultivates, and then meditate on such a change!

'The whole fabric of arts, and industry, and manufactures, which has taken such time and such wisdom to erect, dashed in pieces! Is that a spectacle to kindle apprehensions in the minds of those wealthy men, who, at Leeds, Sheffield, Halifax, Birmingham, Manchester, and Norwich, see, apparently with unconcern, societies springing up around them, whose professed purpose is to change the constitution of their own country, and disseminate the most lavish praises of the proceedings in France? Have they no feeling for the treatment which the *egotism* of mercantile wealth has met with at Lyons, Marseilles, Bourdeaux, Nantes, Havre, and in every commercial town of that kingdom? Our Dissenters, who are wealthy and commercial, and who complain of tests as their oppression here, and sigh, many of them, for the equality of a republican government—do they see no oppressions in the fraternity of Frenchmen! Let them turn their eyes to Flanders, and there they will see an equal measure dealt to friends and foes: and the little finger of the fraternity of republicans a deadlier weight than the whole mass of grievances they complained of under their former master. You want, in England, tests repealed and abuses reformed; and, to carry your point, encourage societies ce-

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mented in the jargon of the Convention, and who, by aiding the views of France, would bring in a torrent that would reform all abuses, for it would leave nothing to abuse;—it would reform your commerce—fraternize your wealth—and, if your heads escaped the requisition of the *Holy Mother* Guillotine, you would bless your stars for a cock-boat to convey you naked to America.

'Our moneyed men also, whose riches are in banks, stocks, funds, and mortgages—do they wish to divide the national strength by questions of party and reform? Do they look to the French system of iron and paper as better securities than the laws of England? To name the contrast is enough: that understanding, in a state of manhood, must be infantine indeed that does not feel the shock, and see, in perspective, the universal ruin that would deluge the land.

'Do our commercial men imagine that such an iron system can establish itself in France, and trade be left to flourish in any neighbouring kingdom? The expectation would be vain. The ambition of republics is proverbial, and none so domineering as the democratical. The existence of so enormous a force, with no limits to its power or its acquisitions but what the spirit of its own moderation might define, would be absolutely incompatible with the peace and security of a wealthy neighbour: commercial jealousy, the disputes inseparable from extended trade, the envy which great success and greater riches excite, a thousand circumstances, would kindle heats; and, where the iron arm of power measures with wealthy imbecility, what would it prove but the contest between the tiger and the lamb? A state of things so obvious and so dangerous, that peace consistently with policy would be but a preparation for hostility: in other words, wars would be endless till conquests reduced the weaker party to the destruction of unlimited submission; a progress that would justify the remark of Sir James Stewart, that one country, establishing itself on the simple basis of agriculture and arms, would destroy the commerce, trade, and industry, of all its neighbours. Resistance is vain, without a policy equally energetic; and whether you are driven to adopt such institutions for self-defence, or are conquered for want of them, commerce, in either case, is destroyed.

'What a call then is so fatal a prospect, to every commercial class in Britain, to second the efforts of government with a vigour the most determined; since it is only by great sacrifices, at present, that any thing can be preserved in future.

'But there are men among us in a state of poverty, thrown perhaps out of employment by bankruptcies or the war, who, being in distress, think that no change could to them be worse. Miserable infatuation! Let them also view the French operations in Flanders! What is the language used to the lowest of the people; even to such as were friends? Money they have none, for all was seized, but they have arms and legs—their bodies are in *requisition*—and the only salute of fraternity, MARCH OR BE HANGED!!! Ranged in the front lines to meet the cannon of the foe, with the guillotine in the rear, they feel that there are evils of a deadlier hue than Imperial corruptions, and that the iron sway of a Convention can bury in equal ruins both states and reformers.'

We

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We read the author's 18th page with great diſcouragement, for it holds out the proſpect of a very protracted war; ſo that, ſhould he be right in his conjectures, we ſhould find ourſelves in the high road to ruin, whether we reſolve to make peace or to go on with the war. He thus endeavours to prepare the mind of the public for a very indefinite duration of hoſtilities, and to inculcate the neceſſity of a more vigorous proſecution of them:

'The people of this country have been much too apt to imagine that the war would be terminated ſpeedily, and that ſuch horrors could not have any duration. They ſhould be undeceived in this idea; they ſhould underſtand the nature of their danger, the remote and eventful, as well as the more immediate; they ſhould be brought to look it in the face and underſtand it in all its poſſible combinations; and, above all, ſhould be well informed how far the probabilities extend, that the republican ſyſtem may eſtabliſh itſelf permanently, if not oppoſed with the moſt determined vigour, and on principles as energetic as its own. And, in doing this, it is a wretched ſyſtem to be alternately elated or depreſſed according to the changes of ſucceſs that attend the armies in Flanders. Were that country recovered by the cloſe of the campaign, there would, from ſuch an event, reſult no ſecurity that it would not again be loſt in another. Nor ſhould it be forgotten that the French Convention, reſting on their arms, *may* ſay, *we will make no peace with you but upon our own terms; let the war be perpetual, do your worſt, we deſpiſe your power, we have nothing to loſe that you can acquire, you are rich, we will take the chance of events.* In ſuch a caſe there would be ſecurity without expence on one ſide; on the other a ruinous expenditure, which would be attended with inceſſant depredation and perpetual alarm. In ſuch a war what could give ſecurity but a militia ſo numerous as to ſet deſcents at defiance?'

The author next proceeds to prove the neceſſity of arming the government with additional powers, to enable it to keep in awe domeſtic enemies; at the ſame time that it ſhould have at its diſpoſal a ſufficient military force to make head againſt any foreign foe, who ſhould attempt to invade us. 'The deſpotiſm that governs France, (he ſays,) avails itſelf of the whole force of the nation. Whatever will not act with government is cruſhed, deſtroyed, annihilated, till terror brings all in effect to one uniform maſs, that rolls with the reſiſtleſs force of a torrent of lava. To think of oppoſing to ſuch a wedge-like force the half meaſures that have been conſiſtent with a ſtate of licentious freedom, is to hold a feather to a whirlwind.' In propoſing means to reſiſt the torrent of French opinions and French arms, the author recommends what cannot with truth be called *half-meaſures*; the firſt of them is calculated to produce alarms in the minds, not indeed of Frenchmen, but of Engliſhmen; for he would ſet out with ſhackling the liberty of the preſs. As our readers may be more diſpoſed to accuſe us of miſrepreſentation, than to believe an Engliſhman to be ſo

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degenerate as to be capable of fettering the guardian of freedom, let them peruse the following extract:

'To allow at such a moment the printing and dispersing treason, Jacobinism, calls to sedition, and panegyrics on anarchy, is to play the game of our enemies, and to admit poison to be administered to the national mind. It is beating up for recruits for the Convention; and arming those whose purpose is to destroy us.'

His next measure is to dissolve or prevent the meeting of all societies under dangerous and offensive titles:

'To allow societies, under any of those offensive and dangerous titles we have heard of, to assemble under false pretences and insidious views, who adopt the forms and the jargon of Jacobinism in France, who call for the guillotine as the best means of reforming British abuses; to suffer such conspiracies against domestic peace, to form, complete, and mature themselves; is this consistent with the existence of the lives or the security of the property of the people at such a fearful moment as the present? Activity, vigour, and energy, such as the world has not seen, are exerted to spread destruction; will the placid means of former tranquil times measure with such a foe?

'Let these men who are copying, with such religious veneration, the forms, the expressions, the principles, that have desolated France, and seen her lose by the field, the dungeon, and the scaffold, THIRTEEN HUNDRED THOUSAND men, tell us what would be the fate of societies established amidst the *liberty* of that kingdom to reform abuses or alter the constitution? They would count in the six hundred and fifty thousand wretches in prisons, filled faster than they are emptied, though three hundred heads per diem fall by the guillotine!—efforts of that purity of freedom so much extolled; of *that flood of light and truth which sweeps from the earth despotism in all its forms* *.'

We should be glad to know the *true* definition of 'offensive and dangerous societies,' for societies really of that description ought not to be tolerated:—our author's definition no one can mistake, and no friend to liberty can admit. He evidently alludes to the societies for constitutional information, and others instituted for the purpose of procuring a parliamentary reform. The acts of many of them have been the subject of accusation and discussion in a court of law; and, by the verdicts of three different juries, they have been found to be both legal and constitutional. Would the author wish to render abuses perpetual, by making it penal in the people to associate for a removal of them in a constitutional way? He may call himself an enemy only to licentiousness: but, had he professed himself the avowed foe of liberty, he could not have recommended more liberticide measures, than those two which we have already stated.

He next proposes a vast armament, and that the men who are embodied should be such as are able to defray their own expences. 'While myriads are in the field, (says he,) for the

* Society for Constitutional Information.'

destruction

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destruction of all property, property must be armed, or it cannot be safe.' He proposes a militia of this kind, consisting of 500,000 men.

The author next suggests the propriety of a consideration, whether it would not be wise to fortify, 'to an impregnable strength,' certain posts advantageous from nature and situation; and 'whether a capacious citadel near the capital should not be formed for its protection.' It is a great pity that the Duke of Richmond has quitted the Board of Ordnance; his Grace would no doubt have listened with delight to this system of fortification. The idea of a capacious citadel near London was most happily conceived; it must necessarily be attended with salutary effects; for, while it would on the one hand prevent the approach of an invading foe, it would on the other answer for the internal peace of the capital, and not suffer a tongue to speak for liberty and reform! The Londoners, we take it for granted, will petition parliament to adopt this excellent part of the writer's plan.

Notwithstanding this author's devotion to ministers, he ventures, though with diffidence, to censure their manner of conducting the war; and to the want of sound judgment on their part, and that of the allies, he ascribes many of the checks which the combined arms have received. Looking forwards to the future progress of the war, he fairly owns that we must not expect any considerable success without the concurrence and co-operation of a great part of the French themselves: by which he does not mean merely the emigrants, but those who, still residing in France, are either avowedly disaffected to the Convention, or adhere to it merely because they do not know, or mistake, the intentions of the allied powers. His opinions on this head, and the advice which he founds on them, are just and rational.

It is no small concession from a person of this writer's principles, when he declares that the object of the war will be accomplished when *a* government, consistent with the safety of other European governments, shall have been established. It is evident that he does not think it would be advisable for the allies to insist on any particular form of government, nor to stipulate for the restoration of monarchy. This will serve to shew that he can make his principles accommodate themselves to the state of "existing circumstances." However, he by no means wishes to lose sight of monarchy in France; on the contrary, he speaks with a kind of confidence of its again taking root there.

It is worthy of remark that all the advocates for the war have invariably begun by execrating the means by which the Convention has raised and maintained its armies,—yet have

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thought it proper at laſt to adviſe our rulers to have recourſe to ſome ſuch meaſures. Money is allowed to be the great ſinew of war: France had none; ſhe ſet her paper mills to work, and found an ample ſubſtitute for it in aſſignats. We decried them as a fraud on the public, an unfunded debt infinitely exceeding the ways and means originally intended for its redemption: but our author now promulgates a hint which, if they attend to it, may furniſh the allies with a paper-currency as valuable as old Canada bills, or as he himſelf has repeatedly repreſented aſſignats.

While he is for iſſuing Continental-aſſignats created for the occaſion,—redeemable, we preſume, in fair proportions by the different powers at war with France, but which probably our good allies would allow John Bull the excluſive honour of redeeming,—he thinks that, as the French advance into Germany, *their* aſſignats will loſe what little nominal value they poſſeſs in or near France. He appears to conſider their armies as having reached the utmoſt bounds of victory: 'let them advance and penetrate the deſerts of Weſtphalia; they will find, what they never yet failed to find from Hanover to Bohemia, their *paths of glory leading to the grave.*'

The following paſſage is extracted from the concluſion of the work:

'Another campaign may coſt Britain twenty millions perhaps of debt. Double the ſuppoſition, call it forty, or fifty, or any other ſum: were it to be expended in a war of ambition, or with any view but that of national ſafety and independence, an honeſt man would not vote as many ſhillings; but the queſtion at preſent is of another complexion; the late manifeſtation of the French power is too tremendous to be conſidered but with alarm and terror. The independence of Europe is at ſtake; and, if the fortune of the war be not changed before a negociation for peace, the terms will be the dictates of impoſing ſuperiority on one ſide, and the acceptance on the other, a confeſſion of eternal imbecility; reſiſtance vain, ſubmiſſion neceſſary.'

Some of the author's principles we have condemned in the courſe of our review: but the pamphlet, on the whole, we muſt in juſtice allow to manifeſt much ability. The writer is unqueſtionably a party man, though acting with what he may conſider as a majority of the country: but in this publication he ſpeaks the language of one who looks far into futurity, in ſearch of events which, in conſequence of the preſent convulſion, *may* take place when the preſent miniſter, his adherents, and his opponents, may be no more. He appears to conſult the intereſt of Great Britain with reſpect to foreign powers, and to feel on that head like a patriot:—but, in guarding againſt calamities which he thinks the French revolution would bring on this country, he makes no proviſion for the preſervation

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tion of her liberty; on the contrary, he seems but too well disposed to spancel or fetter it, at least for the present. Now as we consider our greatness as the effect of our liberty, we are anxious to preserve the cause. We are for making the people perfectly free, that is, as free as the theory of the constitution intended they should be; and then we would say, woe to the nation which would presume to attack us: our ardour, our courage, and our *union*, would enable us to triumph over every enemy, and would lead us to unshakeable greatness.

We have thus given a copious and dispassionate account of this work; though it will be seen, when we review the author's reputed "Letter to Mr. Sheridan," that he little merits any complaisance from us:—but neither compliments nor abuse shall ever tempt us to swerve from the line of impartiality and justice.

ART. X. *An Attempt to promote the Commercial Interests of Great Britain.* By William Langworthy, of the Honourable Society of the Inner Temple. Tract I. 4to. pp. 168. 7s. 6d. Boards. Dilly, &c. 1793.

IT is proper to *begin* our account of this work with a circumstance which does not appear in its title, viz. that the author is the founder of a manufactory of *prepared anti-corrosive or blanched iron*; the introduction of which, for various naval, military, and other public purposes, is the point to which the greater part of his commercial observations manifestly tends. We do not say this with any intention of prejudicing him as a *manufacturer*, but in order to give a just notion of his general design as an *author*, with respect to the present publication.

The volume commences with some general reflections on the importance of manufactures to this island,—which, as sufficiently obvious, we shall not repeat. Then follows *a concise view of the rise, progress, and present state of the copper mines of Great Britain*; which relates entirely to the Cornish mines, and the Paris-mine in Anglesey. The information respecting the former seems chiefly copied from Pryce, and not without some gross inaccuracies of calculation. The rivalry of the Paris-mountain mine, and the means by which a monopoly of copper has been gained by the Anglesey company, are curious and useful articles of information. The conclusion of this chapter is an attempt to shew that the Paris-mountain mine is grown poor, and that the greater part of those in Cornwall will, in three years, cease to produce any metal; an alarming deduction from what we think incompetent premises: but the *purpose* of which is afterward sufficiently elucidated.

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A *conciſe view of the riſe, progreſs, and preſent ſtate of metallurgy in England*, is conciſe indeed as a matter of information, but is ſkilfully enough pointed ſo as to inculcate an impreſſion of the danger to our manufactures from an exiſting and ſtill farther impending ſcarcity of copper and braſs. The remedy for theſe evils is next conſidered; which is rationally made to conſiſt in reſtraining, within certain propoſed limits, the exportation of copper, and in opening new mines; of the probable ſucceſs of which, in Cornwall, flattering expectations are raiſed.

Then follows the *main object* of the work, which is to diſplay the *various improper, waſtful, and pernicious purpoſes to which copper is applied*, and to give arguments for the neceſſity of reforming ſuch abuſes. The hiſtory of *ſheathing ſhips* leads the way in this diſcuſſion. The firſt metallic ſheathing for ſhips in England was invented about 1670, and conſiſted of milled lead. This was uſed for ſome time in the navy, and anſwered the purpoſes of keeping the veſſel tight and defending it from the worms: but it was found to have the dangerous property of corroding the bolts and rudder irons, and in conſequence was laid aſide. Copper ſheathing was next introduced, but it had the ſame property in a more alarming degree; the effects of which were ſo fatal, that it was almoſt determined to diſ-uſe this ſheathing in the navy, when a perſon at Birmingham ſuggeſted the improvement of ſubſtituting copper for iron in bolts, nails, and rudder-works. This idea was adopted; and the practice of copper ſheathing, as it is well known, has ſince become very general in the navy, and in the Eaſt India ſervice. The expence and ſpeedy decay of the copper are the great objections to this mode of ſheathing, and they are placed in their ſtrongeſt colours by this writer; who alſo combats the idea that copper alone, from its poiſonous quality, is capable of defending the timber from the attacks of the worms, and of preventing the adheſion of barnacles and marine plants.

Mr. Langworthy next proceeds to give a general account of the methods hitherto in uſe for preventing corroſion in metals by tinning; and alſo of his own newly diſcovered method, to which he gives the name of *anti-corroſion*. As to the firſt part of this chapter, it is no more than an extract from Biſhop Watſon's Chemical Eſſays; and a paſſage in that work ſeems to have ſuggeſted thoſe trials which brought on the diſcovery of the new method. The Biſhop, after having mentioned that the end of a pair of iron pincers, long uſed in taking iron plates out of melted tin, was found to be penetrated through its whole ſubſtance by the tin, ſays, "would the iron bolts uſed in ſhip-building be preſerved from ruſting by being long boiled in melted

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melted tin?" On this hint various attempts were made, and a patent for the diſcovery was granted to Mr. Kerr, bit-maker to his Majeſty, which at length came into the hands of the preſent writer. This invention, however, proved ſo defective, that he was obliged to ſtudy the principles of metallurgy, and to make a number of inquiries and experiments in order to perfect it. The particular proceſs he of courſe keeps ſecret: but its principle is deſcribed to be, firſt, preparing iron ſo as to render it capable of imbibing certain metallic mixtures not liable to be corroded, and then boiling it in thoſe mixtures till it is completely impregnated and coated with them.

The diſcovery being thus announced, the proofs of its efficacy are next given, which conſiſt in various certificates from the navy and army, and from private ſhip-owners,—ſome more and ſome leſs ſatisfactory. The navy made an objection of expence to the newly-prepared iron bolts, and gave a comparative eſtimate of the coſt of theſe and copper bolts, in favour of the latter. On this eſtimate Mr. L. comments, and with juſtice; for we are ſorry to ſay that we never ſaw a more inaccurate one, though ſigned by five commiſſioners of the navy board. Can it be conceived that they ſhould reckon the returned bolts, after 15 years' uſe, as of the ſame weight with the new bolts; and ſhould omit to calculate the intereſt of the prime coſt during that period! We hope that *all* the national expenditure is not ſo negligently conſidered!

After having ſtated his evidence, which related to prepared bolts, nails, and muſkets, the writer proceeds to conſider the miſchiefs ariſing from the uſe of copper in metallic works for ſhips, and the comparative advantages of his own prepared metal. This ſtatement appears to us greatly overcharged; and, when the author indulges in chemical and philoſophical reaſonings, he certainly expoſes his ignorance. What will the reader think of his propoſal for actually pickling, by brine baths, Europeans who are deſtined to live in hot climates; on the notion that, as the ſea is ſalter on approaching the equator, (a fact by no means eſtabliſhed,) it is clear that nature gave ſea-ſalt as the univerſal preſervative againſt putridity; and, therefore, impregnating the blood with it muſt preſerve from putrid fevers?

The remainder of the work, conſiſting of details of the ſuppoſed advantages of the anti-corroſion metal as applied to various purpoſes, with calculations of expence, &c. may be worth conſulting by perſons intereſted in thoſe articles, provided they make due allowance for the repreſentations of a man deeply intereſted in his own invention.

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The *Appendix* relates to the great sacrifice made by the author to his patriotism, in rejecting the offers of the French, by which he might have cleared one hundred thousand pounds!

Having thus gone through this work without the least motive for partiality in our judgment, we must recur to the idea with which we set out, and separate the *manufacturer* from the *author*. In the first character, we think that Mr. L. has a just claim to the public attention, as the possessor of a discovery that may be of extensive utility: but, in the second, we must consider him as one who has merely assumed, for a particular purpose, the style and title of a public instructor on the most important topics, for which he is not duly qualified.

ART. XI. *An Introduction to the Principles of Morals and Legislation.* Printed in the Year 1780, and now first published. By Jeremy Bentham, of Lincoln's Inn, Esq. 4to. pp. 335. 19s. Boards. Payne. 1789. [*A misplaid Article.*]

WHOEVER has perused this author's former writings must have perceived that he possesses no ordinary share of understanding, penetration, and discernment; and whoever reads the present work will find abundance of additional matter to confirm him more thoroughly in the same sentiment. Like many other men, however, of great and comprehensive minds, he here seems to have engaged in a pursuit too extensive, perhaps, for the powers of any individual of the human race to execute with precision and propriety.

The present work was originally much more limited in its design than is indicated by the title-page now affixed to it; being intended only for an introduction to a plan of a penal code *in terminis*, which was designed to follow it in the same volume: but the author, by his own observations and those of his friends, having detected some flaws in his performance, found himself, by his endeavours to ascertain the source of his errors, so involved in the metaphysical maze, that by degrees he grew disgusted with his book; and, laying aside the idea of completing it, he turned his thoughts to those considerations which had led him to engage in it. Here 'every opening which promised to afford the light he stood in need of was still pursued; and as occasion arose, the several departments connected with that in which he had at first engaged, were successively explored; insomuch that, in one branch or other of the pursuit, his researches have nearly embraced the whole field of legislation.'

In attempting to ascertain, in the course of his inquiries, wherein consisted the identity and completeness of a law?—

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what is the distinction and where is the separation between a *penal* and a *civil* law? and what is the distinction and where is the separation between the *penal* and *other branches* of the law?—the author found that, to give a proper solution of these questions, it was necessary to have before him a complete system of legislation, to survey carefully all its parts, and to comprehend their several relations and dependencies with respect to each other: but, as the existence of such a fabric is as yet no where to be found, what follows?—'that he who for the purpose just mentioned, or for any other, wants an example of a complete body of law to refer to, must begin with making one.' Still farther:

'There is,' says Mr. Bentham, 'or rather there ought to be, a *logic* of the *will*, as well as of the *understanding*: the operations of the former faculty, are neither less susceptible, nor less worthy, than those of the latter, of being delineated by rules. Of these two branches of that recondite art, Aristotle saw only the latter: succeeding logicians, treading in the steps of their great founder, have concurred in seeing with no other eyes. Yet so far as a difference can be assigned between branches so intimately connected, whatever difference there is, in point of importance, is in favour of the logic of the will. Since it is only by their capacity of directing the operations of this faculty, that the operations of the understanding are of any consequence.

'Of this logic of the will, the science of *law*, considered in respect of its *form*, is the most considerable branch,—the most important application. It is, to the art of legislation, what the science of anatomy is to the art of medicine: with this difference, that the subject of it is what the artist has to work *with*, instead of being what he has to operate *upon*. Nor is the body politic less in danger from a want of acquaintance with the one science, than the body natural from ignorance in the other. One example, amongst a thousand that might be adduced in proof of this assertion, may be seen in the note which terminates this volume.

'Such then were the difficulties: such the preliminaries:—an unexampled work to atchieve, and then a new science to create: a new branch to add to one of the most abstruse of sciences.

'Yet more: A body of proposed law, how complete soever, would be completely useless and uninstructive, unless explained and justified, and that in every tittle, by a continued accompaniment, a perpetual commentary of *reasons*: which reasons, that the comparative value of such as point in opposite directions may be estimated, and the conjunct force, of such as point in the same direction, may be felt, must be marshalled, and put under subordination to such extensive and leading ones as are termed *principles*. There must be therefore, not one system only, but two parallel and connected systems, running on together, the one of legislative provisions, the other of political reasons, each affording to the other correction and support.

'Are enterprizes like these atchievable? He knows not. This only he knows, that they have been undertaken, proceeded in, and that some progress has been made in all of them.'

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Some idea of the progreſs which Mr. Bentham has made in his extenſive undertaking may be formed, and the nature of his arrangements may be collected, from the titles of the works, 'by the publication of which his preſent deſigns would be completed. They are exhibited in the order which ſeemed to him beſt fitted for apprehenſion, and in which they would ſtand diſpoſed, were the whole aſſemblage ready to come out at once: but the order, in which they will eventually appear, may probably enough be influenced in ſome degree by collateral and temporary conſiderations.' They are divided into ten parts, treating of *the principles of legiſlation*; 1ſt, in matters of *civil*, more diſtinctly termed, *private diſtributive*, or for ſhortneſs *diſtributive, law*:—2dly, in matters of *penal law*:—3dly, in matters of *procedure*: uniting in one view the *criminal* and *civil* branches, between which no line can be drawn but a very indiſtinct one, and that continually liable to variation:—4thly, in matters of *reward*:—5thly, in matters of *public diſtributive*, more conciſely as well as familiarly termed *conſtitutional, law*:—6thly, in matters of *political tactics*; or the art of maintaining *order* in the proceedings of political aſſemblies, ſo as to direct them to the end of their inſtitution, viz. by a ſyſtem of rules which are to the conſtitutional branch, in ſome reſpects, what the law of procedure is to the civil and the penal:—7thly, in matters between nation and nation, or to uſe a new though not inexpreſſive appellation, in matters of *international* law:—8thly, in matters of *finance*:—9thly, in matters of *political œconomy*;—and laſtly, a plan of a body of law, complete in all its branches, conſidered in reſpect of its *form*; in other words, in reſpect of its method and terminology; including a view of the origination and connection of the ideas expreſſed by the ſhort liſt of terms, the expoſition of which contains all that can be ſaid with propriety to belong to the head of *univerſal juriſprudence*; ſuch as *obligation, right, power, poſſeſſion, title, exemption, immunity, franchiſe, privilege, nullity, validity*, and the like.

Here, we believe, moſt of our readers will be of opinion that there is work enough cut out for the powers and abilities of any one man to execute: but the author goes on to inform us that the uſe of the principles laid down under the above ſeveral heads is only to prepare the way for the body of law itſelf exhibited *in terminis*; and which, to be complete with reference to any political ſtate, muſt conſequently be calculated for the meridian, and adapted to the circumſtances, of ſome one ſuch ſtate in particular.

Such is the immenſe extent of Mr. Bentham's views; ſuch the magnitude of the object of which he is in purſuit! an object which he himſelf begins at laſt to *ſuſpect* to be too large for his graſp; as he tells us that, *if he had* an unlimited power of

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of drawing on time, and every other condition neceſſary, it would be his wiſh to poſtpone the publication of each part to the completion of the whole; eſpecially as the exact truth of the ten parts, which are intended to furniſh reaſons for the correſponding proviſions in the body of law itſelf, cannot be preciſely aſcertained till the proviſions, to which they are deſtined to apply, are themſelves aſcertained, and that *in terminis*.—The infirmity of human nature, however, as he obſerves, rendering all plans precarious in the execution, in proportion as they are extenſive in the deſign; and as he has already advanced conſiderably farther in his theory than in his correſponding practical applications; he deems it more than probable that the order of publication will not be that which, were it equally practicable, would appear moſt eligible; though the unavoidable reſult of this irregularity will be a multitude of imperfections, which, if the execution of the body of law *in terminis* had kept pace with the developement of the principles, ſo that each part had been adjuſted and corrected by the other, might have been avoided.

The foundation, on which Mr. Bentham builds his whole ſyſtem of morals and legiſlation, is the principle of *Utility*, which he thus unfolds and explains in the preſent work—a work now made to ſerve, by the help of ſome alterations and additions, as an introduction to his enlarged plan, though it was originally drawn up for the purpoſe of introducing only a confined part of it:

'Nature has placed mankind under the governance of two ſovereign maſters, *pain* and *pleaſure*. It is for them alone to point out what we ought to do, as well as to determine what we ſhall do. On the one hand the ſtandard of right and wrong, on the other the chain of cauſes and effects, are faſtened to their throne. They govern us in all we do, in all we ſay, in all we think: every effort we can make to throw off our ſubjection, will ſerve but to demonſtrate and confirm it. In words a man may pretend to abjure their empire; but in reality he will remain ſubject to it all the while. The *principle of utility* recognizes this ſubjection, and aſſumes it for the foundation of that ſyſtem, the object of which is to rear the fabric of felicity by the hands of reaſon and of law. Syſtems which attempt to queſtion it, deal in ſounds inſtead of ſenſe, in caprice inſtead of reaſon, in darkneſs inſtead of light.

'But enough of metaphor and declamation: it is not by ſuch means that moral ſcience is to be improved.

'II. The principle of utility is the foundation of the preſent work: it will be proper therefore at the outſet to give an explicit and diſcriminate account of what is meant by it. By the principle* of utility is

* '[Principle] The word principle is derived from the Latin word principium; which ſeems to be compounded of the two words *primus*, firſt,

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is meant that principle which approves or diſapproves of every action whatſoever, according to the tendency which it appears to have to augment or diminiſh the happineſs of the party whoſe intereſt is in queſtion: or, what is the ſame thing in other words, to promote or to oppoſe that happineſs. I ſay of every action whatſoever; and therefore not only of every action of a private individual, but of every meaſure of government.

'III. By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleaſure, good, or happineſs (all this in the preſent caſe comes to the ſame thing) or (what comes again to the ſame thing) to prevent the happening of miſchief, pain, evil, or unhappineſs to the party whoſe intereſt is conſidered: if that party be the community in general, then the happineſs of the community: if a particular individual, then the happineſs of that individual.

'IV. The intereſt of the community is one of the moſt general expreſſions that can occur in the phraſeology of morals: no wonder that the meaning of it is often loſt. When it has a meaning, it is this. The community is a fictitious *body*, compoſed of the individual perſons who are conſidered as conſtituting as it were its *members*. The intereſt of the community then is, what? the ſum of the intereſts of the ſeveral members who compoſe it.

'V. It is in vain to talk of the intereſt of the community, without underſtanding what is the intereſt of the individual *. A thing is ſaid to promote the intereſt, or to be *for* the intereſt, of an individual, when it tends to add to the ſum total of his pleaſures: or, what comes to the ſame thing, to diminiſh the ſum total of his pains.

'VI. An action then may be ſaid to be conformable to the principle of utility, or, for ſhortneſs ſake, to utility, (meaning with reſpect to the community at large) when the tendency it has to augment the happineſs of the community is greater than any it has to diminiſh it.

'VII. A meaſure of government (which is but a particular kind of action, performed by a particular perſon or perſons) may be ſaid to be conformable to or dictated by the principle of utility, when in like manner the tendency which it has to augment the happineſs of the community is greater than any which it has to diminiſh it.

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firſt, or chief, and *cipium*, a termination which ſeems to be derived from *capio* to take, as in *mancipium*, *municipium*: to which are analogous *auceps*, *forceps*, and others. It is a term of very vague and very extenſive ſignification; it is applied to any thing which is conceived to ſerve as a foundation or beginning to any ſeries of operations: in ſome caſes, of phyſical operations; but of mental operations in the preſent caſe.

'The principle here in queſtion may be taken for an act of the mind; a ſentiment; a ſentiment of approbation; a ſentiment which, when applied to an action, approves of its utility, as that quality of it by which the meaſure of approbation or diſapprobation beſtowed upon it ought to be governed.'

'* [Intereſt, &c.] Intereſt is one of thoſe words, which not having any ſuperior *genus*, cannot in the ordinary way be defined.'

'VIII. When

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'VIII. When an action, or in particular a measure of government, is supposed by a man to be conformable to the principle of utility, it may be convenient, for the purposes of discourse, to imagine a kind of law or dictate, called a law or dictate of utility: and to speak of the action in question, as being conformable to such law or dictate.

'IX. A man may be said to be a partizan of the principle of utility, when the approbation or disapprobation he annexes to any action, or to any measure, is determined by and proportioned to the tendency which he conceives it to have to augment or to diminish the happiness of the community: or in other words, to its conformity or unconformity to the laws or dictates of utility.

'X. Of an action that is conformable to the principle of utility, one may always say either that it is one that ought to be done, or at least that it is one that ought not to be done. One may say also, that it is right it should be done; at least that it is not wrong it should be done; that it is a right action; at least that it is not a wrong action. When thus interpreted, the words ought, and right and wrong, and others of that stamp, have a meaning: when otherwise they have none.

'XI. Has the rectitude of this principle been ever formally contested? It should seem that it had, by those who have not known what they have been meaning. Is it susceptible of any direct proof? it should seem not: for that which is used to prove every thing else, cannot itself be proved: a chain of proofs must have their commencement somewhere. To give such proof is as impossible as it is needless.

'XII. Not that there is or ever has been that human creature breathing, however stupid or perverse, who has not on many, perhaps on most occasions of his life, deferr'd to it. By the natural constitution of the human frame, on most occasions of their lives men in general embrace this principle, without thinking of it: if not for the ordering of their own actions, yet for the trying of their own actions, as well as of those of other men. There have been, at the same time, not many, perhaps, even of the most intelligent, who have been disposed to embrace it purely and without reserve. There are even few who have not taken some occasion or other to quarrel with it, either on account of their not understanding always how to apply it, or on account of some prejudice or other which they were afraid to examine into, or could not bear to part with. For such is the stuff that man is made of: in principle and in practice, in a right track and in a wrong one, the rarest of all human qualities is consistency.

'XIII. When a man attempts to combat the principle of utility, it is with reasons drawn, without his being aware of it, from that very principle itself. * His arguments, if they prove any thing, prove, not that the principle is *wrong*, but that, according to the applications he supposes to be made of it, it is *misapplied*. Is it possible for a man to move the earth? Yes; but he must find out another earth to stand upon.

'* "The principle of utility," (I have heard it said) "is a dangerous principle: it is dangerous on certain occasions to consult it." This is as much as to say, what? that it is not consonant to utility, to consult utility: in short, that it is *not* consulting it, to consult it.'

'XIV. To

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'XIV. To diſprove the propriety of it by arguments is impoſſible; but, from the cauſes that have been mentioned, or from ſome confuſed or partial view of it, a man may happen to be diſpoſed not to reliſh it. Where this is the caſe, if he thinks the ſettling of his opinions on ſuch a ſubject worth the trouble, let him take the following ſteps, and at length, perhaps, he may come to reconcile himſelf to it.

'1. Let him ſettle with himſelf, whether he would wiſh to diſcard this principle altogether; if ſo, let him conſider what it is that all his reaſonings (in matters of politics eſpecially) can amount to?

'2. If he would, let him ſettle with himſelf, whether he would judge and act without any principle, or whether there is any other he would judge and act by?

'3. If there be, let him examine and ſatisfy himſelf whether the principle he thinks he has found is really any ſeparate intelligible principle; or whether it be not a mere principle in words, a kind of phraſe, which at bottom expreſſes neither more nor leſs than the mere averment of his own unfounded ſentiments; that is, what in another perſon he might be apt to call caprice?

'4. If he is inclined to think that his own approbation or diſapprobation, annexed to the idea of an act, without any regard to its conſequences, is a ſufficient foundation for him to judge and act upon, let him aſk himſelf whether his ſentiment is to be a ſtandard of right and wrong, with reſpect to every other man, or whether every man's ſentiment has the ſame privilege of being a ſtandard to itſelf?

'5. In the firſt caſe, let him aſk himſelf whether his principle is not deſpotical, and hoſtile to all the reſt of the human race?

'6. In the ſecond caſe, whether it is not anarchical, and whether at this rate there are not as many different ſtandards of right and wrong as there are men? and whether even to the ſame man, the ſame thing, which is right to-day, may not (without the leaſt change in its nature) be wrong to-morrow? and whether the ſame thing is not right and wrong in the ſame place at the ſame time? and in either caſe, whether all argument is not at an end? and whether, when two men have ſaid, "I like this," and "I don't like it," they can (upon ſuch a principle) have any thing more to ſay?

'7. If he ſhould have ſaid to himſelf, No: for that the ſentiment which he propoſes as a ſtandard muſt be grounded on reflection, let him ſay on what particulars the reflection is to turn? if on particulars having relation to the utility of the act, then let him ſay whether this is not deſerting his own principle, and borrowing aſſiſtance from that very one in oppoſition to which he ſets it up: or if not on thoſe particulars, on what other particulars?

'8. If he ſhould be for compounding the matter, and adopting his own principle in part, and the principle of utility in part, let him ſay how far he will adopt it?

'9. When he has ſettled with himſelf where he will ſtop, then let him aſk himſelf how he juſtifies to himſelf the adopting it ſo far? and why he will not adopt it any farther?

'10. Admitting any other principle than the principle of utility to be a right principle, a principle that it is right for a man to purſue; admitting (what is not true) that the word *right* can have a meaning without reference to utility, let him ſay whether there is any ſuch thing

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as a *motive* that a man can have to pursue the dictates of it: if there is, let him say what that motive is, and how it is to be distinguished from those which enforce the dictates of utility: if not, then lastly let him say what it is this other principle can be good for?'

[*To be concluded in our next Review.*]

ART. XII. *Miscellaneous Tracts and Collections relating to Natural History*, selected from the principal Writers of Antiquity on that Subject. By W. Falconer, M. D. 4to. pp. 203. Printed at the Cambridge Press. 7s. 6d. sewed. Cadell, &c. London. 1793.

BY an advertisement prefixed to this publication, we learn that the author, having mentioned to the Rev. Dr. Parr that he possessed such a collection, was urged by him to make it public, as it might probably contribute to the interests of literature. He likewise offered to recommend the work to the syndics of the Cambridge university press, and to engage a friend to superintend the printing. The offer was accepted; and the business was performed with a liberality in all parties which does them credit.—We cannot give a more distinct account of the contents of the volume, than in the words of the learned compiler himself in his preface:

'The first that offers itself is a calendar of natural occurrences, which are supposed to have taken place in Greece and most probably in the latitude of Athens. This is taken nearly, but not altogether from Theophrastus's History of Plants. A similar attempt was made some years ago, and published by Mr. Stillingfleet in his Miscellaneous Tracts. That here inserted, though defective in point of matter, is nevertheless more full and explicit than that given by the Gentleman mentioned above; and contains, in addition to what he has given, an account of the weather and of the cosmical, achronical, and heliacal rising and setting of many of the stars and constellations, which have enabled the author to fix with greater probability the time of the year of many of the natural events recorded by Theophrastus, and to adjust them to modern computation. This part of the calendar is taken mostly from Geminus, an ancient Greek writer whose date is not ascertained, some thinking him to be prior to Hipparchus, others bringing him later as to the time of Sylla, or even of Cicero. This calendar is made to commence with the summer solstice, at which time the Greeks began their solar year. It was first intended to have divided the year according to the Greek months, but several reasons determined against such an attempt.

'I. The names and order of the Greek months are so much disputed, and so doubtful, that it would have required a long previous discussion to settle their places and denominations, a thing inconsistent with a work like the present. Moreover the year to which these months were adjusted was either of the lunar kind, and consisting of 354 days only, or else somewhat between the lunar and solar year, and containing 360 days; and probably both of them were in use at different periods of time. The calendar however was so incorrectly

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managed, and the commencement of the lunar year so irregular (it beginning not at the time of the summer solstice but at the new moon succeeding it, or perhaps the nearest to it whether before or after) as to create great error in calculating seasons, or dates of natural events.

'Another reason of greater weight was, that the lunar year was not made use of in calculating such occurrences. Civil affairs, such as the celebration of festivals, the election of magistrates, the payment of salaries, interest of money, and all civil contracts were indeed reckoned by the lunar year, but what regarded natural events, as the rise or setting of stars or constellations, the works of agriculture, the flowering of plants, and the gestation of animals, together with all transactions that regarded the laws of nations, as the duration of treaties, truces, &c. were reckoned by the solar year. A solar year, or the term of 365 days, is also understood to be meant whenever the space of an entire year is mentioned or a series of years. It has been the opinion of some learned persons, that the solar year was divided, as well as the lunar, into twelve months, each of which commenced at the entrance of the sun into the several signs of the zodiac, and this is confirmed by some expressions of Geminus, and particularly by the calendar of that author above mentioned, which is actually divided in that manner, which division is preserved in the calendar here exhibited.

'The next piece that appears is a calendar of the same kind adjusted to the climate of Italy, and probably nearly to the latitude of Rome; compiled from the ancient Roman writers, those especially that treat on the subject of agriculture. This, as well as the other, has a calendar of the weather joined with it, which is mostly, but not altogether, taken from Columella.

'I have in this calendar inserted such Passages from the ancient Roman poets as appeared to be peculiarly descriptive either of the general appearance of nature in several seasons in that country, or of any other natural events that occur at any particular time of the year. To this calendar are subjoined, an attempt towards a division of it into natural months, according to the plan proposed by Mr. Stillingfleet, and two small sketches of the seasons at Aleppo in Syria, and at Nice in Italy, the former extracted from Dr. Russel's History of the first mentioned place, the latter from Dr. Smollett's Travels into Italy. To these are added a table of the time of wheat-harvest in different parts of Italy, taken from Dr. Symonds, on the Climate of Italy, and published in the fourth volume of Mr. Young's Annals of Agriculture, and a table of the foliation of trees in this country for several years, taken from the Gentleman's Magazine.—Next come some remarks on the leafing, flowering, &c. of some trees and plants in Italy, made in the years 1768, 1769, by Dr. Symonds, and taken, as well as the foregoing, from Mr. Young's Annals of Agriculture.—Next follow some remains of antiquity, taken from Gruter's inscriptions, being two rustic calendars yet remaining engraven on stone at Rome. These are often referred to in the calendar I have given, and tend towards its illustration.—The next article is a table of hours for every month in the year, taken from Palladius.

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'The use of this is thought to have been to enable the labourer in the fields to guess at the time of the day, by measuring with his foot the proportion which the length of that bears to the length of the shadow of his own person. The rule on which this depends, will, in a gross view, hold good in men of different stature, because, generally speaking, the length of a man's foot bears nearly the same proportion to his height whether he be tall or middle sized.

'As the proportion which the length of any upright gnomon bears to that of its shadow at any certain hour, varies every day, a table is here given exhibiting the proportion which the gnomon and its shadow bear to one another, at a medium computation for each month. The above tables, it is clear, were adjusted to show the unequal hours, or each 12th part of the time between the rise and setting of the sun. Thus for example on the 21st of December, when the length of the foot was to that of the shadow of the body as 1 to 29, the peasant knew that $\frac{1}{12}$ part of the space of time between the rise and setting of the sun had elapsed, which they denominated an hour, and this proportion of measurement served to denote the first hour of the day, at that season of the year. On the 21st of the month of June on the other hand, when the length of the foot bore a proportion to that of the shadow of the person as 1 to 22, the peasant knew that $\frac{1}{12}$ part of the space between sunrise and sunset was past, which was by him denominated the end of the first hour, notwithstanding the real space of time in each of the intervals which he called hours varied considerably, an hour in the month of December being to an hour in the month of June as nine to fifteen.—Next follows a table of the days on which the sun enters into the different signs of the zodiac according to the computation of different ages.—Next come some tables of the weather in different countries, according to both ancient and modern accounts, intended for the purpose of comparing them together. The last and the largest of these pieces is an alphabetical table of the Greek plants. This is divided into two parts. The former of these exhibits 1st the Greek name of the plant and the author who mentions it, 2d the name assigned to the same by Caspar Bauhin in his Pinax and other works, 3d the corresponding name given by Linnæus in his Spec. Plantarum, 4th the modern English name where that could be found. The second part of this table exhibits the Linnæan names of the Greek plants placed in alphabetical order with the Greek names subjoined. The use of this is to enable the reader to discover if any particular plant, the Linnæan name of which is known, be one of those with which the Greeks were acquainted.—An attempt of this kind, though sufficiently laborious to the compiler, must be liable to much error and uncertainty; but some indulgence may be hoped to be given to the first attempt of this kind, at least in our own country.

'An index to each of the calendars is added at the end of the work.'

The utility of such a collection for the purposes of philosophy must be evident: but it will be more peculiarly acceptable to those who unite the study of nature with that of the writings and customs of classical antiquity.

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ART. XIII. *The History of two Cases of Ulcerated Cancer of the Mamma*; one of which has been cured, the other much relieved, by a new Method of applying Carbonic Acid Air; illustrated by a Copperplate: with Observations. By John Ewart M. D. Bath. 8vo. pp. 62. 1s. 6d. Dilly.

WE have here proof of the spirit and of the success with which elastic fluids are employed in desperate diseases in different parts of the kingdom. The cases described in the present pamphlet are highly favourable to this practice, in a malady, of which no words can convey an idea sufficiently horrible. Of the accuracy of the facts, there seems no reasonable motive to doubt; especially as in one of the cases they are stated to have occurred in a hospital, and to have been witnessed both by the directors and several medical practitioners of Bath.

A circumstantial statement of the condition of the diseased breast is very properly prefixed to the account of the treatment in each case. The preceding circumstances, and the present condition of the ulcer, (case 1.) all concur in presenting the idea of cancer. 'The length of the ulcer was almost five inches, and its breadth between three and four. Its greatest depth was about two inches; and from its lower end a *sinus* ran under the skin downwards, the size and extent of which, as well as the quantity of discharge from the sore, may be conceived from her being in the habit of pressing out of it several times a day from a table spoonful to two-thirds of a small teacupful of very fetid matter. The stench from the sore was at all times so very offensive both to herself and to bystanders, as scarcely to be endured.' Other particulars are analogous;—the axillary glands were never affected.

'The carbonic acid air, on its first application, occasioned a sensation of coldness, which lasted for a few minutes, and was afterwards succeeded by a glowing warmth, which continued more than half an hour. The same sensations have been uniformly expressed by the patient, after each successive application of the air.

'The next morning she said she was easier, which was then ascribed to the usual propensity of people to be pleased with a new remedy. But greater confidence was given to her report, when, at the expiration of not more than three days, the surface of the sore appeared of a better colour, and the stench from it became less offensive. Each time the bladder was removed, which for some time was done twice a day, to evacuate the discharge from the sore, she was sensible of immediate pain on the admission of the atmospheric air; and never failed to find ease very soon after the carbonic acid air was again applied.'

By an unfortunate but inevitable accident, the experiment was embarrassed by the exhibition of $\frac{1}{16}$ of a grain of arsenic three times in a day; though, before this exhibition, 'not only the smell from

from the sore was less fetid, but its surface shewed a disposition to granulate.'

In somewhat less than three months, this was the situation of things:

'No deep induration whatever is felt in the seat of the former sore, or in that part of the substance of the breast which was occupied by the sinus; the whole of which bears handling and pressure without suffering the smallest uneasiness; but the skin formed by the cicatrix is somewhat irregularly elevated and hardened. Some slight vesications have at times risen upon it, extending no deeper than the epidermis, and apparently some remains of the erysepelas which lately affected her. They have now nearly vanished.

'The ulcer would in all probability have been healed sooner than it has been, if the sinus had been laid open to its bottom; but I was unwilling to allow it to be touched by a knife, lest more might have been attributed to it than its due; and the experiment was not necessary in the progressive state of amendment of the sore.

'She was discharged on the 30th of September, with orders to return twice a day for some time to have fresh gas applied, as the best defence of the newly-formed skin from any external injury'.

Of the second case, the symptoms were the most dreadful that can be imagined, and the patient appears to have been reduced nearly to the last extremity. She was sensible of almost an immediate abatement of pain on the application of the air. In two days, the breast was quite easy; she enjoyed a better night than for some months; and she could soon move the arm of the affected side with more ease than formerly. The discharge, we are told, was gradually amended, and the ulcerated surface diminished.

'How far,' says the author, 'her recovery may proceed, I do not presume to conjecture. But it is no small recommendation of what has been applied, that it has kept a person in ease and comfort for two months, who for so great a length of time before had known only agony and torture; and who in the same interval has to a most surprising degree recovered her general health.'

To his narrative Dr. Ewart has annexed some observations tending to establish the nature of the affection in these two cases; he also mentions some former attempts to relieve or cure various kinds of ulcers by carbonic acid air; he then adds queries concerning its mode of operation; and he concludes with a recital of surgical cases to which the same practice may be applicable. There seems reason to expect that essential relief, in the most excruciating and destructive surgical disorders, will be derived from carbonic acid air, and perhaps from other elastic fluids. Whether they will perform *permanent cures* time only can decide.

We have been informed that some doubts were started soon after the appearance of this pamphlet, as to the permanency or completeness of the cure in the first of the two cases: but we do not

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underſtand that the pleaſing account, given by Dr. Ewart, of perfect relief from pain and progreſſive amendment, was at all queſtioned. The affair was too important to neglect opportunities of perſonal inquiry; and in December laſt we were credibly informed that there was no ulcer on the breaſt of the firſt patient; and that is above two months poſterior to the laſt date in the reports before us.—The efficacy of the treatment will certainly not be ſuffered to reſt on two caſes. We ſhould nevertheleſs be glad to receive a continuation of Dr. Ewart's hiſtory.

The method of applying the air is diſtinctly repreſented in an engraving. It is exceedingly remarkable that another philoſopher followed the ſame method of keeping the ſame air in conſtant contact with a carcinomatous ulcer, with the ſame ſucceſs: yet his contrivance ſeems to have been as ſoon forgotten, or as little known, in this country, as if it had not exiſted. The philoſopher to whom we allude is Mr. Magellan; and his method appears to have been well known to Fourcroy, Morveau, and the French chemiſts. It conſiſted "in cutting away the bottom of a bladder ſo that it might ſurround the breaſt, and in fixing the edge to the ſkin by adheſive plaiſter applied round the bladder."—He is ſaid alſo to have cured an ulcerated cancer of the breaſt by keeping fixed air conſtantly applied in this manner.

ART. XIV. *An Addreſs to the Prime Miniſter of the King of Corſica*, on the Subject of its late Union with the Britiſh Crown, developing the real Planners of the Meaſure, and demonſtrating—that the Conſtitution, which was ſo graciouſly ratified in June laſt, to his Majeſty's Corſican Subjects, contains, in Principle, that very Syſtem of Repreſentation, which has been ſo long and ſo unſucceſsfully ſought to be obtained by the People of Great Britain and Ireland, from a Parliamentary Reform. By a Barriſter. 8vo. pp. 61. 1s. 6d. Stewart. 1795.

THE general purport of this pamphlet is ſo clearly marked in the title, that we need only examine the merits of the execution, and make ſome obſervations on ſuch paſſages as ſtrike us either as praiſe-worthy or objectionable. In a work compoſed for the purpoſe of ſhewing that the conſtitution given to Corſica is preciſely that which is thought too democratic or too dangerous to the Britiſh conſtitution, to be allowed in this country, the reader will expect ſevere attacks on Mr. Pitt; the miniſter who, while he reſiſts all plans of reform at home, yet, in concurrence with other ſtateſmen, has adviſed his ſovereign to accede to a conſtitution for the Corſicans, in the adminiſtration of which an infinitely greater ſhare is given to thoſe new ſubjects, than the people of England and Ireland poſſeſs in the adminiſtration of the conſtitution of their reſpective countries. The author marks, in ſtrong terms, the poli-

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tical apostacy of the man who, when *out* of place, would press the country to call for, and the legislature to countenance, plans of reform which he, when *in* place, pronounces to be pregnant with ruin to the constitution. On this head, the author writes with great and just severity: but there are some points in which he does not appear to have a very correct idea either of the reform which he would have adopted in England, or of the principle of representation which has received the royal sanction in Corsica. In both cases it would seem as if a full and free representation were the object: but a wide difference appears to occur between the means to be used in the attainment of the end. Some reformers call for an *equal* representation, and some for the right of *universal suffrage:* these terms are not synonymous; for, though *every man* in England should have a vote for a representative in parliament, yet every man could not be said to be *equally* represented, as long as (for instance,) the little county of Rutland should return as many members as Yorkshire. Equality of representation has been established in Corsica, in as much as that the country is divided into *pieves*, or districts, as nearly as possible of equal extent and population, and each pieve sends two members to parliament; towns, also, containing 3000 inhabitants, have the same privilege: but it is by no means true that the principle of *universal suffrage* has been admitted in Corsica. In Sir Gilbert Elliot's dispatch of the 21st of June, to Mr. Dundas, we indeed find these words: "*every man*, almost without exception, has voted:" but the words, *almost without exception*, had we no other evidence, might be perhaps sufficient to shew that the elections were not conducted on the principle of *universal suffrage*. Sir Gilbert, however, is not silent on this head, for he tells us that it was *property* alone that gave the right of voting; nay, more, that it was property in *lands:* at the same time, he informs us that this kind of property was so generally divided, or, to use his own words, "the state of property being such, that although *none* but *landholders* were electors, every man, almost without exception, has voted." Hence it is clear that Mr. Pitt has not given into the idea of universal suffrage, as it is evident that the qualification for a vote in Corsica, (we must except, we presume, the towns,) can be acquired only by a tenure of *land:* but whether it is as proprietor or occupier that the voter becomes qualified, we cannot decide. Our author is therefore far from being correct when he says (p. 45):

'Thus from the noble *Text* of his MAJESTY, and the faithful obedience of his *Plenipo* to have it executed in the *general manner* just quoted, we may almost venture to conclude, Sir, that the Royal Master, and the approved good servant, were zealous friends, in the

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preſent inſtance, at leaſt, of *Corſican-Repreſentation*, to UNIVERSAL SUFFRAGE.'

None, we ſee, can be either electors or elected, who do not poſſeſs property in land; to which muſt be ſuperadded reſidence for a year in the place for which they are voters or candidates.

Whenever the buſineſs of reform is ſeriouſly taken up in England, we preſume that it will not be thought ſufficient to aſcertain to whom the right of voting ſhall be extended, but that it will be deemed neceſſary to declare that the number of repreſentatives, to be choſen for any particular diſtrict, ſhall be proportioned to its population; or, in other words, that for ſo many hundred or thouſand electors, there ſhall be ſo many members elected. Thus the preſent unaccountable diſproportion will vaniſh; and, until this be done, though the right of *univerſal* ſuffrage ſhould obtain, we cannot be ſaid to have an *equal* repreſentation. Our author has ſet this matter in a very clear point of view:

'The injuſtice as well as abſurdity of this diſproportion of Delegates to the proportion of *Electors*, cannot more glaringly be exhibited or more forcibly expoſed, even to the comprehenſion and conviction of the moſt humble capacity, than by the following table:

Places.	Electors.		Members.
London - -	7,000	ſends	4
Weſtminſter -	10,000	——	2
Middleſex - -	3,500	——	2
Surry - -	4,500	——	2
Southwark -	2,000	——	2
	27,000		12

Places.	Electors.		Members.
Newhaven -	1	ſends	2
Old Sarum -	1	——	2
Midhurſt -	1	——	2
Caſtle Riſing -	2	——	2
Malborough -	3	——	2
Downton -	4	——	2
	12		12'

The diſproportion that ſtrikes the eye in the above table would become infinitely greater, if every houſekeeper in the above places poſſeſſed the right of voting.

The author ſeems to have overlooked one circumſtance in the Corſican repreſentation, which, had he duly attended to it, might perhaps have a little weakened his partiality to that ſyſtem.

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system. It struck us very forcibly when we read the following article in the new Constitution of Corsica:

"That no person shall be elected a member of Parliament, unless he possesses at least 6,000 livres (about 300l.) per ann. in land in the Pieve which he is to represent, and pays taxes in proportion to this possession, and unless born of a Corsican father, and *bona fide* an inhabitant, having kept house for five years in the said Pieve, and until he has arrived at the age of twenty-five."

Such an article as this, in a system of representation for England, would not alarm us, because the number of persons, not connected with the aristocracy, yet possessing 300l. a-year, is very great; and consequently the electors could not be limited to a small circle for the choice of representatives:—but in Corsica, 300l. a year is a very large revenue; the whole island is not more than 110 miles in length, and 50 in breadth; its population is considerably under 200,000 inhabitants; and it has little or no trade: so that those who possess 300l. a-year in lands must be very few in number, and persons of old or noble families. Hence it follows that, let the *electors* be who they may, the *elected* can be taken only from the body of the aristocracy; and no doubt many individuals, if this system should continue, will, though *elected* biennially, possess in *reality* an *hereditary* seat in the Corsican parliament.

The author prides himself not a little on having started a new reflection, by observing that in England and Ireland the constituents and representatives stand not on even ground with respect to prosecution and punishment for mutual misconduct: the inequality of their situations is thus expressed by him:

'The fact is, that the great measure of a *Reform* in the *Representative Body* of the nation is not attainable, however just and necessary, through the medium or force of any existing laws. It depends entirely, in the immediate instance, on the mere *grace* of the Legislature. Hence it is not unworthy of remark, that the PEOPLE and the LEGISLATURE do not stand, in this essential business, on *equally fair ground*.——This is manifest from the consideration, that the *former* are subject to indictment and punishment, at the prosecution of the Executive Power, should they attempt, by *illegal modes*, a Reform or recovery of their constitutional rights:—whereas the *Legislature*, or more pertinently speaking to our present point, the *Representatives* of the Nation, are not prosecutable, by any law, *at the suit of the People*, should they betray the trust reposed in them by their constituents, or act ever so unjustly in with-holding from them the necessary *Reformation* they solicit.

'One of the great boasts of what is termed the most GLORIOUS CONSTITUTION in the world is—that it affords *law* for the *beggar* as well as the KING:—but in the case, at present under consideration, 'tis palpably clear, that there are *laws* for *punishing* illegal proceedings of *Constituents* towards their *Representatives*, but *none* for

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puniſhing the miſconduct, (however notoriouſly influenced by venal motives), of a *Repreſentative* towards his *Conſtituents.*'

In our opinion, the author would not find this inequality ſo ſtriking, perhaps he could not find it at all, if he had properly defined the terms *People* and *Legiſlature*. In their *collective* capacity, *neither* can be proſecuted nor puniſhed; in their *individual* capacities, *both* may. If ſome individuals aſſemble to bring about a reform, or any other meaſure, by force or violence, they certainly might and would be indicted: but, were the *whole people* with one voice to call for and inſiſt on having a parliamentary reform, who could indict them, where could grand juries be found to return bills againſt them, where petit juries to try them, where the *poſſe comitatûs* to enable the ſheriffs to carry the verdicts into effect? Againſt the *Legiſlature*, the law could not have provided any proceeding; becauſe, exerciſing the ſovereignty of the ſtate, it could not be liable to puniſhment. Againſt the *Houſe* of Commons no action is given to the *people*; becauſe the people, by the conſtitution, are ſuppoſed to be there aſſembled; and it would be abſurd to give a man an action againſt himſelf. Should an individual member offend againſt the law, he is as puniſhable as any of his conſtituents: ſhould he be convicted of bribery or corruption in getting into parliament, there are laws for inflicting pretty ſevere penalties on him; and ſhould he be proved to have ſold his vote in the houſe, he is liable to impriſonment, and finally to expulſion. Such proceedings are perhaps not ſo frequent as ſome people think they might be: but inſtances of the kind have occurred, as appears from the Journals of the Houſe of Commons.

In the pamphlet before us we ſee much to approve, and little to condemn: but we muſt confeſs that in one place, at leaſt, we diſcover ſymptoms of ſomething bordering on an approbation of the idea of paſſing-by parliament, and calling on the people to take the buſineſs of reform into their own hands. We allude to the following paſſage: '*No* ſoleciſm, (ſays our author, page 9,) can be more groſs than to imagine that *corruption* will *purify itſelf.*' In this ſhort ſentence, our imagination, without being over-lively, or very ready to catch alarms, ſees the poſſibility of diſturbance, confuſion, and civil war, if the idea which it conveys were entertained by a great body of men. When the people move, there is no power in the ſtate to ſtop them. Nothing, it is true, but great provocation, and a conviction that redreſs could not otherwiſe be obtained, would ever make them riſe: but, when once riſen, nothing but their own moderation could make them put an end to their movement, and ſit down in peace. Moderation from *millions* is what may rather be wiſhed than expected; and, before it ſhould begin to act, much miſchief might

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might be done. On the other hand, we believe that parliament will not reform itſelf, until it ſhall appear to be the general ſenſe of the people that it ſhould. Let that ſenſe be once fairly and clearly expreſſed by petitions or addreſſes, and all oppoſition to reform muſt die away within the walls of St. Stephen's chapel. The people never yet ſpoke in vain: but, if parliament hear the voice only of this or that ſociety, is it to blame for not conſidering it as the voice of the *people?* Let the *counties*, the *cities*, the *towns*, explain themſelves clearly on the ſubject; and we will not heſitate to give it as our opinion that their wiſhes, whatever they may be, will prevail, without tumult, confuſion, or ſtrife: for ſurely no miniſter would ever be *hardy* enough to adviſe his ſovereign to reſiſt the general ſenſe of the nation; or, could ſuch a miniſter ever ariſe, he certainly will never find a king either weak or mad enough to follow his advice.

ART. XV. *An Eſſay on the Picturesque*, as compared with the Sublime and the Beautiful; and on the Uſe of ſtudying Pictures, for the Purpoſe of improving real Landſcape. By Uvedale Price, Eſq. 8vo. pp. 288. 5s. Boards. Robſon. 1794.

WE ſhall ſay the leſs of this eſſay, *here*, as the extracts, which will be found in the two following articles, will ſpeak our ſentiments of it with better effect than any which our own aſſertions could ſingly produce. Its origin and hiſtory are given by the Author in his Preface:

'This unfiniſhed work (and ſuch, I fear, it is in every reſpect) I did not intend publiſhing till it was more complete, and till I had endeavoured, at leaſt, to render it more worthy the public inſpection. I have, however, been induced to ſend it into the world earlier than I wiſhed, from the general curioſity which my friend Mr. Knight's poem has awakened on the ſubject.

'It would have been more prudent in me not to have afforded the public ſuch an opportunity of judging, how much I am indebted to the effuſion of friendſhip and poetry, for the high compliment he has paid me; were I now to ſay what I feel about my friend's poem, it might appear like a return of compliment; and whatever could in any way be ſo miſconſtrued, would be equally unworthy of us both.

'I cannot however, reſiſt the ſatisfaction of mentioning one circumſtance, highly flattering to me, as it accounts for my not chuſing to delay this publication. I had mentioned to Mr. Knight that I had written ſome papers on the preſent ſtyle of improvement, but that I deſpaired of ever getting them ready for the preſs; though I was very anxious that the abſurdities of that ſtyle ſhould be expoſed. Upon this he conceived the idea of a poem on the ſame ſubject; and having all his materials arranged in his mind, from that activity and perſeverance which ſo ſtrongly marked his character, he never delayed or abandoned the execution till the whole was completed. When it

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was nearly finiſhed, he wrote to me to propoſe, what I conſider as the higheſt poſſible compliment, and the ſtrongeſt mark of confidence in my taſte,—that my papers (when properly modelled) ſhould be publiſhed with his poem, in the ſame manner as Sir Joſhua Reynolds's notes were publiſhed with Mr. Maſon's Du Freſnoy.

'This propoſal, could it have been made at an earlier period, I ſhould have accepted with pride; but my work had then taken too much of a form and character of its own to be incorporated with any thing elſe; for indeed almoſt the whole of what I have now publiſhed had been written ſome time before.'

We cannot but differ ſomewhat from Mr. Price, reſpecting his idea of the ſucceſs of Mr. K.'s poem *. We, on the contrary, entertain ſome apprehenſion that, ſo far from having excited the general curioſity, there ſeems reaſon to conclude that no work of equal *poetic merit* has, for many years paſt, *leſs* engaged the public mind: a fact which, if it be eſtabliſhed, will furniſh a proof that the *ſubject matter* of it is not ſuitable to the general taſte; and hence it may be inferred that Mr. P.'s motive for abruptly drawing forth his reſerved forces is ſo far from being, as we are indirectly led to underſtand, that of ſharing in the victory, that he has evidently haſtened to the field for the purpoſe of preventing the defeat of his ingenious and ſpirited ally.

We are not inſenſible to Mr. Price's high merits as a writer: but we regret that ſo much genius and learning ſhould have been beſtowed ſo unprofitably. We will not, however, in endeavouring to ſupport, with generoſity, the cauſe of the late Mr. Brown, (who cannot now defend his own well-earn'd fame,) retaliate with injuſtice.

In defining with intelligence, and in ſeparating with ſufficient diſcrimination, the pictureſque from the beautiful, Mr. Price has ſhewn great knowlege of painting, as well as an intimate acquaintance with the beſt maſters in that charming art; and he deſerves highly of the *critic in that art*, for having furniſhed him with freſh aids to his deciſions:—but, in the improvement of a place in which Nature has furniſhed few materials, in which the groundwork of improvement is tame, and in which ſuitable diſtances cannot be had, the rules of ſcience and the "ready-made taſte" of connoiſſeurs are of little avail to the artiſt. A ſtudy of natural ſcenery and of the given ſubject to be improved, with ſome judgment previouſly acquired from practice in ſimilar ſituations, are much more requiſite to the layer-out of grounds. It would not be leſs abſurd to ſuffer Art to buſy itſelf in the lovely Dingles, and among the pictureſque ſcenery, which Nature has bountifully ſcattered on the Confines

* For our account of "The Landſcape, a Poem," ſee our Review for May 1794, p. 78.

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of the Cambro Britiſh mountains, than it would be to ſpurn its aſſiſtance where the nature of the ſituation requires it.

As a ſpecimen of Mr. P.'s manner of writing, and of his knowlege in *painting*, we give the following extract:—

'This art of preſerving breadth with detail and brilliancy has been ſtudied with great ſucceſs by Teniers Ian Steen, and many of the Dutch maſters. Oſtade's pictures and etchings are among the happieſt examples of it; but above all others, the works of that ſcarce and wonderful maſter, Gerard Dow. His eye ſeems to have had a microſcopic power in regard to the minute texture of objects, (for in his paintings they bear the ſevere trial of the ſtrongeſt magnifier,) and at the ſame time the oppoſite faculty of excluding all particulars with reſpect to breadth and general effect. His maſter, Rembrant, though he did not attend to minute detail, yet by that commanding manner of marking, with equal force and juſtneſs, the leading character of each object, produced an idea of detail much beyond what is really expreſſed. Many of the great Italian maſters have done this alſo, and with a taſte, and a grandeur and nobleneſs of ſtile unknown to the inferior ſchools, though none have exceeded or even equalled Rembrant in truth, force, and effect. But when artiſts, neglecting the variety of detail, and thoſe characteriſtic features that well ſupply its place, content themſelves with *mere* breadth, and propoſe that as the final object of attainment, their productions, and the intereſt excited by them, will be, in compariſon of the ſtyles I have mentioned, what a metaphyſical treatiſe is to Shakeſpeare or Fielding; they will be rather illuſtrations of a principle than repreſentations of what is real; a ſort of abſtract idea of nature, not very unlike Crambe's abſtract idea of a lord mayor.

'As nothing is more flattering to the vanity and indolence of mankind, than the being able to produce a pleaſing general effect with little labour or ſtudy, ſo nothing more obſtructs the progreſs of the art than ſuch a facility: yet ſtill theſe abſtracts are by no means without their comparative merit, and they have their uſe as well as their danger; they ſhew how much may be effected by the mere naked principle, and the great ſuperiority *that* alone gives to whatever is formed upon it, over thoſe things which are done on no principle at all; where the ſeparate objects are ſet down as it were article by article, and where the confuſion of lights ſo perplexes the eye, that one might ſuppoſe the artiſt had looked at them through a multiplying glaſs.'

Although we are not of our author's party in regard to the controverted points in which he is here engaged, yet we freely acknowlege that we have attended to his obſervations with pleaſure.—His abilities and connoiſſeurſhip, in the delightful and elegant ſtudies which are ſo ingeniouſly diſcuſſed in the preſent volume, muſt certainly entitle him to rank among the foremoſt Dilettanti in this country.

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ART. XVI. *A Sketch from the Landſcape, a Didactic Poem.* Addreſſed to R. P. Knight, Eſq. With Notes, Illuſtrations, and a Poſtſcript *. 4to. 2s. Faulder. 1794.

WE were ſo much attracted by a Vignette in the title-page of this little playful poem, that it was with ſome difficulty that we turned our eyes from it to look over the poem itſelf. The artiſt, be he whom he may, is a merry man. Availing himſelf of one of the *open* paſſages in the "Landſcape," he has given us a taſteful ſketch of the tomb of CAPABILITY, ſurrounded by a groupe of landſcape-garden men, with ſpade and mattock, ſcythe and roller; while 'the knight of the landſcape,' with glee in his countenance and a *modern vaſe* in his hands, beſpatters the edifice with its contents; which are ſo *extremely offenſive* to the unconſcious crew, that they are turned *quite ſick*, and thrown into the greateſt diſorder.

The poetry keeps up the laugh which the pencil had raiſed, and with equal effect. We quote the graveſt paſſage:

'Nature, I own a mother kind,
Yet to her faults I am not blind;
In her long work ſometimes ſhe dozes;
To make ſpruce firs, how ſtrange the whim,
The upright larch, and poplar trim!
In theſe her ſkill ſhe much expoſes.

Since the good dame thought fit to ſend 'em,
We muſt do all we can to mend 'em,
And make their ſtiff, hard outlines fainter;
Good hits by cropping, browſing, breaking,
Perhaps we ſtand ſome chance of making,
As with his ſponge the old *Greek* painter.

PAINE bluſters for the Rights of Man;
Of Woman, on the ſame bold plan,
The fair Miſs WOLLSTONCRAFT does prattle:
I truſt your patience to be heard,
Whilſt ſoftly *I* put in a word
In favour of the Rights of *Cattle*.

To mould the fir, of form ſo ſtarch,
To crop th' aſpiring, ſaucy larch,
O men of clump, ye greatly need 'em;
For this, O let 'em not be found
In durance vile, yclep'd a pound:
They'll give you grace, O give them freedom.

Much, too, the free-born Muſe bewails
Thoſe curs'd deſpotic things call'd pales,

* In which is included 'A Word to Uvedale Price, Eſq.'

Which

Which bar these commoners from browsing:
Ye rustic Nymphs! hedge-breaking lasses! *
Oh! tear 'em up—drive horses, asses,
Pigs, goats, sheep, oxen, calves and cows in.'

A piece of the Postscript is more to the purpose:

'If a word in sober sadness may be permitted to close a long train of sportive irony, let it express a wish that no part of this *jeu d'esprit* may give serious offence to a writer, whose learning always merits respect, and whose taste often claims approbation. Nevertheless, very few, probably, will be convinced, by his Poetry, that the old style of laying out grounds was "negatively good."

'Those who think, on the contrary, that it was *positively bad*; who look up with reverence to the memory of BROWN, as the great destroyer of an unnatural and absurd system, will feel with indignation an injury offered to his ashes.'

The "Word to Uvedale Price, Esq." in the P. S. is not a long one: we copy the better half of it:

'I am ready to acknowlege, that this Gentleman has marked out the limits of the *Picturesque* and *Beautiful* with as much precision as the nature of that *debateable ground* seems to admit; his manner of doing it, cannot be better characterized than in his own language. He is "full of unexpected turns, of flashes of light: objects the most familiar are placed by him in such singular, yet natural points of view,—he strikes out such unthought-of agreements and contrasts—such combinations so little obvious, yet never forced or affected, that the attention cannot flag; but, from the delight of what is passed, we eagerly listen for what is to come." Such an assailant is truly formidable. But if it was reserved for him to lay down better precepts; if he is the first who has properly invoked the rural Graces *solutis zonis*, why should poor BROWN, who made way for them by the destruction of the formal and the ugly, meet with such harsh, such very severe criticism? Would it not be more just, as well as candid, to detect his errors, but at the same time give him his due share of praise? The whole list of crimes committed by this great culprit in the regions of taste, and for which he is now impeached at the bar of the public, may be comprized in one article, viz. that he made the Beautiful his sole aim, without sufficiently attending to the Picturesque. If his merits should not be thought a complete *set-off*, to balance this defect, I would shortly urge in his defence, that the higher style of the Picturesque is not much in the power of the Improver. For example, the landscapes of RUBENS are admired in the Essay for being full of the picturesque accidents of Nature; among these, the most striking are, "the effects of thunder and lightning, torrents rolling down, trees torn up by the roots, and the dead bodies of men and animals."

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* "But ah! how diff'rent is the formal lump
Which the Improver plants and calls a clump!
Break, break, ye Nymphs, the fence that guards it round!
With browsing cattle all its forms confound."
KNIGHT'S LANDSCAPE, p. 25.

Mr. P.

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Mr. P. has given a pleasant caricature of an Improver working upon a picture of CLAUDE. A picturesque Imitator of RUBENS, attempting to transfer these accompaniments from the canvas of Nature, might be sketched by way of companion, with features no less ridiculous. In gardening, I conceive, we must only hope for the picturesque in the wilder parts of the scene; and here Art must tread

"With unsandal'd foot,
Printless, as though the place were holy ground."

It is the *Beautiful*, which is more within the reach of the Improver. This is surely to be found in the undulating play of smooth verdure, in the contrast of different trees happily disposed, and in the endless variety of foliage and flowers of humbler growth. All these circumstances are charming in reality, though they may not furnish good subjects for the pencil. The fastidious eye, which turns from such a scene with disgust, because there is no temptation to take out the sketch-book, is, I think, not much to be envied. Hollow lanes, "ruts and rubbish," burdock and thistles, produce a very pleasing effect in their proper places; an exuberant beard is also a most picturesque ornament to the human countenance; but *shaven* turf and "prim gravel walks," like a smooth chin, are sacrifices to *the comfortable*, (a principle not totally to be forgotten in laying out grounds,) which, I apprehend, cannot well be avoided; and even these, if Mr. P.'s remarks with regard to avoiding monotony be attended to, are in themselves by no means destitute of beauty.'

ART. XVII. *A Letter to Uvedale Price, Esq.* By H. Repton. 8vo. pp. 20. Nicol. 1794.

THIS short epistle is intended as a vindication of Mr. Brown's and the writer's principles of improvement, and to manifest the weakness and injustice of the attacks which have been made against them by Mr. Knight and Mr. Price. We will transcribe a few of those passages which, we think, *apply* the most closely, and with the best effect:

'During the pleasant hours we passed together amidst the romantic scenery of the Wye, I do remember my acknowledging that an enthusiasm for the picturesque, had originally led me to fancy greater affinity betwixt painting and gardening, than I found to exist after more mature consideration, and more practical experience; because, in whatever relates to man, propriety and convenience are not less objects of good taste, than picturesque effect; and a beautiful garden-scene is not more defective because it would not look well on canvas, than a didactic poem because it neither furnishes a subject for the painter or the musician. [illegible] thousand scenes in nature to delight the eye, besides those which may be copied as pictures; and indeed one of the keenest observers of picturesque scenery (Mr. Gilpin), has often regretted that few are capable of being so represented, without considerable licence and alteration.

'If therefore the painter's landscape be indispensible to the perfection of gardening, it would surely be far better to paint it on canvas at

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at the end of an avenue, as they do in Holland, than to sacrifice the health, cheerfulness, and comfort of a country residence, to the wild but pleasing scenery of a painter's imagination.'

Again,

'I cannot help seeing great affinity betwixt deducing gardening from the painter's studies of wild nature, and deducing a government from the unconstrolled opinions of man in a savage state. The neatness, simplicity, and elegance of English gardening, have acquired the approbation of the present century, as the happy medium betwixt the wildness of nature and the stiffness of art; in the same manner as the English constitution is the happy medium betwixt the liberty of savages and the restraint of despotic government; and so long as we enjoy the benefit of these middle degrees betwixt extremes of each, let experiments of untried theoretical improvement be made in some other country.'—

'This letter, which has been written, at various opportunities, during my journey into Derbyshire, has insensibly grown to a bulk which I little expected when I began it: I shall therefore cause a few copies to be printed, to serve as a general defence of an art, which, I trust, will not be totally suppressed, although you so earnestly recommend every gentleman to become his own landscape gardener; with equal propriety might every gentleman become his own architect, or even his own physician: in short, there is nothing that a man of abilities may not do for himself, if he will dedicate his whole attention to that subject only. But the life of man is not sufficient to excel in all things: and as "a little knowledge is a dangerous thing," so the professors of every art, as well as that of medicine, will often find that the most difficult cases are those, where the patient has begun by quacking himself.'

We cordially join with Mr. Repton in his termination:

'I shall conclude this long letter by an allusion to a work, which it is impossible for you to admire more than I do. Mr. Burke, in his Essay on the Sublime and Beautiful, observes, that habit will make a man prefer the taste of tobacco to that of sugar; yet the world will never be brought to say that sugar is not sweet. In like manner both Mr. Knight and you are in the habits of admiring fine pictures, and both live amidst bold and picturesque scenery: this may have rendered you insensible to the beauty of those milder scenes that have charms for common observers. I will not arraign your taste, or call it vitiated, but your palate certainly requires a degree of "irritation" rarely to be expected in garden scenery; and, I trust, the good sense and good taste of this country will never be led to despise the comfort of a gravel walk, the delicious fragrance of a shrubbery, the soul expanding delight of a wide [redacted], or a view down a steep hill, because they are all subjects incapable of being painted.'

Mr. Price has published an answer to Mr. Repton, which we shall speedily notice.

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ART. XVIII. *A Diſcourſe, by Way of general Preface to the Quarto Edition of Biſhop Warburton's Works*; containing ſome Account of the Life, Writings, and Character of the Author. 4to. pp. 150. (Not ſold.) 1794.

AN air of myſtery and ſtudious concealment not only excites but ſharpens curioſity. When, therefore, we announced (vol. lxxxi. p. 352.) the quarto edition of Biſhop Warburton's works, and ſubmitted to the conſideration of our readers the promiſſory note given with it, informing the purchaſers that there was a life of the author prepared, which would be publiſhed and delivered to them on their producing the note, but that it was withholden for the preſent,—*for reaſons which would be ſeen hereafter*, we felt a ſtrong deſire to ſee this myſterious book; and no ſooner was it brought to us, than we threw aſide our other ſtudies, and poſtponed the payment of ſome critical debts, in order to ſit down in the ſnug luxury of our arm-chair to the immediate peruſal and examination of this diſcourſe. Firſt, we ran it over in haſte; and, when the keen edge of curioſity was blunted, we gave it a more ſteady peruſal. Here, however, it has fared with us, as no doubt it fared with many of the initiated into the antient myſteries;—we have found leſs than we expected, and leſs than we had good reaſon to expect; for we are not told why this performance was withholden for ſo many years, and not ſuffered to accompany the collected works of Dr. Warburton in the year 1788, to which it may be deemed a neceſſary preface.

The Biſhop of Worceſter (Dr. Hurd) did not ſay, in the promiſſory note, that this diſcourſe was then printed, but only that ſuch a work had been '*prepared*;' and it may be that, in reviſing and re-reviſing it, ſuch eraſements and alterations have been made as have removed his original objections to its now venturing abroad, in order to be prefixed to the works. Suppoſing, however, that the Right Reverend editor and biographer has accommodated matters in this reſpect to his own ſatisfaction, he has not anſwered the expectation of the purchaſers; who were promiſed, among the Warburtonian myſteries, *the reaſons* which induced the editor to ſo ſingular a procraſtination. Perhaps the keen eye of the learned editor of *Tracts by Warburton and a Warburtonian* may yet diſcover theſe motives; though the general reader will probably look for them in vain. Reaſons for ſome timidity, on the part of the Right Reverend biographer, may be ſeen in his treatment of Warburton's opponents; ſome of whoſe friends and admirers will perhaps offer their ſtrictures on theſe parts of this diſcourſe. There are other parts on which we might raiſe conjectures, and offer particular comments: but, abſtaining from all minute and invidious

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dious criticism, we applaud Bishop Hurd for the resolution which he has at length taken, and congratulate the public on the appearance of this biographical preface.

"If (as Johnson remarks in one of his Ramblers) a life be delayed till interest and envy are at an end, we may hope for impartiality, but we must expect little intelligence;" and though, as he also remarks in the same paper, the biographer "owes more respect to knowlege, to virtue, and to truth, than regard to the memory of the dead;" yet it must be considered that, while that very friendship, which interests itself in transmitting to posterity the particulars of departed worth or genius, has its bias, to it we are indebted for the most interesting details of biography. Let us not be moved to wrath if the zealous friend sometimes throws over the portrait, which he intends to delineate, the shade of apology, and at others enriches it with the glowing tints of panegyric. Allowance must be made for the partial hand that guides the pencil; and, as long as friendship mildly exercises its privilege, and does not, in order to exite admiration or to prevent censure, destroy the resemblance, we view its efforts with satisfaction:—but, when it indulges itself in intemperate encomiums, in laboured justifications, and in flimsy apologies, both amusement and instruction cease, and disgust succeeds. The Bishop of Worcester, with all his good sense, has been so far in danger of running into this extreme, that it may be more than questioned whether he has fairly appreciated the subject of his memoir. With this tribute to Bishop Warburton's memory, he is, doubtless, himself satisfied, as harmonizing with his own feelings: but, in justifying Warburton, others are at times undervalued; and there are passages which cannot be deemed liberal in a protestant bishop, and a polite scholar, at the close of the 18th century.

This memoir commences with an account of Dr. Warburton's family and birth: but, as great parts and learning can receive neither lustre nor degradation from *pedigree*, this part of the subject is dismissed in a few words:

'William Warburton was descended from an ancient and very honourable family in Cheshire, at the head of which is the present Sir Peter Warburton, Baronet, of Arley, in that county.

'I leave the rest to the genealogist, and go no farther back in his pedigree than to his grandfather, of the same name, who distinguished himself in the civil wars of the last century. He was of the royal party. He had three sons, the second of whom, (George) was Mr. Warburton's father; who was bred to the law, and practised as an attorney at Newark; where the subject of this memoir was born, Dec. 24, 1698.'

Of his juvenile studies, nothing singular is recorded. In April 1714, he became clerk to Mr. Kirke, an attorney at Great

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Markham, and continued with this gentleman till the year 1719: but *juris nodos legumque ænigmata solvere* fitted not his inclination. His wishes were directed to the church, as more congenial with his thirst for knowlege:—he was ordained deacon, Dec. 22, 1723; and, March 1, 1726-7, he was ordained priest by Bishop Gibson, in St. Paul's, London.

The want of an university education was more than compensated by Mr. Warburton's severe application to study. Without the ordinary advantages, he acquired a vast stock of learning, and at an early period commenced author. Of his juvenile compositions, his biographer thus speaks, in order to justify himself from the censures of those who have disapproved of his having excluded them from the bishop's works:

'The fruit of his industry, during this interval (from 1723 to 27) appeared in some pieces, composed by him for the improvement of his taste and style, and afterwards printed (most of them without his name) to try the judgment of the public. As he never thought fit to reprint or revise them, they are omitted in this edition.'

In 1728 he was presented to the rectory of Brand-Broughton in the diocese of Lincoln, and in this situation he spent the best part of his life, from 1728 to 1746. An account follows of his intense application to letters in this retirement, and of his mode of study. Here he composed "*The Alliance* * *between Church and State*," published in 1736; and on this book much encomium is lavished by the Right Reverend biographer. This performance was followed by the publication, in 1738, of the first volume of his greatest work, "*The Divine Legation of Moses demonstrated.*" As to the argument of this work, we shall content ourselves with Dr. Hurd's epithet, that it is *paradoxical*; and as to the impression which it made on the minds of Mr. Warburton's friends, the sagacious reader may form the cleerest judgment from several extracts of letters here given: which shew that they esteemed it (as all critics must,) as pregnant with learning and ingenuity, but not with *demonstration.* When we have read Warburton's defence of Moses's divine legation, Eugene Aram's laboured defence of himself obtrudes on our minds. Both writers labour to establish a proof which is disadvantageous to their cause. Aram † hanged himself

* The word *Alliance* has been considered inappolite. Alliance implies two or more independent powers forming a contract; whereas the *Church* is a part of the State, or one of its members, (as the army or navy,) and cannot properly be represented as entering into alliance with it. As well might we talk of an alliance between the Royal Society and the State as between Church and State. This incorrectness, in the title of the book, deserves notice.

† See M. Rev. vol. lxxi. p. 366.

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by his ingenuity; and Warburton, by piling such huge masses of learning, in order to demonstrate the mission of the Jewish law, excites an idea of the vast difficulty of the proof, and in course leaves the mind to vibrate back towards the point of infidelity *.

In 1741, a second volume of the Divine Legation appeared.

We shall pass over Mr. W.'s correspondence with Dr. Middleton, (which, through difference of opinion, at last subsided,) and proceed to his acquaintance with Mr. Pope, which commenced in consequence of his defence of that great poet's Essay on Man against Monsieur de Crousaz, and was gradually ripened into a confidential friendship. Through Mr. Pope, Warburton became acquainted with Mr. Murray, afterwards Earl of Mansfield, and with Mr. Allen; of whom just and well-exhibited characters are drawn by the Right Reverend biographer.

The next memorable event in Mr. Warburton's life was his marriage, which took place in the beginning of the year 1746: but though this, in general be a prominent feature in biographical records, it makes no figure in the present memoir. It is slightly noticed in the following words: 'After an acquaintance of some years, Mr. Allen had now seen so much of his friend, that he wished to unite him more closely to himself by an alliance of marriage with an accomplished lady of his own family, Miss Gertrude Tucker, his favourite niece.'

Prior Park, the splendid villa of Mr. Allen, was now become Warburton's principal residence;—hence he was invited to the Preachership of Lincoln's Inn. In 1747 he published his edition of Shakespeare.—In 1749 he vindicated Mr. Pope's conduct in the well-known affair of Bolingbroke's *Patriot King* †; which work the Right Reverend biographer styles 'an

* The biographer, after having pronounced it paradoxical, calls 'the argument of the Divine Legation plain and simple, yet perfectly new, proving the divinity of the Mosaic law:' but we desire to submit it to his consideration whether its *perfect novelty* be not a little suspicious? We will agree with him that the Divine Legation abounds with exquisite learning and most ingenious disquisition; and that, in the whole compass of modern and ancient theology, there is nothing equal nor similar to this extraordinary performance.

† In imitation, perhaps, of Warburton's interference in behalf of Pope, Bishop Hurd here interrupts the thread of his narrative, to rescue the character of Mr. Addison from the imputation of his having acted with duplicity towards Mr. Pope in regard to his version of the Iliad. Mr. A., while seeming to encourage that work, has been accused of translating, or of employing Mr. Tickel to translate, the first book of the Iliad, in opposition to it. The grounds of a charge so

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'an insignificant pamphlet,' though it is evident by the transaction that Pope thought otherwise of it. In 1750 he published his JULIAN.—In 1751 he appeared as the editor and commentator of Pope's works.—In 1752 and 1754 he published his two volumes of sermons preached at Lincoln's Inn, entitled *Principles of Natural and Revealed Religion*, and in 1767 a third volume of occasional discourses.—In 1753 he obtained, through Lord Chancellor Hardwicke, a prebend in the church of Gloucester; in 1755 he exchanged it for one of the golden prebends of Durham, given to him at the request of Mr. Murray by Bishop Trevor; after which the degree of D. D. was conferred on him by Dr. Herring Archbishop of Canterbury,—the University of Oxford, *unhappily*, as the biographer mildly expresses himself, withholding it. In 1754 and 1755 he published his *View of Bolingbroke's Philosophy, in four letters to a friend:* (Mr. Allen.) In 1758 an improved edition came out of the first volume of the Divine Legation. In 1757 Dr. Warburton was made Dean of Bristol, and in 1760 Bishop of Gloucester. Some reflections occur on Dr. W.'s elevation to the episcopal bench, in which his biographical friend seems to lament that he was drawn from the shades of retirement: but whether in these remarks he expresses his real feelings, or introduces them merely on account of the stroke which they contain against Levellers and Socinians, and of the compliment to Dr. Horsley, we shall, after having transcribed them, leave for the decision of our readers:

'I have sometimes doubted with myself, whether the proper scene of abilities, like his, be not a private station, where only great writers have the leisure to do great things.

'Here, at least, it was that the ALLIANCE and DIVINE LEGATION were written: And here, too, was composed the immortal work of ECCLESIASTICAL POLITY, which, in the end, proved so fatal to our *English Disciplinarians*; now rising again in the shape of *Levellers* and *Socinians*; but to fall again, in good time, by one or other of our learned clergy, going forth against them, in the spirit of order and orthodoxy, from the cool invigorating shade of private life *.

If the business of his public character in some degree interrupted, it did not put a stop to Bishop W.'s theological studies.

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dishonourable to Addison are here stated and examined; and the conclusion drawn from the whole is, that Mr. Pope was not sufficiently justified in his suspicions.

'* Soon after I had hazarded this prediction, I had the pleasure to see one half of it completely fulfilled. See Dr. Horsley's *Charge to the Clergy of the Archdeaconry of St. Alban's*, and his unanswerable *Letters*, in vindication of it.—This able Divine was deservedly advanced to the see of St. David's in 1788; and has since [1793] been translated to that of Rochester.'

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In 1761 he reprinted his *Discourse on the Lord's Supper*, and in 1762 he published his *Doctrine of Grace*, principally to expose John Wesley's journals. In 1765 there came out a new edition of the *second* part of the Divine Legation, in three vols. The notice of this publication introduces a short account of the sharp controversy carried on between the author and Dr. Lowth, afterward Bishop of London; in which the Bishop of Worcester endeavours to exalt the subject of his memoir, and speaks as degradingly as politeness will allow, of the merit of the theological labours of the Bishop of London. His *Latin lectures on Hebrew poetry*, the biographer says, were written 'in a vein of criticism *not above the common*;' and his *version of the prophet Isaiah* Bishop Hurd considers as 'chiefly valuable, as it shews how little is to be expected from a new translation of the Bible for public use.' Had these works, however, proceeded from the pen of Warburton, we may venture to assert that they would have been criticised in a different manner.

The last work on which the Bishop of Gloucester was employed was the ninth and last book of the Divine Legation;—the 7th and 8th, his biographer observes, he had long since despaired of composing, though the materials were at hand. After having digested and arranged the contents of this book, and having printed it, as far as it goes, he experienced the rapid decay of his faculties. On this melancholy conclusion of the life of his great friend, Bishop H. touches with all the *delicacy of friendship* and all the sensibility of genius. A reflection will here occur to the reader, mortifying to the pride of learning:

"From Marlbro's eyes the streams of dotage flow,
And Swift expires a driv'ler and a show."

Bishop Warburton died at the palace of Gloucester, June 7, 1779, and was buried in the cathedral.

To the delineation of the character of his deceased friend, the Bishop of Worcester devotes the concluding section of this biographical preface. The outlines are thus exhibited:

'He possessed those virtues, which are so important in society, truth, probity, and honour, in the highest degree; with a frankness of temper, very uncommon; and a friendliness to those he loved and esteemed, which knew no bounds: not suspicious or captious, in the least; quick, indeed, in his resentment of real manifest injuries; but then again (as is natural to such tempers) of the utmost placability.

'He had an ardent love of Virtue, and the most sincere zeal for Religion; and that, the freest from bigotry and all fanaticism, that I have ever known. He venerated the civil constitution of his country, and was warmly attached to the Church of England. Yet he was no party-man, and was the sincerest advocate for toleration. It was not his manner to court the good opinion of our Dissenters. But he had nothing of prejudice or ill-will towards them: he conversed familiarly

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with such of them as came in his way; and had even a friendship with some of their more noted ministers*; who did not *then* glory in Socinian impieties, or indulge themselves in rancorous invectives against the Established Church.'

'As a *writer* and a *divine*, (Bishop H. observes,) it is not easy to find terms that will do justice to his merit. His reading was various and extensive, and his discernment exquisite. He saw and seized what was just and useful in every science which he cultivated, and in every book he read.'—His style was properly his own, and what we call *original*; its characters are freedom and force. He was the terror of the infidel world.

'Next to infidels professed, there was no set of writers he treated with less ceremony, than the Socinian; in whom he saw an immoderate presumption, and suspected not a little ill faith. For, professing to believe the divine authority of the Scriptures, they take a licence in explaining them, which could hardly, he thought, consist with that belief. To these free interpreters of the word, he was ready to say, as St. Austin did to their precursors, the Manicæans—"*Tell us plainly, that ye do not at all believe the Gospel of Christ: for ye who believe what ye will in the Gospel, and disbelieve what ye will, assuredly believe not the Gospel itself, but yourselves only.*"

'It is true, he himself would reason on revealed truths farther than to some may seem necessary; but he never reasoned *against* them. It was his principle, and his practice, to follow the Apostolic rule of "*casting down all imaginations, that exalt themselves against the knowledge of God:*" which, when clearly revealed, he held it an extreme impiety in any Christian, not only to question directly, but to elude by any forced interpretation. In short, he regarded Socinianism (the idol of our self-admiring age) as a sort of infidelity in disguise, and as such he gave it no quarter.'

What has been called Warburton's *dogmatic manner* of writing is said by his biographer 'to be only the firm tone of one, who believes what he says, and is very different from the careless unconcerned air of the Sceptic.'

No mention is made of Bishop Warburton as a *husband* and a *parent*, but of his companionable qualities the following account is given:

'In mixed companies he was extremely entertaining; but less guarded than men of the world usually are: and disposed to take to himself a somewhat larger share of the conversation, than very exact breeding is thought to allow. Yet few, I believe, wished him to be more reserved, or less communicative, than he was. So abundant was the information, or entertainment, which his ready wit and extensive knowledge afforded them! In private with his friends, he was natural, easy, unpretending; at once the most agreeable and most

* See a *Collection of Letters to and from Dr. Doddridge of Northampton*; published by T. Stedman, M. A. vicar of St. Chad's, Shrewsbury, 1790.'

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useful companion in the world. You saw to the very bottom of his mind on any subject of discourse; and his various literature, penetrating judgment, and quick recollection, made him say the liveliest, or the justest things upon it. In short, I was in those moments affected by his conversation, pretty much as Cato was by that of Maximus Fabius, and may say, as he does in the dialogue on *Old Age*—"*I was so fond of his discourse, and listened to it so eagerly, as if I had foreseen, what indeed came to pass, that when I lost him, I should never again meet with so instructive a companion.*"

After having thus endeavoured to deliver the Bishop of Gloucester down to posterity as the ablest divine, the greatest writer, and the first genius of the age, the R.R. biographer finishes the portrait with elegantly and feelingly blending his own fame with that of his friend:

'I have now, as I found myself able, and in the manner I judged most fit, discharged my duty to this incomparable man: a duty, which he seemed to expect would be paid to him by one or other of his surviving friends, when, in the close of his preface to Mr. Pope's works, he has these affecting words—"And I, when envy and calumny take the same advantage of my absence (for, while I live, I will trust it to my life to confute them) may I find a friend as careful of my honest fame, as I have been of his."—I have, I say, endeavoured to do justice to his memory; but in so doing I have taken, the reader sees, the best method to preserve my own. For, in placing myself so near to him in this edition of his immortal works, I have the fairest, perhaps the only chance of being known to posterity myself. Envy and prejudice have had their day: And when his name comes, as it will do, into all mouths, it may then be remembered, that the writer of this life was honoured with some share of his esteem; and had the pleasure of living in the most entire and unreserved friendship with him, for near THIRTY YEARS.

'*Hartlebury Castle,*
Aug. 12, 1794.' R. WORCESTER.'

Thus, considering the present publication as of difficult access to the generality of readers, we have endeavoured to comprehend a satisfactory view of its contents, within the narrow compass of an article in our monthly pages. Notwithstanding the evident influence of the partiality of friendship, the Discourse is well and interestingly written; and, in its present state, we see no reason for its not having been prefixed to the collection of Bishop Warburton's works, at the time of their appearance in the year 1789.

ART. XIX. *The Town before you.* A Comedy, as acted at the Theatre Royal, Covent Garden. By Mrs. Cowley. 8vo. 2s. Longman. 1795.

OUR avocations not having permitted us to see this piece performed, we are unable to speak of its effects *on the stage,*

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ſtage, or to decide on the juſtice of the opinions which we have heard delivered reſpecting it*. In *the cloſet*, we have peruſed it with pleaſure; and we think that the public are indebted to the fair author for the amuſement and moral inſtruction which ſhe has afforded them. The merit of the piece is not indeed wholly compriſed in theſe two reſpects. It darts forth from time to time ſome rays of a ſuperior philoſophy, which indicate a mind cultivated on a higher ſcale than that of moſt female writers; and which, while they enlighten and ſurpriſe us, are rendered more intereſting by being contraſted with that giddy prattle of faſhionable inanity, in the midſt of which this author is obliged to introduce them.

Lady Horatia Horton ſeems to be a drawing from *Mrs. Damer*, whoſe high birth, beauty, and talents, have ſufficiently rendered her an object of obſervation. This lady's paſſion for ſculpture has not always eſcaped ridicule: but through the organs of *Cowley*, a ſenſible young man of faſhion, (and there

* Among others, the following general ſtricture was communicated by an ingenious friend, who occaſionally honours us by taking a ſeat at our board: "It was a diſcovery reſerved for Mrs. Cowley, that the hearts of the rich are *more* awake to and ſuſceptible of compaſſion *than* thoſe of the poor. Formerly it had been ſuppoſed that the perſons, who were continually ſuffering, had the moſt knowlege and the keeneſt ſenſe of miſery; and that conſequently they neceſſarily felt compaſſion for it, with that irreſiſtible force which frequently made them divide their morſel: while the rich too generally imagine that, becauſe they wiſh for the pleaſure of hunger without having the reſolution to faſt and obtain it, there is no ſuch thing as hunger; and that the complaints of the poor ought rather to be attributed to a factious and rebellious ſpirit, than to any reality of want. Poets, many of whom had been poor and felt a deep conviction of the injuſtice of this ſentiment of the rich, had heretofore uniformly endeavoured to counteract the miſtake. Mrs C. has taken a different road. Whether ſhe has travelled in ſearch of that popularity which temporary heats and feuds might beſtow, or has uttered theſe ſentiments from a conviction of their truth, may be referred to the judgment of her readers. In her preface, ſhe diſplays no ſmall degree of diſſatisfaction at the falſe and undiſcriminating taſte of the public. That the public taſte is not ſo correct as it might be, we have in the courſe of our labours had too many occaſions to remark. How far the writings of Mrs. Cowley are calculated to reform that taſte is another queſtion:—but, if good taſte and good morality be intimately connected, as we rather think they are, we may then doubt whether that morality which aſſerts courage, freedom, virtue, and dominion, to belong excluſively to this iſland, be not very falſe; and conſequently ill adapted to improve the taſte of the age. In her former works, ſhe ſeemed willing to purſue a different path: but, finding, like others of her contemporaries, which way the tide ran, ſhe ſeems determined to reverſe her ſyſtem, and to make the *amende honorable*."

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are such beings,) Mrs. Cowley has made no feeble defence of it. She is represented to possess some portion of native haughtiness, which makes her overlook the tender passion of *Sidney Asgill*, presumptive heir to a rich merchant in the city. This young man's character has a strong light thrown on it by the caprice of his uncle *Sir Simon*; — who, like a true sagacious *cit*, is desirous of proving how far the noble sentiments which he had often heard his nephew throw out were founded in principle. To effect this, the latter is informed that he (Sir Simon) is a ruined man. *Mr. Asgill*, after the first emotions of surprise and grief had subsided, instead of resolving to throw himself at the feet of the rich *Lady Horatia*, who, he is persuaded, *loves* him, resolves never to see her again; observing that her delicacy should not be wounded (did he not mean her pride?) by seeing a beggar court her to his arms. *Lady Horatia*'s love, when she believes that *Asgill* is lost to her beyond recovery, breaks through the thin disguise which reserve, or her passion for sculpture, had thrown over it. She is deeply affected, and her distress is artfully heightened by an equivoque of the young and giddy *Georgina*.

The comic incidents of the piece are chiefly produced by the family of an old Welsh Knight, newly arrived in town. He is low born and rich; has good nature, and a high admiration for *quality*. The attempts of the maid on the inclination of her master, and her consequent resentment and determination to be revenged, on the failure of her schemes, have the recommendation of being, as we apprehend, new *to the stage*, and perfectly in nature.

Fancourt and *Tippy*, two experienced sharpers, are made the chief instruments of what is called the *business of the play*. Tippy's great resemblance to Lord Beachgrove seems to be copied from a *nameless* person, who is said to be so strong a resemblance of a *northern Duke*, as to have imposed on his friends and servants. When the interest of the play is mentioned, that of *Mrs. Fancourt* cannot be passed over. Her plan, at such hazard to herself, of saving the young *Georgina* from the fate prepared for her, produces one or two of the best scenes in the comedy.

The leading idea of 'the Town before you' seems to have been to controvert the notion, that baseness and vice find their peculiar soil in riches; and that poverty, while it starves the body, must also necessarily starve the principles of ill.

Mrs. Cowley, proceeding on that philosophy which we have already mentioned, seems persuaded that neither fortune, nor the absence of it, produces vice, but that it springs from the want of a due direction to the powers of the mind, by early good education and proper habits of life. When *Sir Simon* is severe on *Lady Horatia*'s

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Horatia's passion for sculpture, *Perkins* observes, with some truth, 'any taste is better than no taste, and a lady who employs her thoughts and her chissel on works of art, is at least *not idle*, and therefore, as Dr. Johnson says, not in the way of being wicked.'

The piece shews in a striking light the cruel negligence or the mistaken pride of giving young men no profession, and hence leaving them, on a change of fortune, exposed to vice or helpless want. It is this negligence which rouses Asgill to become a common sailor and makes Fancourt a villain.

The fair writer has succeeded in adding some fresh proofs to those adduced by the ingenious Mr. Crabbe *, that virtue is not necessarily connected with poverty, an important truth not always inculcated. Virtue is no more confined to the cottage than to the palace, but in every country fixes her appropriate residence in the well formed and well employed mind.

We must be permitted to censure the following expression. Asgill observes to Conway, (p. 17,) 'a fortune, whose basis is commerce, may be doubled or dissolved in a month.' We should be truly sorry were such an idea founded in fact. Where would be the ground of security, or what confidence could there be reposed in that respectable character an *English merchant*? The author has made some atonement by representing the ruin of Sir Simon as unreal, and we are glad of it; for, though some desperate speculators, or young men without experience, may subject themselves to such a rapid rise, or total ruin, as Asgill describes, it would be fatal in this commercial country to propagate the idea that men of substantial fortunes and respectability in business would thus, like gamblers, risk their all on one throw of fortune's die.

Though favourably disposed to Lady *Horatia Horton*'s art of sculpture, or to any *art* that rescues the human mind from the fatal consequences of idleness, we are not sorry that the author has put the following speech into the mouth of Sir Simon at the end of the piece: 'Come, come, Madam, throw away your chissel and your marble blocks, and set about making a good wife; that ART is the noblest pride of an English woman.'

ART. XX. *The Rage*: A Comedy. As it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 2s. Longman. 1795.

EVERY new production by this author confirms the opinion which we have formerly given of his writings; and shews that he is much more studious of the means of exciting laugh-

* Author of various poems.

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ter than of interesting the heart, and fixing the attention, by a well-constructed fable: which should keep the mind intent on one principal action, and to promote or retard which every incident should concur. A writer for the stage will be impelled to consult the taste of his audience; and, by whatever accident it may have happened, it manifestly appears that the taste of an audience, at present, is but little directed to those objects which formerly were thought requisite in all plays. Perhaps too minute an attention was then paid to them: but it seems that we are now fallen into the other extreme. Amusement is the thing required; and, provided we laugh, we inquire but little concerning probability. Aware of this propensity in the public mind, Mr. R. has turned his efforts to its gratification; and with no inconsiderable success. We find in him occasional strong traits of dramatic genius; and therefore we feel regret that he should rather seek to encourage than to correct the vitiated taste of the town. His touches of character are often excellent; his extravagance and coarseness are sometimes disgusting. Each new play which he writes robs us of the hope that he should reform; for he seems to have no ambition beyond the momentary advantages resulting from the high art that he exercises. We however are desirous to do him justice; and therefore we shall select one of his best scenes, as a specimen of his powers.

'SCENE. Gingham, Flush, *his Father, and* Ready, *a Clerk.*

'*Gingh.* Sir, your hand—Ready, yours. Well! here I am—quite converted—like father, like son—tell a lie without blushing.

'*Flush.* Here—I told you so—ay, ay, I knew the boy would come to something good at last—so my dear boy you've left off telling the truth—speaking your mind.

'*Gingh.* Mum! close as the cabinet—keep you in my eye—put on your face, and do it so punctually, you wouldn't know young P. O. from yourself—*(Looking about the room)* Zounds! what a fine house you've got! how its furnished! what plate! what pictures!

'*Flush.* The result of trade and honest industry, Frank—yes—its pretty furniture, isn't it?

'*Gingh.* Pretty furniture! its so handsome, that except yourself, curse me, if I see a shabby bit in the room!—nay, nay, upon my soul, I didn't allude to you; I meant Ready.

'*Ready.* He's at his old tricks I see—as candid as ever.

'*Gingh.* Plague on't! I could sooner bite off my tongue, than stop its speaking what I think! nay, Sir, now pray—

'*Flush.* Well, well, I excuse you this once;—a shabby bit! however we shall soon see—how goes on the shop in London?

'*Gingh.* The shop!

'*Flush.* Ay, the shop in the city that you've the care of—the linens—the—

'*Gingh.*

'*Gingh.* Oh, ay: now I recollect; why, very well upon the whole, I believe, Sir—very well—only between ourſelves, I'm afraid it won't laſt; I think we and our tricks ſhall be found out—you underſtand—

'*Fluſh.* Found out! 'ſblood, ſirrah—

'*Gingh.* Softly, Sir—ſoftly—don't put yourſelf in a paſſion, and lay the blame on me; don't charge me with our ruin, for every body knew my opinion long ago; didn't they, Ready? I told it to a thouſand people—ſays I, "ſwindling will never thrive, and I and my poor father ſhall get duck'd at laſt!"

'*Fluſh.* You did! did you?

'*Gingh.* That I did, Sir, and I'll prove I ſaid ſo—the other night I ſlept at the weſt end, and two friends—diſtreſſed old officers in the army—brought their notes to be diſcounted— Says I, "Gentlemen, it won't do—you'll get little caſh, but a quantity of trumpery nonſenſe, ſuch as hams, cheeſes, prints, linens, and other vegetables!" Said they; "we know that—we know you and your father are two infernal ſharpers, but a guinea now is worth ten a month hence—ſo give us the money."

'*Fluſh.* Well: and you took their note, didn't you?

'*Gingh.* No, I didn't—I gave them the caſh, ſhook the two old ſoldiers by the hand, and ſaid I was tired of ſuch d—d ſwindling practices.

'*Ready.* This is ſad work, Mr. Gingham—you'll never be at the top of your profeſſion.

'*Gingh.* The top!—Oh! what, the pillory? no—I leave that to you, Ready!

'*Fluſh.* Was there ever ſuch a ſcoundrel?—but we'll hear more. *(aſide)*—So, you ſleep at the weſt-end of the town, do you?

'*Gingh.* Always—its vulgar to be in the city of an evening; beſides, I like to walk in Kenſington-gardens in the morning—You know Kenſington-gardens, father—the place where there's ſuch a mixture of green leaves and brown powder—of blue violets and yellow ſhoes; and where there's ſuch a croud, that to get air and exerciſe you ſtand a chance of broken bones and ſuffocation!—Well!—there I ſtrut away, my boys—

'*Fluſh.* You do—do you?—I can hardly keep my hands off the raſcal—So then, I ſuppoſe, the moment my back was turn'd, you never thought of buſineſs.

'*Gingh.* Buſineſs!—no, never—Did I, Ready? I recollected my father played the ſame game before me; that when he was clerk at the lottery-office, at billiards all the morning, and at hazard all the evening—therefore, ſays I, where's the difference?—none! but that he had the policy to conceal his tricks, and I the folly to ſhew mine—Hah! I'm right—an't I, Ready?

'*Fluſh.* You villain!—is this your reformation? not even conceal your own faults, much more mine—Expoſe my character, neglect my trade, and ſtrut away in Kenſington-gardens! I have done with you—from the country you came, and to the country you ſhall return—Speak the truth, indeed! Zounds! ſirrah, what has truth to do with money-lending! [*Here* Ready *exit.*

'*Enter*

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' *Enter* Clara Sedley.

' *Clara.* Oh, Guardy—I'm juſt come to Bath with Mr. and Mrs. Darnley—we are all on a viſit at Sir George Gauntlet's, and—*(ſeeing* Gingham, *ſhe ſtops.)*

' *Fluſh.* It's only my ſon, Clara—a ſimple, fooliſh young man.

' *Gingh. (Bowing to her.)* More knave than fool, upon my honour, Ma'am.

' *Clara.* The gentleman don't praiſe himſelf I ſee, Mr. Fluſh.

' *Gingh.* No, Ma'am—nor do I know any body that will praiſe me—unleſs my father, indeed.

' *Fluſh.* Silence, Sir!—well; but about the rural pair, my dear ward; do you know I have a great regard for Mr. and Mrs. Darnley.

' *Clara.* Have you? I'm vaſtly glad of that—for your joint guardian, Sir Paul, is ſo employed in ſeeking for his loſt child, that he has forgot his promiſe to aſſiſt Darnley; therefore I want you to do him a favour.

' *Fluſh.* A favour!—he may command me.

' *Clara.* The caſe is this—his increaſe of family has ſo enlarged his expences, that he has thoughts of returning to the army—Sir George has promiſed to procure him a company, but Mrs. Darnley, not chuſing he ſhould owe his promotion to him, wiſhes he ſhould purchaſe; now, Guardy, if you would lend him two hundred pounds.

' *Fluſh.* Two hundred pounds, child!

' *Gingh.* Ay, two hundred pounds, father!

' *Fluſh.* Who bid you ſpeak, Sir?—Why, Clara, in money matters there is an etiquette.

' *Clara.* True: but this is your friend.

' *Gingh.* So it is, Ma'am: the man he has a great regard for.

' *Clara.* And when you conſider the charms of Mrs. Darnley, and the wants of her children.

' *Gingh.* He can't refuſe, Ma'am—indeed he don't underſtand it—and therefore as I ſee he means to grant the favour, I'll ſave him the trouble of putting his hand in his pocket—Here, Ma'am! *(taking out bank notes)* here are two bank notes of a hundred each—they belong to Mr. Fluſh—now they belong to Mr. Darnley—*(Fluſh gets in his way and prevents* Clara's *taking them)*—he begs you'll give them to his friend—and preſent his compliments—and ſay, he'll double the ſum.

' *Fluſh.* Stand off—ſtand off—or by heavens I'll—

' *Gingh. (Offering* Clara *the notes acroſs his Father.)* Double the ſum whenever called upon, Ma'am.

' *Fluſh.* Hold your tongue, or I'll knock it down your throat, ſirrah—I ſay, Clara, in the way of buſineſs, I've no objection to do Mr. Darnley a ſervice; that is, if I can make a profit by it—firſt he ſhould ſend me his note.

' *Clara.* Here it is, Sir. *(Giving it to Fluſh.)*

' *Fluſh.* That's right—now we can proceed—here, Sir—*(giving the note to* Gingham) take the note to my agent, and tell him to give Mr. Darnley thirty pounds—I can afford it.

' *Gingh.* This is too bad—take in his own friend, and a man with a family, *(aſide.)* Sir—a word, if you pleaſe—I told you we were all blown

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blown upon—now, here's an opportunity for retrieving our reputation—lend him the two hundred pounds—prove, for once, we can behave like gentlemen, and hark'ye—we shan't reach the top of the profession. *(Putting up his neckcloth.)*

'*Flush.* This is beyond bearing—quit the room directly—'sdeath!—leave my house, Sir—begone!—I disinherit you—I—

'*Clara.* Lord!—why so angry, guardian?—I'm sure he is a good young man, and as warm in his heart—

'*Flush.* Warm in his heart!—nonsense!—will he be warm in the funds?—no—never—while he is so candid—so—

'*Clara.* Not while he is candid, Sir?

'*Flush.* No—do you think I made my fortune by candour or openness? answer me, Sir—did I ever get a shilling by speaking the truth—speak!

'*Gingh.* *(In a melancholy voice)* No, Sir, I never said you did—I know the contrary, Sir; Madam, I'm of a communicative disposition, I own; but there are many secrets of my father's I never blabb'd.

'*Flush.* Are there, Sir?

'*Gingh.* Yes, that there are, Sir.

'*Flush.* I don't recollect them.

'*Gingh.* Don't you? Why, now, did I ever mention, Sir, that you got these pictures by suing out execution? That you got that plate, by its being pawned to you for half its value; that you intrigue with a female money-lender; and that the last time you were made a bankrupt, you went to get your certificate signed in a new vis-a-vis? did I, or will I ever mention these things?

'*Flush.* Begone, Sir—I'll never see you more—yet, stay—you have papers in your possession—meet me in an hour's time at my agent's, Sir,—at Mr. Ready's.

'*Gingh.* Forgive me this once, father—I'll never let the cat out any more.

'*Flush.* No, Sir, I never will forgive you—I am engaged Sir, and you know we great men are select in our company.

'*Gingh.* Well, if it must be so—farewell, father, the world is all before me, and what trade to follow, heaven only knows. Good bye, Madam!—your sex will never befriend me, because I can't keep a secret, you see.

'*Clara.* I will befriend you, Sir; for while there is so much deception and hypocrisy in the world, it would indeed be unjust not to approve such frankness and honesty. Guardy, let me intercede for him; I'll answer for his conduct.

'*Gingh.* Aye; and if ever I mention ducking or swindling again—There! you see he's fixed, Ma'am.

'*Clara.* At present he is, and therefore leave him, perhaps by the time you meet him at the agent's I shall have talked him into good-humour. Adieu! depend on't, I shan't forget your generous intentions.

'*Gingh.* Nor shall I yours; and if fortune smiles on me, I'll prove that I deserve your kindness—If ever my father pardons—but I see he's more and more angry, so I take my leave. May every blessing attend you—may you meet with a heart as liberal as your own—May

you

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your couſins' diſtreſſes vaniſh—may your guardian once more value a ſon, who can't help ſpeaking the truth for the ſoul of him. [*Exit.*

'*Clara.* Upon my word he's a charming man! and pardon him you muſt, Guardy, if it's only to pleaſe me.

'*Fluſh.* No—I'm determined.

'*Enter a Servant.*

'*Servant.* The dinner's ready.

'*Fluſh.* Come, Clara, you ſhall dine with me; I want to talk to you, and if I could ſee my joint guardian, Sir Paul—

'*Clara.* I met him at your door—he's only juſt gone by.

'*Fluſh.* Juſt gone by! that's a miſtake; for the old beau has been gone by theſe thirty years: however, come in—come, and eat and drink what you like. Call for Burgundy, Champagne, or Tokay—Ay, call for Tokay at a guinea a pint; I can afford it, my dear ward, I can afford it. [*Exeunt.*'

Should any of our readers wiſh to know what pointed meaning may be implied in the *title* of this drama, we will try to explain it; although the title of a play may bear no more relation to the work to which it is affixed, than the text that ſometimes introduces a fanatical ſermon does to the ranting effuſion which follows it.—This, however, is not entirely the caſe with reſpect to the comedy which we have been peruſing.

"That's the Barber"—"The Twaddle"—"Quite the thing"—"Hum"—"Bore"—"Quiz"—"My Eye"—"The Tippy," &c. &c. are all cant words that have had their day; and of which we have ſeen a numerous ſucceſſion,—not worth remembering, and perhaps ſerving now only to diſgrace our recollection.

The Rage is, we think, the youngeſt born of the above-mentioned worthy family. It refers to the deſpotiſm of the faſhion, the prevailing humour, or whim, whatever it be,—the reigning folly of the time: in fine, it is the ruling taſte, or affectation of the day; to which, it may be ſuppoſed, ſome great fool has given riſe, and the whole herd of ſmall fools follow it, with eagerneſs of imitation which is not improperly expreſſed, and at the ſame time ridiculed, by THE RAGE.

In conſonance with the title of this comedy, the writer has ſelected ſome of the leading devices of faſhionable idleneſs, to the prevalence of which the modiſh term *Rage* may be juſtly applied. Among others, the Amazonian affectation of military dreſs, and of rantipole airs and graces, which ſome high-bred ladies (caught by the campaigning ſpirit of the times) are ſaid to have lately manifeſted,—is ſeized by our lively author, as a proper object of dramatic ſatire, and is pleaſantly exhibited in *Lady Sarah Savage.* The character, perhaps, may be deemed to have been rather overcharged, or *caricatured:* but ſo we think it ſhould be for the ſtage, in order to produce the full effect of *repreſentative* ridicule.

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MONTHLY CATALOGUE,
For MARCH, 1795.

EAST INDIA AFFAIRS.

Art. 21. *Anſwer to the Speech delivered by Mr. R. Twining*, 18th June 1794, &c. &c. By S. Tolfrey. New Edition, with Additions. 8vo. 2s. Stockdale.

OF the firſt edition of this pamphlet an account was given in our Review for January laſt, p. 89. It now appears uſhered in by eleven pages of preface, full of that alarm at innovation which is the epidemical diſtemper of thoſe who are poſſeſſed of power and influence.

Art. 22. *Obſervations on the Queſtion to be ballotted for at the Eaſt India Houſe, Jan.* 14, 1795, viz. "that no Director be allowed to trade to or from India, in his private Capacity, either directly or indirectly, either as Principal or Agent." By R. Twining. 8vo. 6d. Cadell Jun. and Davies.

In the advertiſement prefixed to theſe ſheets, Mr. T. complains of two inadvertencies in a Report of Mr. Woodfall. He offers ſeveral arguments againſt allowing the Directors to trade, and urges with much humanity the injury thence accruing to the captains and officers of the Company.

Art. 23. *Curſory Remarks on Mr. Twining's Pamphlet, entitled*, "Obſervations on the Queſtion," &c. By Mr. Serjeant Watſon. 8vo. 6d. Debrett, &c.

Theſe remarks, relating chiefly to the 6th and 7th pages of the introduction to Mr. Twining's Obſervations, are in a great degree perſonal: they, however, throw ſome light on the queſtion which gave riſe to the occaſion for them.

Art. 24. *The Debates at the Eaſt India Houſe*, Jan. 21, 1795, on a Reſolution of the Court of Directors, to conduct the future Shipping Concerns of the Company, on Principles of fair and open Competition; as alſo on the Mode of forming into a By-law, a Reſolution of the General Court by Ballot, "that no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent." Reported by W. Woodfall. 4to. 3s. Debrett, &c.

Of this intereſting diſcuſſion the title-page explains the object, and the known character of the reporter ſufficiently vouches a reaſonable degree of accuracy: it remains only that we beſtow on Mr. Jackſon's opening, the praiſe which it ſo well merits for information and preciſion.

Art. 25. *The Subſtance of a Speech delivered by Randle Jackſon, Eſq.* at the Eaſt India Houſe, Jan. 21, 1795, &c. Reported by W. Woodfall. 8vo. 1s. Debrett.

In the preceding article, we had occaſion to offer a wreath of our applauſe to this ſpeaker. His oration is here reprinted apart for more convenient diſperſion.

POLITICAL.

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POLITICAL.

Art. 26. *An Addreſs to the Independent Liverymen of London*, on the Subject of their late Petition to Parliament for a Peace. With a few Obſervations on the Apoſtacy of certain MEMBERS, and Advice to the Citizens of London reſpecting the Conduct they ought to adopt at the next General Election. 8vo. 1s. Croſby. 1795.

An injudicious declamation againſt the war, and againſt its abettors and advocates. We, too, diſapprove the preſent unavailing conteſt with the rulers of the French nation; yet we muſt condemn a performance which, however well-meant, can only lead by its violence, unguarded aſſertions, and intemperate language, to hurt the cauſe which its author has eſpouſed.

Art. 27. *Conſiderations on the principal Objections againſt Overtures for a Peace with France.* 8vo. 1s. Stockdale. 1795.

The principal objections on this head, which have been commonly urged both in the ſenate and in the coffee-houſe, are, I. "That to make peace with France, at this time, would be only affording her a reſpite from the diſtreſſes of war, and thus enabling her, in that interval, to recruit her force, and to qualify herſelf to execute her deſire of reſuming hoſtilities with more energy, and under circumſtances more advantageous than thoſe under which ſhe is now able to conduct them."

II. "That there is, at preſent, no government in France with whom we could treat, who are of efficacy and ſtability ſufficient to pledge the nation to the obſervance of a treaty."

The preſent author, diſcovering little weight in either of theſe objections, undertakes to obviate them, to the full and clear ſatisfaction of every *impartial* reader; and placing ourſelves in that number, [an egregious *minority*, no doubt!] we honeſtly avow our complete conviction. We therefore heartily wiſh and hope that our patriotic Conſiderer's earneſt pleading for immediate PEACE, but not on diſhonorable terms, will duly contribute towards giving that happy turn to the public mind, which is the laudable deſign of his well-written publication.

Art. 28. *The Subſtance of a Speech intended to have been delivered* in the Houſe of Commons on Mr. Grey's firſt Motion for Peace, Jan. 26, 1795. By Sir Richard Hill, Bart. Member for the County of Salop. To which is added his Speech on the Firſt Day of the Seſſion. 8vo. 1s. Stockdale.

Very conſiſtently with his religious principles and humane diſpoſition, Sir R. H. is a ſerious and ardent advocate for peace; and accordingly he pleads for a ſpeedy negociation with France, with that zeal and energy which cannot but reflect honour on his underſtanding and conduct.

Art. 29. *An Abſtract of the Habeas Corpus Act*; with Remarks. Alſo an Abſtract of the *Suſpenſion Act*; ſhewing how much of that great Bulwark of Engliſh Liberty has been ſuſpended. Together with the Subſtance of the Arguments uſed in both Houſes of Parliament, for and againſt the Suſpenſion Act. 8vo. 1s. Allen and Co. 1795.

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Thoſe who are not already well informed as to the nature and importance of the *Habeas Corpus* act, and of the reaſons aſſigned for the recent ſuſpenſion of a very material part of that highly patriotic ſtatute, will here meet with a ſatisfactory expoſition of the ſubject; together with an abridgment of the principal arguments that were advanced in parliament *for* and *againſt* the ſuſpenſion. This tract may not improperly be regarded as fraught with uſeful materials for a review of a conſiderable part of the Political Hiſtory of England, during the year 1795.

Art. 30. *A Letter, not in Anſwer to, but induced by a late Publication of Thomas Holcroft, on the Subject of Political Intemperance*; endeavouring to illuſtrate its dangerous Effects, &c. By a Friend of a Manufacturer. 8vo. 1s. Bew.

This letter-writer profeſſes not to *anſwer* Mr. H.'s publication, (Letter to Mr. Windham: ſee Rev. for laſt month, p. 204.) but he does the ſame thing,—he *animadverts* on many paſſages in that gentleman's addreſs to the Right Hon. Member for Norwich; and, with a mixture of ſerioufneſs and levity, he endeavours to expoſe Mr. H. alternately to cenſure or to ridicule. In one or two paſſages, he ſeems to have taken good aim, and to have come pretty near the mark; particularly where he attacks Mr. H.'s ſentiments on the ſubject of *national honour*. He ſays little in defence of Mr. W. with reſpect to the charge of intemperance; although he contends that 'the "heart-rending" term *acquitted felon* is not ſo wanton, illiberal, and abſurd, as ſome have deemed it;' and he likewiſe aſſures Mr. H. that he may 'depend on it, that to ſuppoſe himſelf equal to the taſk of tarniſhing the merit of a whole life, will not, in the eyes of thoſe whom Mr. H. may wiſh to court, appear leſs offenſive than ridiculous.'—As we cannot enter into many particulars occurring in a *perſonal* controverſy, like the preſent, we ſhall cloſe the pages before us with the general remark that they are not written by a contemptible hand. We think, however, that the author ſhould have followed Mr. H.'s example of openneſs and fairneſs, by affixing his name to his publication. When a combatant enters the field in a maſk, it may be allowable for a *maſk* to meaſure weapons with him: the champions ſhould be equally equipped in regard both to arms and armour.

MEDICAL, CHEMICAL, &c.

Art. 31. *An Eſſay upon ſingle Viſion with two Eyes*; together with Experiments and Obſervations on ſeveral Subjects in Optics. By William Charles Wells, M. D. 8vo. pp. 144. 3s. Boards. Cadell jun. and Davies. 1792.

An earlier notice was due to this maſterly diſquiſition: but accident and the prodigious influx of political publications have diverted our attention ſo long, that we may fairly ſuppoſe the work to be now in the hands of almoſt all who are intereſted in the ſubject. Should it have eſcaped any optical philoſopher, we take this opportunity of recommending it earneſtly to his attention, as the production of an author who is ingenious in deviſing experiments, and mature in the habit of reflection. Since Berkeley's New Theory of Viſion, we recollect nothing equal to the preſent eſſay.

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We observe that Dr. Wells has had occasion to publish a detached paper in reply to Dr. Darwin; and we hope in good time to see another edition of this tract, enlarged by the new experiments contained in that paper, and by farther researches.—Should such an edition appear at a period of less agitation, we shall endeavour to compensate for the generality of these observations, by a complete summary of the facts with which Dr. Wells has enriched an interesting but too much neglected science.

Art. 32. *A Summary of the pneumato-chemical Theory*, with a Table of its Nomenclature, intended as an Analysis of the New London Pharmacopoeia. By Robert White, M. D. 12mo. 1s. Cadell jun. and Davies.

The publication of this appendix, we think, is judicious; and we doubt not that the purchasers of the *Analysis* will coincide with us.

Art. 33. *Rules for recovering Persons recently drowned*, in a Letter to the Rev. Geo. Rogers, A. M. 8vo. 6d. Longman.

These rules are laid down in a letter signed R. Hamilton. They seem to be chiefly taken from Mr. Coleman; and of course they depend on the conclusiveness of Mr. C.'s reasonings. What is here said of the inflation of the lungs is not sufficient, in our opinion, to direct *unprofessional* people on this important point. Exceptions, too, may be taken to passages in Dr. H.'s *rationale:* particularly to his unfavourable sentiments concerning bronchotomy. This operation would afford the most certain means of inflating the lungs; and its inexpedience has by no means been demonstrated.

Art. 34. *A brief View of the Anatomical Arguments for the Doctrine of Materialism*, occasioned by Dr. Ferriar's Arguments against it, by W. Tatterfall, M. D. 8vo. 1s. Johnson.

Some of our readers will perhaps remember our observation on Dr. Ferriar's arguments *. It is quoted and corroborated by the present writer. Dr. T. retorts some of his adversary's introductory remarks with great address: but we object to the following imputation as unjustifiably severe; some of the introductory observations 'look like artifices used with an interested or incompetent jury, in order to bespeak a favourable verdict.'

The impression made on us by Dr. F.'s manner was, that he had determined to try what could be deduced from a certain series of facts, and that he would not pertinaciously adhere to his inference, when the fallacy was fairly exposed. The sequel may shew whether our surmise was well-founded or otherwise. Meanwhile, we must consider Dr. Tatterfall as having the better part of the controversy; and we think that readers interested in the subject will find satisfaction in the perusal of his essay.

THEOLOGY, POLEMICS, &c.

Art. 35. *A Charge delivered to the Clergy of the Diocese of London*, at the Visitation of that Diocese in the Year 1794. By Beilby Lord Bishop of London. 8vo. 1s. Rivingtons. 1794.

The good sense, the candid spirit, and the well-tempered zeal for

* Monthly Review, New Series, vol. xiii. p. 182.

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the intereſts of religion and virtue, which have marked the Biſhop of London's former publications, as well as the leſs important merit of chaſte and manly eloquence by which they have always been diſtinguiſhed, will be found, without any abatement, in the preſent excellent charge. With every appearance of unaffected ſolicitude for the credit and utility of the church in which his Lordſhip holds ſo diſtinguiſhed a ſtation, the addreſs opens with ſeaſonable and judicious advice relating to Sunday ſchools, the augmentation of the ſalaries of aſſiſtant curates, and reſidence on benefices. Having ſtated a few particulars on each of theſe topics, his Lordſhip proceeds to a ſubject of more general importance, the preſent ſtate of religion in foreign countries; the influence which it may have on the principles and morals of this land; and the new duties and obligations which this novel ſituation of the Chriſtian world brings along with it reſpecting the clergy.

This worthy prelate is too enlightened not to ſee, and too wiſe not to acknowledge, the danger which hangs over the preſent religious eſtabliſhment from the ſpirit of infidelity which is gone abroad in the world. He ſtates to his Clergy, without diſguiſe, the important fact that a ſet of men, under the title of philoſophers, having for nearly half a century aſſailed the goſpel with all the powers of wit, genius, eloquence, ridicule, calumny, and invective, have at length riſen to ſuch conſequence, as to eſtabliſh a regular ſyſtem and ſchool of infidelity on the continent; have avowed their grand object to be the extirpation of Chriſtianity from the earth, and the ſubſtitution of philoſophy in its room; and, to the aſtoniſhmment of all the world, have actually found means in one part of Europe to carry this moſt ſingular project (to a certain degree) into execution. For the particulars of the doctrines of this new ſect, the clergy are referred to the writings of thoſe great leaders, Helvetius, Voltaire, d'Alembert, d'Argens, and Raynal; and above all, to that recent, moſt curious, and moſt authentic publication, the poſthumous works of the late illuſtrious King of Pruſſia. This latter work his Lordſhip conſiders as the grand code, the *opus magnum* of infidelity; and he refers the reader to it, from a perfect conviction that there can hardly be a more effectual antidote to modern philoſophy, than a peruſal of the wretched ſophiſtry, the opprobrious ridicule, and the ſhameful profligacy of this very book. The denial of a Providence, of the exiſtence of a ſoul diſtinct from the body, and of a ſtate of retribution, is ſtated as the leading feature of this philoſophy. Even the Deiſm of theſe philoſophers is ſaid to differ little from atheiſm; their Deity being nothing more than the intelligent principle that animates all nature, the ſource of life and motion, the ſenſorium of the univerſe: but in other reſpects totally unconnected with this earth and its inhabitants, having no kind of direction or ſuperintendance over them, and as little diſturbed (theſe are their own words) at what may happen to them, as with what may happen to an ant-hill which the foot of the traveller may cruſh, unperceived by himſelf.

The Biſhop of London entertains no apprehenſions of the introduction of atheiſm into this country: but he is aware that the public rejection of Chriſtianity, by the governing part, at leaſt, of a country ſo near to our own, may be attended with ſome danger leſt our people ſhould catch the contagion of infidelity from their neighbours.

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'When we hear them (as we did repeatedly under their first rulers) representing our religion as a gross and palpable imposture; loading it with the most opprobrious appellations; treating it with every possible mark of ignominy and insult; and holding up its divine Author, his laws, his ordinances, his institutions, his ministers, and his altars, to universal abhorrence and contempt; when we know that these bitter invectives against revelation have been circulated in the publications of the day, through every town and every village in this island, can we suppose it possible that all this should have made no unfavourable impressions on the minds of the people, especially of the illiterate, the ignorant, and the uninformed; that it should not have corrupted the religious principles of some, who were before untainted; that it should not have confirmed the infidelity of others that were wavering and irresolute; and that it should not have lessened in still more, that respect, that reverence, that veneration for their Maker, their Redeemer, their religion, and every thing connected with it, which they had before been accustomed to entertain?'

In order to prevent the progress of infidelity, this judicious and liberal prelate neither calls for thunder from Heaven, nor for the sword of the civil magistrate, but exhorts the clergy to pay more than ordinary attention to their instruction of the people in the great fundamental truths of religion; and, from those excellent treatises in defence of revelation with which our language abounds, to draw out the principal and most striking arguments, and to cast them into a more popular form, adapted to the understandings of the common people. If these were thrown into a regular course of sermons, or lectures, his Lordship is of opinion that nothing, in these philosophical times, would render a more essential service to religion, nor tend more to preserve the principles of the people uncorrupted and unshaken by those most pernicious and dangerous publications, which there is too much reason to apprehend will very soon be disseminated, with dreadful industry and activity, through every quarter of this island.

We much admire the general spirit of this charge, and only regret that his Lordship's zeal against modern philosophers has led him to adopt a kind of language which may be easily mistaken for, what he certainly never intended, an invective against philosophy itself. When the Bishop speaks of Christianity and philosophy as parties fairly at issue together, and boasts of the triumph of religion over philosophy in the present state of this country compared with that of France, he can only refer to that system of which he speaks in the former part of his charge under the appellation 'the thing called philosophy,' and not to that true philosophy which has been so justly an object of admiration among wise men in every age——and of which Cicero so truly as well as eloquently says: *O vitæ philosophia dux, o virtutis indagatrix, expultrixque vitiorum, quid non modo nos, sed omnino vita hominum sine te esse potuisset?*

Art. 36. *A Letter to James White Esq.* of Exeter, on the late Correspondence between him and Mr. Toulmin, relative to the Society of Unitarian Christians, established in the West of England. By John Kentish. 8vo. 1s. Johnson. 1794.

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As friends to truth, peace, and liberty, we ever behold with regret that kind of contention to which this pamphlet relates. It is far too seldom that advocates for freedom uniformly maintain consistency of conduct. Mr. White's seclusion of his Dissenting brethren from the place of worship in which they had been accustomed annually to meet, although they might differ from him in opinion, and without assigning any reason for such seclusion, bears the appearance of a peremptory and ungenerous spirit:—but it is not for us to enter into the dispute: we judge merely from the letter before us. We have only to observe that it is well-written, and proves the author to be qualified for such a discussion.—That he should find himself hurt by the treatment which he and his friends received, is to be expected; yet his performance, while it discovers good sense and spirit, indicates also a mind disposed to moderation and liberality: though some phrases appear rather too pointed and too strong.

Art. 37. *Three Discourses, delivered at the Ordination of the Rev. Daniel Fleming*, at Nuneaton in Warwickshire, August 6, 1793. On the Nature of an Ordination, by the Rev. Edward Williams, D. D. Diligence in the Christian Ministry, by the Rev. George Burder: And on the Duties of a Christian Church, by the Rev. Thomas Saunders. 8vo. 6d. Button. 1793.

These discourses are short and pertinent: that they are animated by a calvinistic spirit may be concluded from their having been delivered in a chapel of the *Independents*. The first essay contains remarks on the subject of ordination, well worthy of notice; and the tracts or sermons that follow present many exhortations of a sensible and practical nature, which may be usefully perused by persons of different sentiments.

MODERN PROPHECY.

Art. 38. *A revealed Knowlege of the* **Prophecies and Times.** BOOK THE FIRST. Wrote under the Direction of the Lord God, and published by his sacred Command; it being the *First Sign of Warning* for the Benefit of all Nations. Containing, with other great and remarkable Things, *not revealed to any other Person on Earth*, the Restoration of the HEBREWS to Jerusalem by the Year 1798, under this revealed PRINCE and PROPHET. 8vo. pp. 71. Distributed gratis by the Author, but sold by some Booksellers. London: in the Year of Christ 1794.

The perusal of the above copy of the title-page of this much noticed publication will save us the trouble of reviewing the contents. Indeed none but a *brother* of Mr. BROTHERS, (the author,) would dare to undertake the task. The writer dates from No. 57, Paddington-Street: but we understand, by the news-papers, that he has been removed, by AUTHORITY.

Art. 39. *A revealed Knowlege of the* **Prophecies and Times**; particularly of the present Time, the present War, and the Prophecy now fulfilling. The Year of the World 5913. BOOK THE SECOND. Containing, with other great and remarkable Things, *not revealed to any other Person on Earth*, the sudden and perpetual Fall of the Turkish, German, and Russian Empires. Wrote under

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under the Direction of the Lord God, and published by his sacred Command; it being *a Second Sign of Warning*, for the Benefit of all Nations; by the Man that will be revealed to the HEBREWS as their PRINCE and PROPHET. London, printed in the Year of Christ 1794. 8vo. pp. 101. Distributed as above.

We must again refer our readers to the title-page, which sufficiently speaks for itself, and will be considered as its own best expositor: but they must consult the *subsequent* pages of the two pamphlets for the manner in which Mr. B. is there made out to be the "nephew of God." There is, however, one circumstance in the *history* of these mysterious publications, which strikes us as worthy of explanation, if explanation can be procured.—It is reported, with credibility, that Mr. B., (a person in no affluent situation,) has given away a great number of his pamphlets, the expence of which, for paper and printing, must have amounted to a considerable sum.—How came he, who was lately resident in a receptacle for paupers, (of which we shall say *more* in a following article,) possessed of money sufficient for this purpose? Could he find means to raise it on his half-pay, as a navy lieutenant? or has he been supplied by means unknown? Time, perhaps, will produce the discovery; which may prove of more importance than "Good men would think;" as Dr. Hill occasionally said in the advertisements of his nostrums.

Art. 40. *Testimony of the Authenticity of the Prophecies of Richard Brothers*, and of his Mission to recall the Jews. By Nathaniel Brassey Halhed, M. P. 8vo. 1s. Symonds. 1795.

Here is a phænomenon of a complexion very different from that which has been presented to our view by the two foregoing publications. Mr. Brothers has no pretensions to literature:—but to see a gentleman eminent for his mental abilities, and extensive attainments in classical, and particularly in oriental, literature and science; to behold such a man a convert to the unparalleled reveries of the prophet of Paddington, is an object of such novel appearance, that we are almost at a loss for words to express our surprise, and, indeed, *concern*, on the occasion! What a strange alliance is here between knowlege, taste, wit,—and ignorance, infatuation, and, perhaps, insanity!—Mr. Pope, in summing up the incongruities and failings of Mr. Addison, with respect to that misunderstanding which at one time subsisted between these two accomplished votaries of the Muse, says:

"Who would not laugh, if such a man there be?
"Who would not weep, if Atticus were he?"

In the extraordinary case before us, there is no room for *laughter*: but who would not *weep* indeed, if such a man as the author of the present tract were really in the situation which every one of his readers must imagine, who knows that he is *serious* in the avowal of his firm belief in the *prophecies* and *pretensions* of Richard Brothers!

Mr. H. has prefixed to his testimony a Letter from Mr. Brothers, addressed to him in the solemn tone and style of an inspired TEACHER, acting under the express authority of a divine mission, commanded to denounce the judgments of Heaven on devoted nations, and sending forth disciples to instruct and admonish the ignorant and the sinful; and

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and here Mr. H. appears in the light of a "*chosen vessel.*" He is commanded, in the name of God, to publish this letter; and also to publish his 'testimony of the judgments of God,' and of the 'Prince [Mr. Brothers] of his people,' meaning *the Hebrews.* Mr. H. is also informed that *he*, too, as well as Mr. B. is descended of the tribe of Judah, and of the family of David, King of Israel.—Thus, by his compliance with this awful requisition, has Mr. H. given HIS sanction to the prophet's HIGH PRETENSIONS!

We come now to our author's own proper address to the public.—He sets out with some well written strictures on the present war, which he totally condemns; adding to the weight of his censure the most earnest recommendation of peaceable measures. He soon, however, quits the style and language of a mere uninspired politician, and introduces the prophetic spirit and publications of Mr. Brothers; bearing his testimony to the respectable character of that extraordinary person. He also brings forwards *his own* exposition of Daniel's visions of the four beasts, &c. in order to shew that they relate to the present times, and that they emblematically foretell the destruction of the Emperor and Princes of Germany, the Empress of Russia, the Pope, and the monarchs of France, England, Spain, Prussia, and Sardinia:—all 'unequivocally announced in the prophecies of Daniel and Esdras.'—For the manner in which our author discusses, and proves, (as he doubtless imagines,) the certainty of these discoveries and applications, we refer the curious and the *alarmed*, if any *such* there be among our readers,—to the pamphlet: observing, *en passant*, that we have seen a variety of expositions, which have had their day, their readers, and their admirers too; and which, (with due reverence be it spoken,) may vie with the work before us, in whatever may be deemed the wildest and most fanciful of the ingenious writer's interpretations.

Towards his conclusion, Mr. H. talks in a singular strain about the *sale of his soul* in the House of Commons: but this passage we consider as a flash of wit, or humour; of which qualities we have observed several gleams through different parts of the pamphlet. He likewise takes occasion to explain and vindicate Mr. Brothers, in regard to his styling himself the *nephew of God.*—'I sincerely hope,' says Mr. H. 'there is no man in this country who will openly deny that Jesus Christ is God Almighty. If there be, I speak not to him; I am sure no member of the established Trinitarian Church can safely say otherwise. Now, if Jesus Christ had brothers and sisters, as is expressly proved from the gospel, the son of any one of those must necessarily have been *his* nephew. Extend the line of filiation as far as we please, through 50, 100, or 1000 descents, the last is still a nephew, lineally descended from the first, in the same manner as every Jew, to this day, is a son of Abraham, and as we are all of us, beyond all doubt, the sons of Adam.'

In the final paragraph, he seriously encounters the error of those who may consider Mr. B. as an impostor or a madman; and he concludes with recommending that the fast appointed for the 25th of February be, by authority, appropriated to the purpose of 'a solemn and sincere humiliation for our crimes, and a most earnest supplication

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to God for the reſtoration of peace; and that we may take warning by the fate of our abandoned and ſubjugated ally, not to poſtpone our offers for a negotiation to the very laſt moment, when the ſword ſhall already be at our throats, and all hopes of obtaining moderate terms ſhall be totally relinquiſhed. Let us, while it is yet poſſible, adopt that moſt divine ſentence of the goſpel, "*On earth peace, good will towards men.*"

'Pall mall, 29th* Jan. 1795.' 'NATHANIEL BRASSEY HALHED.'

Art. 41. *Anecdotes of Richard Brothers,* in the Years 1791 and 1792, with ſome Thoughts on Credulity, occaſioned by the "*Teſtimony*" of N. Braſſey Halhed, Eſq. By Joſeph Moſer. 8vo. 1s. Owen. 1795.

According to the facts here ſtated, Mr. Moſer brings the queſtion as to the ſanity of Mr. Brothers to a ſhort iſſue. His anecdotes are derived from a perſonal acquaintance with Mr. B. whom he has known for a conſiderable time, as above expreſſed, particularly in the workhouſe of St. Margaret and St. John, Weſtminſter; in which he was received on the application of a Mrs. Green, with whom he had lodged about three years; and who gave ſuch information concerning the whole courſe of his behaviour during that time, as amounted to ſtrong preſumption of the gentleman's inſanity. Mr. Moſer was in the habit of converſing frequently with Mr. Brothers, during his reſidence, for ſeveral months, in the workhouſe, ſubſequently to his lodging with Mrs. Green; and was daily more and more convinced of the peculiar derangement of his mind. He was perfectly harmleſs, and 'I believe him,' ſays our author, '*if left to follow the dictates of his own heart,* to be a man of ſtrict honour, integrity, and principle. I have alſo obſerved, to a naturally ſtrong but unfortunately perverted underſtanding, is in him joined ſome knowlege of books; but attended with a total ignorance of the world: gentle, mild, and unaſſuming, though ſeemingly poſſeſſed of great ſenſibility; and although his mind is ſtrongly biaſſed toward a particular object, he can ſcarcely be ſaid to be dogmatical, even in the height of his enthuſiaſm.'

With reſpect to Mr. B.'s aſſertion that he has the honour of a *divine miſſion,* and that he is commanded to announce the moſt dreadful calamities not only to this country, but to foreign governments and nations, in conſequence of the preſent troubles in Europe, Mr. M. has not the ſmalleſt doubt of our prophet's perfect ſincerity, and firm reliance on the reality of his divine inſpiration. As to the countenance which his prophecies have received from the gentleman whoſe very reſpectable name is introduced in the title-page of this publication, Mr. M. ſeems rather at a loſs what to make of that circumſtance: but he declares his full perſuaſion of that gentleman's *ſincerity* alſo. He expoſtulates with him, however, on the *impropriety* of his conduct in publicly diſſeminating his opinions on ſo *dangerous* an occaſion.

* Mr. Brothers's letter is dated on the 28th of January, which circumſtance has been noticed as worthy of obſervation.

Art.

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Art. 42. *Sound Argument, dictated by Common Sense*; in Answer to Nathaniel Brassey Halhed's *Testimony to the Authenticity of the Prophecies of Richard Brothers*, &c. By George Horne*, D.D. 8vo. 1s. Oxford printed, and sold by Boosey, &c. London.

Seriously argumentative, but surely unnecessarily so; unless the author could really suppose that the good people of this enlightened country could be weak enough to fall into any delusion, in consequence of the pretensions of Mr. Brothers, or his disciples; if disciples he really has. The author tells us that he paid a visit to Mr. B. but did not stay long, as others were waiting for admission. 'My opinion,' says he, 'of this character is, that he has been weak enough to listen to the persuasions of some designing men, who have stimulated him to publish his book, for the purpose of promoting *sedition*; while, in so doing, he has worked himself up to a state of phrenzy and enthusiasm.'—He adds, 'as this man has referred me to the scriptures, and Mr. Halhed also in his pamphlet pretends to argue from those infallible guides, I shall meet him *on his own ground*.' We repeat our remark that this contest appears, to us, to be altogether a work of supererogation.

Art. 43. *An Enquiry into the Pretensions of Richard Brothers*, in Answer to Nathaniel Brassey Halhed. By a Freethinker. 8vo. 1s. Parsons, &c. 1795.

Nothing but extremes with some people! This Freethinker neither believes in Mr. Brothers as a prophet, nor in any prophets *antient* or *modern*; no, nor in any alleged miracle whatever! To shew his enmity to and contempt of the miraculous powers that have been ascribed to human beings, he has added to his inquiry a new edition of David Hume's Essay on that subject; which performance he has harrowed up from the gulph of oblivion, whither it had long ago been consigned by the learned labours of Dr. Adams, &c. &c.

Art. 44. *A Vindication of the Prophecies of Mr. Brothers*, and the Scripture Expositions of Mr. Halhed. By Henry Spencer. 8vo. 1s. Cullen and Co. 1795.

Thersites trying to laugh at Tiresias:—but he can make nothing of it. Often are we reminded of the following well-known couplet;

"All human race would fain be wits,
"But millions miss, for one that hits."

Art. 45. *A Word of Admonition to the Right Hon. William Pitt*, in an Epistle to that Gentleman, occasioned by the Prophecies of Brothers, &c. and the notable Expositions of the Scripture Prophecies by Brassy Halhed, M. P. 8vo. 1s. Cullen. 1795.

A spirited but not very polite writer here takes up the matter in a very serious manner indeed! and whether Brothers be mad or not, (but rather concluding on the side of derangement,) he chiefly considers him as the instrument or *dernier resort* of the most desperate enemies of this country, for poisoning and inflaming the minds of the multitude, and possibly, in the event, bringing them to *act on* the

* We have some doubt whether this be a real name, or assumed on this occasion.

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impreſſions that have been made on them. The author, therefore, adviſes government, by a bold and vigorous PROSECUTION, to extinguiſh, at once, this moſt extraordinary *political* ſpark, (as he deems it,) before it kindles into a blaze that may bear down all before it. At the ſame time, however, he appears to think the talents of Mr. Pitt unequal to the commanding energy of ſuch meaſures: for which reaſon, our Palinurus is here exhorted to retire from the helm, and leave the ſtate-bark to be guided by the more ſkilful hand, 'the energetic mind, the majeſtic deſign, and the bold ſpirit of a Fox that can effect it.'—This he ſeems to conſider, on all accounts, as the only meaſure that will ſave the nation from impending ruin. Here the heſitating reader, perhaps, will ſtart, as we do;—and here we ſhall cloſe the pages of a performance, on the real and *whole* deſign of which we venture not to pronounce; apprehending as we do that

"'Tis but a part we ſee, and not the whole."

Art. 46. *Letter to N. B. Halhed, Eſq.* M. P. From an old Woman. 8vo. 6d. Nicol.

Mr. Halhed, with a degree of pleaſantry which we ſuppoſe he cannot wholly repreſs, on whatever ſubject he is treating, having obſerved that "there are as many old women, in this town, *out* of petticoats as *in* them," he has thus furniſhed the *cue* to a writer of perhaps a ſomewhat ſimilar turn, who here aſſumes the character of an old lady *in* petticoats, and in this garb introduces *herſelf* (*himſelf*) to the learned member for Lymington; in order to have a little diſh of chat with him about prophecies, and viſions, and Daniel, and the beaſts, and the horns—*cum multis aliis*. This writer is not unpolite to Mr. H. while he endeavours to explode his 'Teſtimony,' &c. but he ſeriouſly conſiders Brothers as inſane*. Be it ſo: but what a deluge of publications have the reveries of a maniac created,—ſolemn, ſerious, and comic! Strange, however, does it ſeem that any one can be *merry* on ſuch unpleaſant ſubjects! For our part, we ſhould as ſoon look for mirth in a charnel-houſe!

Art. 47. *Look before you leap*; or the Fate of the Jews a Warning to other Nations, in the Caſe of Richard Brothers, the Prophet. By one who readeth and revereth the Scriptures. 8vo. 6d. Symonds.

We are at ſome loſs what to conclude with regard to the ſincerity of this anonymous warning-giver,—who ſeems more than half diſpoſed to believe in the pretenſions of Mr. Brothers to a divine miſſion: but warnings have alſo, long ago, been given to us, to beware of *wolves in ſheep's cloathing* †. This writer exhorts us to be cautious of diſre-

* By way of *poſtſcript*, he gives an extract of a letter, dated 25th Auguſt 1791, from his (Mr. Brothers's) attorneys, addreſſed to the Navy Board; and ſtating various remarkable inſtances of their client's inſanity.

† He ſays 'It ſhould ſeem that God Almighty has frequently raiſed up prophets from very low conditions, and that it is by no means impoſſible or *improbable*, that RICHARD BROTHERS is the very prophet that he calls himſelf;' and he enforces his opinion by an abundance of ſcripture-paſſages.

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garding the pretenſions of R. B. leſt we be found to have diſregarded a true prophet; and we, on the other hand, exhort our readers to be cautious of liſtening to the pretenſions of one who withholds from them the ſanction of his name; for, under that concealment, a man may write *any thing* that will ſuit his real or pretended purpoſe. He tells us that he 'readeth and revereth the ſcriptures;'—that he reads them we have not the ſmalleſt doubt, for he has plentifully ſprinkled his pamphlet with quotations from them, in ſupport of his ſuggeſtions with regard to the man whom he ſtyles 'The Prophet:' but ſuch quoting and be-ſprinkling has been the common practice of the moſt noted infidel writers; who only meant to *ridicule* what they often, to ſave appearances, pretended to *revere*.

Art. 48. *A Crumb of Comfort for the People:* or a Pill for the Prophets, made palatable by Scrapings from Ovid, Shakſpeare, and Hudibras. A Tract interſperſed with Remarks, Critical and Explanatory, of the Tragic-comedy of the *Braſſy Head*. 8vo. 1s. Maſon, &c.

The author, in his prefixed advertiſement, obſerves that a peruſal of the other tracts on this ſubject, which preceded his performance, led him to think 'that the ſerious way in which they treat the prophecies of R. Brothers adds to, rather than takes from their effect;' and that 'a wiſh to relieve the public mind from the oppreſſion of ſuch melancholy forebodings, induced him to publiſh, &c.' He has accordingly given to us what he ſtyles the effect of 'a few hours' amuſement;' and we muſt acknowlege, from our own experience, that his work is not ill calculated to produce the intended effect, if the amuſement of his readers alſo was the object which he had in view. In his comments on Mr. Halhed's pamphlet, many ſhrewd and ſome entertaining remarks occur: but he deſcended beneath the deſert of his own abilities, when he ſtooped to quibble ſo pitifully on the *name* of the gentleman whoſe work he has criticized.

Art. 49. *Additional Teſtimony of the Authenticity of the Prophecies of Richard Brothers*, and of his Miſſion to recall the Jews; as alſo of the Call of N. B. Halhed, M. P. By ——— ——— Earl of ——— 8vo. 6d. No publiſher's name.

This hard winter has been ſeverely felt by many induſtrious manufacturers, both in town and country; eſpecially by the poor though ingenious inhabitants of the garrets in Grub-ſtreet. The late uncommon mortality in that neighbourhood, it is ſaid, has occaſioned a remarkable increaſe in the pariſh bills of the northern ſide of the city; —which may account for the ſcarcity of a certain claſs of pamphlets, during the laſt four or five months. Thoſe active citizens, the authors of that diſtrict, to whom the public have been under continual obligation for much delectable entertainment and inſtruction, are not, however, (we rejoice to ſee it!) all defunct: witneſs the well-timed production before us, which is one of the right old catch-penny manufacture, originally invented by that fertile genius Edmund Curl, and ſo laudably improved by the indefatigable ſociety of hedge printers in the Old Bailey, and Stonecutter's-ſtreet. We are really glad to ſee that *the art* is not totally abandoned, nor likely to be loſt, for we had begun

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to apprehend a ſcarcity of this *valuable* claſs of materials for our *catalogues*.

EDUCATION.

Art. 50. *A Syſtem of French Accidence and Syntax*, intended as an Illuſtration, Correction, and Improvement, of the Principles laid down by Chambaud, on thoſe Subjects, in his Grammar. By the Rev. Mr. Holder of Barbadoes. Fourth Edition. With Notes by G. Satis. 8vo. pp. 414. 4s. Bound. Dilly. 1794.

Art. 51. *Thèmes François et Anglois*; or French and Engliſh Exerciſes upon the Rules laid down in Holder's Chambaud's French Grammar. By G. Satis. 8vo. pp. 274. 3s. Bound. Dilly. 1794.

Art. 52. *Claſſical Exerciſes upon the Rules of the French Syntax*; with References to Holder's Chambaud's Grammar. By G. Satis. 8vo. pp. 166. 2s. 6d. Bound. Dilly. 1794.

Art. 53. *The Guide to Satis's Claſſical Exerciſes upon the Rules of the French Syntax*; with References to Holder's Chambaud's Grammar. By G. Satis. 8vo. pp. 488. 10s. 6d. Dilly. 1794.

Of this ſet of books for teaching the French language our readers will find an account in our Review for July 1792. The approbation of them, which we then expreſſed, we now ſee much reaſon to confirm. Some of the parts, then left unfiniſhed, are now completed; the exerciſes being continued through all the parts of ſpeech omitted in the former edition.—The 'Syſtem' is an improved edition of Mr. Holder's Grammar recommended in our Review for March 1783. The 'French and Engliſh Exerciſes' are Chambaud's improved. In the 'Claſſical Exerciſes,' the rules in the Grammar are exemplified ſentences from the beſt French writers. The 'Guide' gives the ſame exerciſes on a new plan, particularly adapted to the uſe of thoſe teachers of the French language who have not perfected themſelves in Engliſh, and of thoſe who ſtudy the language without a maſter. The whole appears to form a very complete introduction to the knowlege of the French language.

POETRY.

Art. 54. *The Prophecies of the Times*: a Satire. By Malachy Moſes, Eſq. 4to. 1s. Bell, Oxford-ſtreet. 1795.

Imbecility at war with *Inſanity*.

Art. 55. *The Garden of Iſleworth*, a Sketch, (attempted with a Pen,) of a Houſe and Grounds, on the Banks of the Thames, by one formerly poſſeſſed of the Place. Inſcribed to R. B. Sheridan, Eſq. M. P. 4to. 1s. 6d. Chapman. 1794.

It may appear cruel to cenſure a writer who humbly confeſſes that no muſe will deign to ſmile on his taſk, and who appears to be "tremblingly alive all o'er" at the apprehenſion that his verſes may be 'broken on the wheel of criticiſm.' Yet, when an author undertakes to give a ſketch with a pen of a beautiful garden, and raiſes an expectation of a piece of deſcriptive poetry, while, in truth, his pamphlet ſcarcely contains twenty lines of any thing like picturesque deſcription,

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description, it is necessary that the public should be informed that the promise of the title-page is not fulfilled. Some atonement, however, is made for the want of poetical imagery and harmony, by the amiable spirit of filial affection * which breathes through the poem, and by the just moral reflections and sentiments which it contains. It appears to have been the genuine effusion of a good heart.

MISCELLANEOUS.

Art. 56. *Some Particulars of the Life of the late George Colman, Esq.* written by HIMSELF, and delivered by HIM to Richard Jackson, Esq. (one of his Executors) for Publication after his Decease. 8vo. 2s. Cadell jun. and Davies.

Those who may expect, from the title of this publication, a general biographical account of the late Mr. Colman, will be disappointed. The few particulars which it contains are dated Dec. 4, 1787; a short time before the last fatal derangement of the writer's health,—which terminated in his decease, after about five or six years of the most dreadful affliction!

The design of this memoir appears to have been to set the public right, with regard to a few of the principal circumstances respecting the family and fortunes of the writer:

I. It had been a prevailing opinion that Mr. C. was *a son* of the celebrated William Pulteney, afterward Earl of Bath. The physical impossibility of the fact is here irrefragably evinced. Mr. C.'s mother was a sister of the Lady of Mr. P. and she had resided with her husband, at Florence, where he was situated as British Minister Plenipotentiary, for four or five years before the existence of Mr. C. who was born at Florence; during which time, Mr. P. and his family were constantly in England.

II. It had been generally said, and groundlessly believed, that, by his literary pursuits and dramatic compositions, Mr. C. had lost the favour and affection of the Earl of Bath; and that, by his purchase of a fourth of the patent of Covent Garden Theatre, he knowingly and voluntarily forfeited Lord B.'s intended bequest of the Newport estate, under the will of General Pulteney. The contrary of all this is here strongly affirmed, and (we believe) with unquestionable truth, so far as respects the lasting affection, even to fondness, of Lord Bath. Certain it is that the immense estate formerly belonging to Lord Newport, and repeatedly given in several wills, by Lord B., to Mr. C. was left subject to the discretion of his Lordship's brother and heir, General Pulteney; who continued, as the Earl had done, to behave with the greatest appearance of the most cordial regard for this ingenious, witty, pleasant, we had almost said *fascinating* little man:—for we knew him, and loved him, well!

When Mr. C. was in treaty for the purchase of the above-mentioned share in the property of Covent Garden Theatre, Gen. P. according to this account, manifested some degree of disapprobation

* The dedication is signed *Willoughby Lacy*; and from circumstances in the *Sketch* it appears that (if we mistake not) the writer is son of James Lacy, Esq. the late owner of a well-known pleasant seat on the Bank of the Thames; the place here described.

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of Mr. C.'s engagement; on which the latter, rather than offend the General, proposed to relinquish his contract, at the expence of 3000*l.* forfeit: in which measure General P. did not seem much inclined to acquiesce, on account of the heavy penalty; and so the business, as the public well know, was allowed to take its full effect.

The General continued to give Mr. C. assurances of his friendly intentions towards him, as fully appears from the letters inserted in those pages; though there seems to be a little abatement in the warmth of his expression, after the play-house connection took place. In fine, at the General's decease, a few years afterward, it was found that Mr. C. was deprived of the splendid provision which Lord Bath had made for him, and which General P. had thought it proper to commute for an annuity of only *four hundred* pounds.—What a mortifying reduction from the many thousands *per ann.* which he expected! for great was the value of the Newport estate. Mr. Colman was certainly very ill treated.

This little tract, of 33 pages, is well written; as was every thing that came from the elegant pen of the accomplished narrator. A print of Mr. C., not a bad resemblance, is given as a frontispiece; engraved by Hall, from a painting by Gainsborough.

Art. 57. *An Appeal to the present Parliament of England,* on the Subject of the late Mr. John Hunter's Museum. 8vo. 1*s.* Kearsley.

According to this well-drawn and very interesting representation, the valuable, or, rather, invaluable Museum of the late Mr. Hunter has been, in pursuance of his will, offered to the Governors of this country, at the moderate sum of 20,000*l.* 'A sum very small, indeed,' says the appellant, 'compared with the money and labour which it has cost, and infinitely below its absolute value.' He adds, 'the cold reception which the proposals to Government have already met with, and the danger there is of its being entirely neglected, are the only motives which have induced the author of this *Appeal* to make his thoughts public.'

It is farther observed that this 'collection is unparalleled in every respect throughout Europe, I may safely say, throughout the world. It is almost wholly made by the hands of Mr. Hunter himself; but all of it was planned and arranged according to his own peculiar genius. It was not hastily formed in a fit of caprice or vanity, as many heterogeneous collections have been; but was the result of a well digested, truly scientific scheme, which had for its object the improvement of every branch of the medical art; upon an unerring basis, upon the basis of demonstrative truths, and genuine philosophy. It comprehends a comparative view of almost all the productions of animated nature; exhibiting the peculiarities of their mechanism, both external and internal: and, in this respect, forming a perfect school for natural history as far as it extends.'

We are here told that 'Mr. Hunter, in forming this unparalleled collection, usually laboured in it four hours every day and often much more; he received presents of curious animals for his examination from every civilized part of the globe; and he spent, in the purchase of objects for his investigation, thirty thousand pounds, the produce of thirty years of hard labour of body and mind, in the practice of a

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profession where painful anxiety, and eager solicitude for the welfare of suffering humanity are among a number of other drawbacks on the enjoyments of life.'

The appellant proceeds.— 'On reviewing the conduct of so valuable a character, you will readily anticipate one inevitable consequence, viz. the leaving his family without any suitable provision; this is absolutely the case. A widow, a son, and a daughter remain victims to Mr. Hunter's generous enthusiasm for his profession. His daughter, it is true, is married to a gentleman in affluent circumstances; but this has not been the result of national munificence.'

It is farther observed that, should Mr. H.'s Museum be purchased and transferred to some other country, it will 'there be established as a school for comparative anatomy, physiology, and natural history. And in that case, every person acquainted with the subject will decidedly affirm, it would soon become the resort of all the medical students both of Europe and America. Perhaps it may grace one of the frozen temples at Petersburg. And shall the historian record, that the modern Goths and Vandals, pillaged modern Rome of its chief ornament, and that the seat of one great branch of science *was* tamely suffered to pass from England to Russia? Forbid it, legislators of Great Britain.'

Should government answer, "If we buy this collection, what shall we do with it?" The author suggests 'that it should be kept in the metropolis, because it would be essentially injured by a removal; and that it ought to be established as a school for teaching comparative anatomy, physiology, and natural history.'—His plan for the endowment of the institution, and the maintenance of three professors, appears to be very unexceptionable in point of expence; and the national advantages that might be reasonably expected from such an establishment seem highly deserving of public attention.

In conclusion, the appellant exhorts the gentlemen who are here addressed, on this extraordinary occasion, to 'appoint a committee of men skilled in science, to examine and report upon this collection, or cause the catalogue of it to be printed for your individual inspection: ask your learned and liberal minded friends, who are judges of the subject, and let your conduct be guided by the result. The author of this appeal is only solicitous that his country be not disgraced through oversight; and this most important branch of science be not disregarded in a nation famed for its generosity, its science, and its judgment.'

FAST SERMONS, *Feb.* 25, 1795.

[In the order of their publication.]

Art. 58. *The Pacific Temper of the Priesthood.* A Sermon on the National Fast, Feb. 25, 1795. By an Orthodox British Protestant. 8vo. 1s. Johnson.

It does not appear that this discourse was delivered from the pulpit; nor would it, perhaps, in these *heated* times, have been *coolly* received by every member of any congregation. The author is an advocate for peace; and he appears to have calculated his sermon for the admonition of his brethren* of the priesthood, whose *pacific* temper (as ge-

* We say this merely on the supposition that he is a clergyman.

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nerally manifested since the commencement of the present war with France,) seems to be ironically complimented in the line which stands at the head of the title-page. The discourse contains a very serious and sober exhortation to its hearers, or readers, to maintain peace on earth, and good-will to mankind, without confining it to our own community; and to cultivate the virtues of humanity, on principles truly CHRISTIAN. The writer's exhortations are aptly illustrated by references to the scriptures, and by examples drawn from sacred history; among which he cites that of King Ahab, who was encouraged by his 400 prophets to go against Ramoth-Gilead:—in which expedition he perished.

In his concluding paragraph, the author thus speaks concerning the clerical order; to whom he acknowleges he has more immediately addressed himself: As they are, he remarks, 'seldom disposed to pass over in silence what manifestly tends to the honour of their profession,' so 'they have, no doubt, (says he,) already anticipated the observation I was going to make, by recollecting that there was found, even at Ahab's council-board, in Micaiah the son of Imlah, one virtuous upright prophet, who attached himself to the interests of humanity.'

Prudent men will not wonder that the author of this discourse should have with-holden his name, if he reflected on the *reward* of Micaiah the son of Imlah.

Art. 59. Before the House of Commons. By the Rev. S. Goodenough, LL. D. F. R. S. Rector of Broughton Pogges, Oxfordshire. 4to. 1s. Rivingtons, &c.

We do not recollect a discourse of this kind better adapted to the occasion, and to the audience before whom it was delivered. It breathes the genuine spirit of piety, and it is rational, patriotic, and manly. While the preacher earnestly exhorts us to endeavour to avert the judgments of God, by reforming our lives, our manners, and our morals; while he would have us devoutly pray to Heaven to aid our laudable exertions in defence of the religion, the laws, and the liberties of our country; we meet with nothing of the unchristian language (too frequently heard!) of *intolerance* and *extermination*: on the contrary, while we pray for the continuance of our own national prosperity, he would have us humbly intercede with Heaven in behalf of *our enemies*,—that it might please God 'to turn their hearts from the evil of their way to the good of mankind, and the glory of his holy name.'—This is the true CHRISTIAN SPIRIT!

Although an air of primitive plainness, and of the evangelical piety "of other times," prevails through this discourse, unaffected strokes of eloquence are occasionally interspersed, which ought not wholly to pass unnoticed here: witness the following passage, which occurs when the preacher is displaying the dreadful effects of the prevalence of anarchy in France:

'We see with astonishment and serious pity a mighty empire convulsed from its very centre, its sovereign murdered, its religion exiled, all civil order, all venerable establishments, borne down with impious fury. Would you talk of property? it is all confiscated; of the temples? they have been all most sacrilegiously pillaged; of the comforts of social life? they are all interrupted by the din of ferocious

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uproar. What can we ſay of the bleſſings of art and ſcience, thoſe heavenly endowments of the mind, the alleviators of worldly care, the grateful ſources of human tranquillity? they are all ſunk in terrors, poverty, and diſtraction: no more ſenſe of holy joy at the return of the accuſtomed times and choice ſeaſons of communing with God; they are all confounded in that ſtrange numeration of days, which is ſo new and alarming to the whole church of Chriſt; contrived, doubtleſs, that the hallowed ſeventh day, enforced by all legiſlators, and obſerved by all good men (worſhippers of the true God) from the creation of the world until now, might be obliterated, leſt haply there might remain any thing that is called God, or worſhip, in their land.'

Art. 60. Preached at the Tower of London, by the Rev. John Groſe, A. M. F. R. S. Miniſter of the Tower; Lecturer of St. Olave's, Southwark; and Chaplain to the Right Hon. Counteſs Dowager of Mexborough. 8vo. 6d. Rivingtons, &c.

What we ſaid of Mr. Groſe's ſermon on the faſt, Feb. 28, 1794 *, may be applied to the preſent diſcourſe; which, like the former, is well ſuited to the ſolemnity of the appointment, and to the peculiar circumſtances of the times. Text, '*When thy judgments are in the earth*, &c.' Iſaiah, xxvi. 9.

Art. 61. *Reaſons for Peace*, delivered in the UNION CHAPEL, Birmingham. By D. Jones †. 8vo. 1s. Johnſon.

Mr. Jones's diſcourſe differs, totally, both in argument and language, from the generality of thoſe faſt-day ſermons in which ſo many of our clergy have, within theſe few years, uniformly "ſet up" (as a witty member of a certain great aſſembly expreſſed himſelf,) "the eccleſiaſtical *war-whoop*." The preſent highly-animated preacher totally condemns our conteſt with France, as being neither 'wiſe nor juſt;' he anſwers every reaſon that has been aſſigned in juſtification of the war; and he ſtrenuouſly exhorts his countrymen to cultivate, *immediately*, a proper diſpoſition for peace;—leſt, by unfortunately protracting hoſtile meaſures, their conſequences, in every view ſufficiently dreadful already, ſhould *grow worſe*, and, it may be, *irremediably fatal!* In a word, PRICE and PRIESTLEY, as earneſt diſapprovers of thoſe principles which have hurried us into this calamitous diſpute, were *nothing*, compared with Mr. Jones, in ſpirit, in language, or in energy of argument.—As to *conſequences* to the preacher, he, in the moſt manly terms, ſets them at defiance. He cautions his audience, however, not to infer that he lightly holds his perſonal ſafety, nor the good opinion of others, nor that he would willingly offend againſt the general notion of the decorum to be at all times obſerved in the pulpit.—'The ſtate of our public affairs,' he adds, 'cannot be deemed a topic unapt for *the occaſion* which has this day brought us together. I mean to aſſert, what I conceive

* See Rev. vol. xiii. N. S. p. 475.

† Mr. Jones, we apprehend, is the author of *The Welſh Freeholder's farewell Epiſtles to the Biſhop of St. David's*, and other ſpirited tracts, in defence of civil and religious freedom.

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to be the natural right of every man, the avowed and acknowleged right, as well as incumbent duty of a Briton, that of stating what appears to me useful and important truths, such as, if acted up to, would tend to restore to us that security, prosperity, and happiness which, of late, have been so much on the decline.—I appeal to Heaven for the purity of my intentions, for the ardor of my wishes, to lay before you nought but what is fair, just, and well-founded.'

Mr. Jones controverts, in his preface, the maxim that 'Politics should be kept out of the pulpit:' he allows it to be generally just, but says, 'it does not follow that it should extend to such occasions as that on which this discourse was delivered.'

MOCK SERMON *for the Fast.*

Art. 62. *The Shaver's new Sermon* for the *Fast-day*. Respectfully inscribed to the reverend and laborious Clergy of the Church of England, by their humble Servant, Pasquin Shaveblock, Esq. Shaver Extraordinary. 8vo. 6d. Parsons. 1795.

This title-page needs little comment. The dullest reader will instantly perceive that this barber *lathers* with *irony*, and means to shave off all public fast-days with the razor of ridicule. The war, the administration, the clergy,—all come in for a *close-trimming*; and the operation will be pronounced *good-fun* at the Goose and Grid-iron in St. Paul's Church-yard, the Crown in Bow-lane, and the Bear in Bow-street.—The text is, "Take unto thee a Barber's razor." Ezek. v. 1.

SINGLE SERMON, *Jan.* 30.

Art. 63. Preached before the Hon. House of Commons, at St. Margaret's, Westminster, Jan. 30, 1795. By the Rev. Thomas Hay, A. M. Chaplain to the H. of C. 4to. 1s. Walter.

When the clergy preach on political occasions by the appointment of our governors, they are not unlike advocates at the bar with their briefs. They have not only a given subject, but they are expected to treat it in a particular manner. On different preachers this point of honour will operate more or less forcibly: but on all it will produce some effect, and will give to their compositions a similar complexion. Hence we can generally anticipate the doctrine inculcated in sermons on the 30th of January; and all the difference between them consists in the degree of ability which the religious advocate evinces in speaking to his political brief. Mr. Hay's sermon possesses that kind of merit which commonly attaches itself to discourses preached on that anniversary. As far as it respects the occasion, it consists of that unqualified admiration of Charles, and of that equally unqualified condemnation of his opponents, which as little agree with the truth of history as they suit the commemoration of the unfortunate monarch in the sacred character of a *martyr*. In passing from the tragic tales of other times to recent transactions, it reprobates certain modern opinions as leading to irreligion and anarchy, and cautions its readers against being "carried about (Heb. xiii. 9. the text) with diverse and strange doctrines."

Mr. H.'s discourse commences with a just account of Christianity as propitious to human happiness, and it concludes with the truly Christian

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Christian with that the fatal experience of past times, and the observation of what is now passing in the world, may "work together for our good." We say, Amen.

CORRESPONDENCE.

*** 'Mr. Halhed's compliments to the Editor of the Monthly Review; requests him to insert the following in his next publication:

'Mr. Halhed has endeavoured to peruse, without prejudice, every thing that has been written *in answer to*, or rather *against* his book: and if he had in any of the publications met with a single paragraph worthy of an answer, it should have been answered. The self-sufficient and abusive Dr. Horne of Oxford, has not one word of truth, or argument, or common sense, in his whole pamphlet; nor would it have misbecome a Doctor of Divinity who, by his own pen, confesses he can neither understand Greek, nor read the *Gospel* in English—to have endeavoured at least to give his jargon something, if possible, *of the Gentleman*. That he does not understand Greek, is clear from his doubting whether the Holy Ghost appeared in *shape of a dove*, when St. Luke expressly says, σωματικῷ εἴδει ὡσεὶ περιστερὰν: and that he cannot read, or *has not read*, even the first chapter of St. Matthew, must be evident to those who perceive him denying that Christ had *Brothers*; and who shall, at the same time, have observed that the Evangelist, writing *after* Christ's death and resurrection, calls him, in the last verse of his first chapter, his mother's *first-born* son, ergo, *she must have had a second at least*. If the old miserable exposition of Daniel's four beasts, which Mr. Halhed knew before he took up his pen about as well as Dr. Horne, can by any reasonable person (after mature deliberation) be deemed better than that furnished by Mr. Brothers,—be it so—opinion is free—but Mr. Halhed declines being of the party. And as for the phrase of *selling his soul*, which seems to have given such alarm, and furnished so much matter for false wit, Mr. Halhed *now thinks* that every man who enters into Parliament *with any personal view whatever*, and not wholly and exclusively for the service of his country, must be deemed *bonâ fide* to have sold his soul—let him be of what party he will; and also that every man who joins *any party* to vote on all occasions for the purpose of promoting or supporting that party at all events, is perpetually guilty of the same act of *selling his soul*. Mr. Halhed denies having ever sold his soul in any other manner than this:—and if any one think or say otherwise, on him be the *onus probandi*.

'Mr. Halhed takes this opportunity of renewing his expressions of perfect conviction in the prophecies and mission of Mr. Brothers, and his increasing reliance (founded on *hourly* experience) on the completion of every one of his predictions.' 'Pall Mall, March 11, 1795.'

†††† Our intelligent Correspondent O. P. fears that, from our account of Dr. Priestley's Experiments on the Generation of Air from Water, (see Rev. for Dec. p. 380,) some people will surmise that pages 32—5 have escaped our notice, as they appear to contain complete evidence of the truth of the author's conclusions. It is true that we did not particularly mention the passage to which O. P. refers,—but not because it escaped our notice; we conceived it to be of small importance, or comprehended under our general remarks. In this, perhaps, we might judge wrong; and to supply the defect, and, at the same time, to justify our positions, we shall return to the subject.

After having employed heat alone for the conversion of water into air, Dr. Priestley called in aid the removal of atmospheric pressure. He filled long

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long glaſs tubes, cloſed at one end partly with mercury and partly with water *purged of its air by boiling*, and immerſed the open ends in baſins of mercury. On heating the upper portion of the tube, ſo that the water was kept in a ſtate of vapour, a bubble of air collected to the top, which continued permanent after the apparatus was removed from the fire. Plunging the tube into a long trough of mercury, he threw out this bubble, and, repeating the experiment often after intervals of days or weeks, he always obtained a new portion of air. Such is nearly the ſubſtance of Dr. Prieſtley's ſtatement, which, at firſt view, might appear to confirm his deductions: but, on examination, we apprehend, it will be found inconcluſive. That, under the preſſure of the atmoſphere, water is never, by the moſt obſtinate boiling, completely freed of the air combined with it, will hardly require demonſtration. Not to waſte time in adducing arguments, we ſhall only mention a ſimple fact which ſeems to be entirely concluſive. If boiled water be expoſed in a glaſs to freeze, the ice will appear full of little air-bubbles, eſpecially in the central maſs; although it be more ſolid and diaphanous than the ice of common water formed in ſimilar circumſtances. No perſon can doubt that theſe air-bubbles are diſcharged from the water previouſly to its congelation.—We remark, by the way, that the true reaſon is hence afforded why boiled water freezes moſt readily, the proceſs of cryſtallization being in that caſe leſs retarded by the ſeparation of inherent air.—The air lurking in water was, therefore, fully ſufficient, we preſume, to account for the reſults which Dr. Prieſtley obtained. He has not ſtated what quantity was collected of aërial fluid, nor can we infer from his expreſſions that it was very conſiderable. The application of heat, together with the abſence of preſſure, would occaſion air gradually to ſeparate from the water, till the quantity diſengaged would, by exerting its elaſticity, reſiſt any farther extrication. This portion of air being expelled, the water, relieved from its preſſure, is again brought into a condition for yielding more; and thus the ſucceſſive diſcharges of gas will form a deſcending geometrical progreſſion, the terms of which are numerous or almoſt unlimited.—Why did not Dr. Prieſtley make his experiments on a larger ſcale? A jar filled with hot water, and placed under the receiver of an air-pump, was likely, for inſtance, to afford better proſpects of ſucceſs. If the Doctor's poſitions were juſt, a copious production of air would enſue on a certain degree of rarefaction, and would cauſe the mercury to mount rapidly in the gage. It would require continued exhauſtion to keep the mercury of the ſame height. From our recollection of analogous obſervations, we are convinced that, with water carefully purged of its air, no ſuch effects would take place:—but, in reality, though Dr. Prieſtley's experiments were more direct and preciſe than we judge them to be, we ſhould ſtill heſitate to acquieſce in concluſions which are irreconcileable with every hypotheſis, and repugnant to thoſe general principles which reſult from an extenſive train of indiſputable facts.

O. P. ſays that our account of the Doctor's experiments is extremely incomplete; and that it is great injuſtice to ſtate all the author's concluſions, and not half of the facts adduced in their ſupport. We are not conſcious of unfairneſs in any part of our conduct. We are conſtrained to obſerve as much brevity as poſſible, and our principal object was to exhibit the chain of argument. We are ever diſpoſed to ſet a due value on experimental facts: but we can eſteem thoſe only to be of eſſential importance which lead to general principles. Nothing is more diſguſting than a circumſtantial detail of the unſucceſsful or inconcluſive operations of the laboratory. It is deſirable that authors ſhould moderate their vanity, and ſpare the patience

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of their readers, by reſtricting their relation of experiments to the accurate deſcription of ſuch as are complete and deciſive. When dubious or imperfect experiments are made public, they ſhould be ranged under the comprehenſive head of hints and conjectures.

†‡† We cannot afford R. P. any farther elucidation of the calculations reſpecting the population of Peterſburg, which came from a correſpondent on the Continent, with whom we have now no communication.

R. P. obſerves that Mr. Edwards, in his Hiſtory of the Weſt Indies, (ſee our Rev. for September, p. 68.) ſpeaks of the high duties impoſed on Indigo; whereas, by an act of the 7th Geo. II. c. 18. the powers of which have been conſtantly renovated ever ſince, the importation of that article is permitted, *free of duty*.—With reſpect to R. P.'s remark on the paſſage relative to the almond and the cocoa, it appears to us that he entirely miſconceives Mr. E.'s meaning, which is ſufficiently obvious.

This correſpondent alſo remarks that Mr. Buchanan's calculations relative to the deſtruction of herrings by the Solan geeſe, (See Rev. for January, p. 46.) are erroneous in the reſult. 100,000 Solan geeſe, each devouring five herrings daily for ſeven months or 210 days, will in the end have eaten 105,000,000, not one hundred thouſand millions.

‖§‖ T. G., the tranſlator of the Tour to the Pennine Alps, (ſee Rev. for January, p. 62.) informs us, in juſtification of his having omitted the name of the original author, that he purchaſed that work and the *Deſcription of Nice*, of Mr. Beaumont, four years ago. Surely that is no reaſon for withholding from the public the circumſtance which muſt give authenticity and value to an expenſive work. We ſhall correct in the *errata* the two miſtakes juſtly pointed out by T. G.

†‖† We would gladly oblige Y. Z., but we find that applications for advice in the choice of books intrude too much on our time, and are wholly foreign from our duty.

§†§ If S. C. be 'a conſtant reader,' he ſhould know that we have often ſtated it to be our rule not to inſert criticiſms on publications, which come from anonymous and unknown correſpondents. If, however, a peruſal of the book in queſtion juſtifies S. C.'s account of it, we ſhall attend to the local hints which he has given.

§‖§ We regret that S. T.'s very polite letter came too late for acknowlegement in our laſt number, as he favoured us with no other mode of addreſſing him. We ſhall be happy if he will enable us to give a perſonal—at leaſt a private—anſwer.

†*† A correſpondent, ſigning E. 5. controverts the account lately given of the ſource of the Thames: but can we publiſh a contradiction of it, aſſerting another ſtatement of this dubious matter to be the true one, on the authority of a letter ſigned E. 5.?

☞ In the Review for January, p. 63 and 4. *for* Glacier de Bois, *read* Glacier des Bois. P. 64. l. 9 from bottom, dele (l'Arve.)

Review for February, p. 171. l. 27. read, of *that* ſenſe. P. 225. l. 19. dele the comma after *yet*.

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THE MONTHLY REVIEW,

For APRIL, 1795.

ART. I. *The Course of Hannibal over the Alps ascertained.* By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. 8vo. 2 Vols. pp. 670. 12s. Boards. Stockdale. 1794.

THE character of Mr. Whitaker for learning and ingenuity is well established; and the subject of the present work is highly interesting, on account both of the great reputation of Hannibal, and of the singular nature of the country through which he marched; and which exhibits, at every step, scenes of sublimity and wild magnificence: filling the mind with a kind of pleasing terror, and seeming to be a suitable accompaniment in the train of a warrior, whose foresight provided against every possible contingency, whose vigour surmounted every obstacle, and whose ambition aspired to the conquest of the world.

It has been observed that the first books, which we read with attention and pleasure, influence our taste and opinions ever afterward. There is scarcely a school-boy who has not been attracted by the atchievements of Hannibal; and the attachment which we feel for the great names of antiquity has something in it of the nature of friendship: we are interested in the most minute particulars relating to them; and, by an easy association of ideas, we are apt to regard with respect, and with reverence, even the places which have been the scenes of their most remarkable actions.

It appears to be somewhat singular that, notwithstanding the notoriety of Hannibal's march over the Alps, the two great historians Polybius and Livy, who record that extraordinary event, should differ very materially in the route which they assign to him. Later authors have written copiously on the subject, and, as is usual in questions of this sort, have formed themselves into parties; some following Livy, and others Polybius, as their leader: but Mr. Whitaker, who seems to have entered deeper into the inquiry than any of his predecessors, does not yield himself implicitly to the guidance of either of those historians. He endeavours to support his opinion by

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matters of fact, and, where thoſe fail, by probable conjecture: how far he has ſucceeded, the reader may, in ſome degree, be enabled to judge by the extracts which we ſhall lay before him: Mr. W. informs us that—

'An officer of our own army, who is at once an antiquary, a ſoldier, and a critic, the celebrated General Robert Melvill, in 1775 took pains to trace the route of the Carthaginians, one General inveſtigating the courſe of another, by an actual ſurvey of the ground, through the vallies and over the creſts of the Alps. I am ambitious, therefore, of following the example of this amiable and friendly officer, who has moſt obligingly imparted the ſubſtance of all his notices to me; but of following it in a different manner. I wiſh not to ſtruggle in reality through the rugged Gullies, and to ſtrain in reality up the ſteep aſcents with him. I mean to act on an eaſier, and (I think) a more effectual plan, taking the hiſtories of Hannibal into my hands: comparing them with the accounts of the Roman geographers and modern travellers; collating all again with incidental notices, in other hiſtorians among the ancients or among the moderns; and then delineating the courſe of the Carthaginians from the whole.

'Nor will there be found, I truſt, ſuch a real uncertainty in their courſe, as the diſputes of the moderns and the ancients ſeem to announce. The generality of mankind think little on any ſubject; even ſcholars are more apt to draw out their ſtores of learning, than to exert their powers of intellect. They frequently think as little as the mereſt of the mob, and my reader, who expects to walk only in the ſhades of twilight, or under the glimmer of a few ſtars, will be agreeably ſurpriſed, I truſt, to find clear light breaking in upon him, growing ſtronger and ſtronger as he advances, and at laſt forming a full blaze of brightneſs.

'I firſt preſent myſelf as a guide to the Carthaginians, on the banks of the Rhone in Languedoc: here Hannibal paſſed this rapid river, but at what particular point did he paſs it? he had marched from the Pyrenees; not along the grand road, which we ſee the Romans afterwards uſing acroſs the ſouth of France; but along another, that was higher up in the country, and came to the Rhone at a greater diſtance from the ſea. Almoſt all our knowledge of weſtern Europe, is derived from the monuments of the Romans; and the roads of the Romans eſpecially are our principal directors to the roads of the natives before them. That of the Romans led from the Pyrenees, to Narbonne, to Niſmes, and to Arles: this laſt town was at the mouth of the Rhone, while Hannibal croſſed the river almoſt four days march above. Hannibal, therefore, took a road to the north of this. One accordingly occurs among the Romans, that went over the Rhone at Vienne by a bridge, of which ſome appearances remain to this day. Yet this was too far to the north. Hannibal was only four days march from Arles in the ſouth, as I have already noticed: but he was alſo four days march from Lyons in the north, as I ſhall ſhew hereafter. He was conſequently about the middle point of the Rhone betwixt both.—Now we have one Iter of the Romans, which gives us the diſtance on the road between Arles and Valence, and another

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which meaſures equally the road from Valence to Lyons. The former carries us from Arles to Avignon, by two intermediate ſtages, twenty-three miles; to Orange, by one ſtage, twenty, and to Valence, by five, ſeventy-one; in all one hundred and fourteen. The latter conducts us from Valence, through ſeventy-one miles, to Lyons: but theſe Iters obviouſly carry us off from the courſe of the Rhone, and lengthen the road greatly by diverting wide to the right. The real diſtance from Lyons to Arles, is about one hundred and ſixty miles; and the middle point betwixt them, will fix us about eighty from each. This reaſoning is deciſively confirmed by Polybius, who ſtates the place of Hannibal's paſſage over the Rhone, to be ſeventy-five below Lyons. We muſt therefore take our ſtation many miles to the ſouth of Valence; which in one of thoſe winding Iters is ſeventy-one below Lyons, but in reality is about fifty-four only; and at Lauriol, near twenty miles to the ſouth of Valence.'

At Lauriol in Dauphiny, then, Hannibal croſſed the Rhone, and from this point we muſt now attend his army to the Alps: but Mr. Whitaker does not direct their march either by Mount Viſo, Mount Genévre, Mount Cenis, or by any ways adjoining to any of them: for he ſays that

'Hannibal ranged up along the eaſtern bank of the Rhone, towards Valence, Vienne, and Lyons. He thus left the long wall of the Alps at a diſtance on his right, while he kept the Rhone cloſe to him on his left.—"He marched, (ſays Livy,) *up the current of the Rhone* towards the midland parts of Gaul; not becauſe this was the direct road to the Alps, but becauſe he thought *the farther he advanced from the ſea*, the leſs likely he was to meet with the Romans, and he was inclined to avoid all encounters with them, *before* he had entered Italy." Hannibal, according to Polybius, placed his elephants and horſe in the rear of his army, "and advanced at the head of them *along the river*, marching *off from the ſea*, and puſhing, as it were, for the *midland* parts of Europe." Theſe paſſages are clear and peremptory, precluding all poſſibility of ſuppoſing, if we mean to be directed by hiſtory, that he left the Rhone, that he puſhed directly for the borders of Gaul, and the barrier of the Alps, and that he croſſed either Mount Cenis, Mount Genevre, Mount Viſo, or any other adjoining mountains, at all.'—

'Hannibal now marched by Vienne to Lyons. This he reached on the fourth day from his paſſage over the Rhone. He therefore marched very expeditiouſly, in order to leave the Romans further behind him. He actually ſhews his apprehenſions of their following and overtaking him, by inverting the uſual order of his march, in ſtationing thoſe elephants and that cavalry for his rear, which at other times he ordinarily placed for his van. "He thus came to an iſland, (ſays Livy,) where the Arar and the Rhone, running down from different parts of the Alps, and comprehending a portion of ground between them, unite together: to this ground they give the name of iſland." "He came, (adds Polybius,) to what is called an iſland, a region very populous and fruitful in corn, deriving its appellation from its circumſtances; as *here* the Rhone, and *there* what is denominated the

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Arar, running along either side of it, give a pointedness to its form at their conjunction; and it is very similar, in size and figure, to that region in Egypt which is called the Delta; one side of the latter being bounded by the sea, and the Nile's currents, and one of the former being guarded by mountains of difficult ascent up the sides, of difficult landing upon the summit, and almost (I may say) inaccessible." The place, to which Hannibal was now come, is here pointed out to us by the preciseſt of all signatures in nature, the confluence of two rivers the Saone and the Rhone. These we all know to unite, immediately below the present city of Lyons.'

On his arrival at Lyons, Hannibal found the town in a high ferment of sedition. Brancus the king had an ambitious younger brother, who had made a grand struggle for the crown, and had drawn the lower ranks to his side. The two princes engaged at the head of their armies: but the timely assistance which Hannibal afforded to the elder enabled him to obtain a complete victory, and to suppress the rebellion. Mr. Whitaker considers this interference of Hannibal as imprudent in the highest degree: but, if we judge of his conduct by the event, nothing more fortunate could possibly have happened: for Brancus, impressed with a just sense of gratitude to his deliverer, supplied his army with corn and with other provisions, in abundance. To use Mr. W.'s words,

'He replaced all their old and broken weapons, with weapons new and strong: he furnished the greatest part of them with new clothes, to guard their bodies against the cold of the Alps:—but what showed his gratitude more than all the rest, because of the trouble and toil which it gave him, and of the high encouragement which it lent by his absence, to the just-subdued populace of his capital; he resolved to attend Hannibal in person, and with a detachment of his own soldiery, a considerable way towards the Alps, and to do him all the service which he could among the tribes of his countrymen upon the road.'

Our author supposes that Hannibal set out from Lyons for the northern Alps, still marching along the Banks of the Rhone, and intending to mount up towards the spring-head of it. He therefore turned to the right, as now the Rhone makes a grand bend in its Channel, and forms nearly a right angle with the lower part of its course; and thus he recovered that line of his movements at Lyons, which he had been obliged to desert at his passage across the Rhone. Having gained an altitude nearly sufficient for the Alps which he intended to cross, he shaped his march directly towards them; the Rhone being still on his left, his companion and guide for the remaining as it had been for the previous part of his course.

According to Mr. W., Hannibal spent ten days in marching from Lyons to Geneva, and in traversing only about a hundred

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dred miles. He then marched from Geneva about sixty miles, reached Martigny, and stood under the base of the Alps, and in the mouth of the pass into them. He prepared instantly to ascend them by it: but, as Livy tells us,

'The soldiery were greatly struck with the very near appearance of these wonderful mountains. Objects, that are indistinctly known to the mind, are generally exaggerated in the report. Obscurity of discernment gives free play to the imagination, and the clouds lend a higher altitude to the sky, than ever nature has lent it.—They had heard many, and most formidable accounts, concerning the Alps; but now beheld them, rearing immediately before their eyes. The mountains there are actually of a stupendous height: they surveyed their rising sides and elevated heads, they looked at the snows on their tops, almost mingling with the sky. They gazed at the ill shapen houses, pitched upon the rocks along the lower and nearer parts of the mountains;—the flocks and the herds there, rough with the cold, the men hairy and savage in their appearance, the animate and inanimate creation, all stiffened over with ice.—The Alpine mountaineers were then marked as they are to this day, by their long shaggy hair, and by the wild appearance which this gives them.

'But in general the Carthaginians fancied more than they saw.—Terror works upon the mind and upon the eye at once, so gives a double obscurity to the discernment, and consequently lends a double play to the imagination. Fancy thus heightened the scene, that vision presented—They therefore roughened up all the cattle with cold, and stiffened over all the objects with ice; when there could have been no ice, and even no cold amid the warm air of the Vallais at this season, or within any reach of their eye sight, in which they could distinguish either the stiffening, or the roughness. All the lower parts of the Alps indeed, at this very point of Martigny, are actually covered with rich pastures.—Hannibal's Alps too at this period of time, as we shall soon see, were in a high state of cultivation for some miles upwards; and, as Livy himself intimates here, had flocks and herds grazing upon them. But the eyes of the Carthaginians very naturally flew over the lower parts at first, and fixed upon the more lofty pikes of the mountains.—There they marked such a full display of wild and wintry grandeur, as might well strike strongly upon their feelings.—Then the eye drawing off from the painful object, endeavoured to rest upon the lower grounds; but saw them through the mists of those apprehensions, which had been already excited, and so dress them out in terribleness, that was merely derivative and imaginary.—They thus beheld sufficient, to set their imaginations more actively to work. The mind by brooding over its own terrors, quickened and invigorated them, and both reality and fancy united to carry their terrors to their hearts.'—

At Martigny the hills rise by one continued ascent, for six miles together, and open to the south of Martigny; the opening is about eighty paces broad, chiefly occupied by the river Drance, and bordered by the rocks of a hill: but the road itself runs in one narrow defile to the top of this first ledging of

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mountains. This was at that time the only formed channel of communication between Gaul and Italy; and here Hannibal was now to enter the great trunk of the Alps, and by it to paſs over this celebrated ridge of mountains, into the grand region of his deſtination. His army was compoſed of infantry, cavalry, and elephants; and he was attended by a ſtring of horſes for carrying burdens, and by a train of draught horſes and wheel carriages, for drawing loads. The carriages, Mr. W. ſays, were aſſuredly the ſame with the cars of Ireland and the Highlands at this day, then uſed by the Gauls and Spaniards, and peculiarly calculated for mountainous roads.

'Though the Nantuates and the Veragri of the valley had ſhewn Hannibal no oppoſition, yet the Seduni of the mountains determined to ſhew him ſome. Though not reinforced by the Veragri now, they reſolved to reſiſt his entrance into their country; for this purpoſe they had collected a large body of their ſoldiery, and had at this moment brought them down to the avenue into it.—Hannibal, however, knew nothing of their deſigns; he therefore ordered his troops to advance, and enter the avenue. The Seduni openly took poſt upon the hills, at the entrance of the paſs, and thus diſcloſed their deſign by their appearance.—As ſoon as Hannibal was apprized of the fact by his vanguard, and by thoſe Gauls who had come to him on the embaſſy from their countrymen in Italy, who had ſince been his guides and conductors to the Alps, and were therefore at this moment marching with the van; he commanded it to halt; he afterwards ſaw that he could not force the poſts immediately, and therefore encamped with the whole army upon the little plain, which is about one mile and a half acroſs, extending from the Ville to the mountains.'

We now propoſe to quote the author's account of the ſtratagems which Hannibal deviſed to circumvent the Seduni, as we think it written in his beſt manner. On this little plain, Mr. W. ſays,

'He continued for the reſt of the day, viewing the enemy, ſurveying the hills, and forming his deſigns. The terrors of his men at the ſight of the Alps, were now ſubdued by the ſtronger feelings excited in their hearts, from the view of thoſe Alps covered with armed enemies, and forbidding an entrance into them. The fears of the man were thus loſt in the feelings of the ſoldier, and Livy, who has juſt before pointed them out, finds them not again.—As ſoon as it was night, Hannibal diſpatched away ſome of his Gallic guides; directing them to ſteal up the paſs in the dark, to explore the intended operations of the Seduni, and to obſerve their actual poſition. Theſe, being equally Gauls with themſelves, as living at the foot of their hills on the other ſide, and therefore agreeing wholly with them in language and in manners, eaſily mingled with them, joined in their converſations, and penetrated into their plans. The Seduni, they found, had kept their poſition only while the day laſted, and at night had returned to their town, and villages adjoining. Then, in the courſe of the night, they returned

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returned through the pass again, and brought him this important intelligence. He immediately took his resolution upon it. To be near enough for the execution of this, he decamped early in the morning with his van, and marched across the rest of the plain, three quarters of a mile in extent, up to the very mouth of the defile, as if he meant to force a passage through it, immediately. The enemy were not near enough to annoy him there, being posted on a hill, some way within the entrance.—Yet as hesitating to push in, now he came to view the defile still nearer, to look up the narrow avenue, and to mark the hill beyond; he halted at the entrance: there he stood, as if every moment he meant to enter, and yet could not summon resolution enough to do so. He thus spent the whole day, in a threatening posture of offence, and in a timorous kind of inactivity, that were peculiarly calculated by their union, to lull an enemy into security, who knew nothing of Hannibal's character, who was unacquainted with the honest frauds of war, and as all undisciplined soldiery are, was only for prompt efforts in himself, or in others.

'Having thus thrown away the day, in a seemingly unmeaning suspence of action; at evening he pitched his tents and formed his camp, upon the very ground upon which he had been halting so long. He then ordered his men to light their fires and take their suppers, as usual. This act would naturally be the signal for the Seduni, to withdraw their troops, and retire into their villages, and town. Hannibal sent out his Gauls again, to watch their movements, and received intelligence that they were gone. He therefore left his foot, his baggage-men, his elephant drivers, and his troopers, all sitting about their respective fires and dressing their suppers. He only picked out some choice men from such a detachment of foot, as we have lately introduced into our armies, a corps of light infantry, which he had long kept up in his army, and kept, not like us in companies attached to regiments, but in one entire body by themselves. He even had the precaution, as they did not consist of men picked out singly for the service, but were composed of gross divisions that his eye had distinguished for their alertness and spirit; to order their fires to be kept up in their absence. There would thus be no appearance to any eye, that should be looking down upon the lighted camp from the mountains, of any detachments being drawn out of it. He put *himself* at the head of them, and moved briskly with them into the defile: he passed briskly along it: he actually took post upon the very hill at some distance within it, on which the Seduni had been stationed in the day-time before. This was the hill, I believe, which lies about one mile within the entrance, and in the very course of the defile. The road passes generally along the winding side of a mountain, that has been cut down with great labour for the admission of the road, has its rocks therefore rising perpendicular above, and the Drance rolling its waters white with foam below. It has thus grand masses of rock on its left, intersected in the hollows, and crowned on the heights with lines of fir-trees; and the Drance at an increasing depth, on its right; but in one place, it pushes through the heart of a high hill, that is detached from the rest of the mountain, and composed of earth, gravel, and blocks of granite. As such a hill, when secured

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by a resolute party of men, would effectually command an avenue, that runs pent up between its two parts; so may it well be distinguished by Livy, with the appellation of a citadel.'—

'Hannibal having given this singular proof of the superiority of policy to power in war; he waited for the morning light, in order to make his advantage of it. When the morning came, at their usual signal, the Seduni began to move from their villages and town towards their post. They were to come in one body from their town by the great road, and so to pass under this very hill before they could ascend up to it. They had nearly reached the foot of the hill, when, to their astonishment, they suddenly see the Carthaginians in possession of the summit, and appearing almost over their heads. They therefore stop short in their advance, and draw back from the hill. In the mean time, the camp on the plain below broke up, the army there began to march, and entered the defile. The elephants and cavalry formed the vanguard. The laden horses, and the horses in the cars, came in a long train behind, and the main body moved in the rear of all; all were drawing themselves, like a serpent in a long and narrow perforation, with great difficulty and at great length through this defile.—This presented a new subject of surprise to the Seduni: they stood motionless at the sight of both, beholding them with a fixed eye and an arrested attention. They soon however observed the Carthaginians advancing with difficulty along this rough and narrow avenue; they marked the hurry of their movements in it: they saw all the army confounded and tumultuous, from its own exertions: they observed the horses in the cars and under the burdens, to be particularly troublesome; they therefore derived new courage from their observations. They thought the addition of terror, they should make by an immediate assault upon the whole, would be still sufficient for their destruction. They instantly sallied forth towards them; but precluded from taking the benefit of the road, by Hannibal and his light infantry on the hill, yet accustomed, as mountaineers, to violent exertions in ascending and descending their heights; they ran in wild disorder down their rough rocks, committing themselves headlong to the devious and impassable precipices of them. They thus went close upon the right of the party on the hill, and then threw themselves by the hollows on their left, upon the Carthaginians in the road beyond; but their efforts were directed like the efforts of all undisciplined armies, in preferring plunder to glory, and in attacking the baggage. They fell upon the long line of this, in several points at once. A great slaughter was made among the Carthaginians, yet the wretchedness of the road was more destructive, than the weapons of their enemy. From that, they were in great confusion before, but were now thrown into much greater, by the coming of the mountaineers upon them. Each struggled strongly for himself to push along the rough and narrow defile, strain up to the double hill, and get under the protection of Hannibal and his party there. They had thus a more violent contest with one another, than with the mountaineers: but the horses in the cars, and under the burdens, were particularly troublesome, and suffered in a particular manner. Frightened with the savage shouts of the rushing Seduni, and with the doubling echoes of the woods and vallies

vallies around, they were all thrown into an alarm of trepidation. When too they happened to be wounded, or even ſtruck, with the weapons of the enemy, they were ſeized with ſuch a conſternation, that they beat down their cars, their burdens, their drivers, and themſelves, in vaſt diſorder and deſtruction to the ground. Nor was the paſs merely narrow and rough: it had ſtill greater diſadvantages, being precipicious to the Drance on the right, and very deeply ſo.—Every movement therefore, every diſturbance, flung many of the horſes with their burdens and cars down the rocky declivities to the river at a very great depth below. Even when they did not precipitate themſelves down the declivities, they actually occaſioned more confuſion in the line of march, than when they did. The burden-horſes, which moved immediately after the cavalry and juſt before the proviſion cars, as they felt the ſmart of their wounds, either ran wildly back upon the ſtring of cars behind them, and flung the whole into great confuſion, or elſe puſhed furiouſly forward upon the cavalry before, and carried an equal confuſion among them: they even annoyed both ſo much, as to beat ſome of the cavalry with their riders, and many of their cars with their loads, down the precipices. Thus was the principal loſs ſuſtained by the beaſts of burden, which drove themſelves, drove thoſe behind, and drove thoſe before, in united ruin over the cliffs.

'Hannibal beheld all this with pain, but was afraid to move;—his fear, however, was the fear of a Hannibal, and of prudence;—he was apprehenſive of increaſing the diſorder, and of augmenting the deſtruction, among his own people in the defile. Yet he was compelled to move at laſt.—He ſaw, that the mountaineers had actually broke in upon his line; they were carrying off, he obſerved, the beaſts of burden, and even the beaſts of draught, in numbers by the hollows. He was thus loſing his tents, loſing his proviſions; and if he loſt them, he knew he ſhould conduct his army through the paſs in vain:—without tents, how ſhall his army encamp by night on the Alps?—without proviſions, how ſhall his men march along them by day? He therefore came down in haſte from his hill. He attacked the enemy, who were in force upon the heights, and within the hollows, along the road. He thus did, as he had foreſeen he ſhould, increaſe the confuſion and miſchief among his own people; the light infantry under him ſhouted, and charged the enemy. The Seduni returned the ſhout and the charge. All heightened the diſorder in the defile, and much additional miſchief was done in it; yet all was ſoon over. The light infantry had a great advantage from the ground, the natural declivity of the mountain adding much to the weight and force of their charge; and the Seduni were inſtantly routed. The greateſt part of them were killed upon the ſpot; the reſt, unable to recover their adjoining town, becauſe Hannibal was now betwixt it and them, took refuge in the villages near. Then the remaining train of cavalry, burden horſes, and proviſion cars, paſſed along the defile, ſtill indeed with great trouble and difficulty, but in perfect peace; and, ſuch a change was there within the ſhort compaſs of a moment, almoſt in perfect ſilence too.'

Hannibal

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Hannibal was not of a diſpoſition to loſe, by inactivity, the advantages which he had gained by foreſight and valour:—he puſhed up the defile to the adjoining town of the mountaineers, and entered it without oppoſition. This was the capital of the Seduni; and here he found great quantities of corn and other proviſions.

Having reſted a ſhort time, to refreſh his ſoldiers, he purſued his march: but for the remaining and ſtill the moſt difficult and dangerous part of his courſe over the Alps, till the hiſtorian leaves him at Turin *, we muſt refer the reader to the book itſelf; and we ſhall now (begging indulgence for the abruptneſs of the tranſition,) finiſh our ſelection with part of Mr. W's very intereſting account of the monks of St. Bernard,—who have fixed their habitation on one of the moſt elevated points of the Alps, over which Hannibal is ſaid to have paſſed.

'The natural coldneſs of the air, ſo formidably heightened to Hannibal by the actual commencement of winter, and the variety of new dangers with which this paſs is *then* accompanied, have produced an accommodation for travellers, which even the Romans, in all their attention to their roads, never provided. Chriſtianity alone could have prompted and invigorated the human mind to provide this. That elevated ſpirit of charity, which has multiplied poor-houſes, and propagated hoſpitals all over Chriſtendom,—houſes of benevolence, ſuch as the Romans in their higheſt refinements ſo little knew, that they have no appropriated word in their language to ſignify either,—proceeding in the ſame career of humanity, has ſettled a convent at the old town, dedicated to St. Bernard, ſo extending its own appellation to the hill itſelf, and calculated for the relief of wretched travellers. This has now turned the whole town of the Gauls and Romans into an inn, a hoſpital, an infirmary for them. The monks of this convent aſſiſt travellers with a care and a cordiality that do infinite honour to the inſtitution and to themſelves, that ſweep away at once all our proteſtant prejudices againſt monks, and exhibit *theſe* to us as the moſt beneficent beings of our race.

* In the courſe of this detail *in continuation* of Hannibal's perilous march, the author very ingeniouſly, and with indefatigable perſeverance, inveſtigates the famous diſputed account of that undaunted commander's overcoming, by the joint agency of *fire* and *vinegar*, the prodigious obſtacle to his farther progreſs, from the ſudden and perpendicular termination of the rocky road, in conſequence of a recent earthquake, of which his guides had no information. The ſtory of the means by which Hannibal ſurmounted this truly formidable obſtruction has been ridiculed, but (as Mr. W. obſerves) ridiculed only by Folly and Ignorance. He fully credits the account left us by the antients, and ſupports it not only by arguments drawn from hiſtorical evidence, but from chemiſtry; and thus, with great probability, at leaſt, he appears to have eſtabliſhed the hitherto much controverted fact.

'There

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'There are ordinarily between twenty and thirty monks belonging to the convent; eight of them are uſually diſperſed among the Alpine pariſh churches, that are under their patronage; and ten or twelve are conſtantly reſident here, being ſuch as, from their age and health, are able to bear the keen atmoſphere of the mountain. The few others who can no longer bear it, are permitted to reſide with the aged provoſt of the whole in a houſe which belongs to the convent, and is ſituated at Martigny below. The monks of the mountain are employed in a manner of which Britiſh proteſtantiſm, removed from the ſight of ſuch inſtitutions, and naturally warped with its own prejudices, has no conception: in the proſecution of their private ſtudies, in the inſtruction of their novices, in the education of ſome ſcholars who are ſent to board and lodge with them, and in managing the temporal œconomy of the whole. They have a prior, the deputy of the provoſt, and governor of the convent in his abſence; a ſacriſtan, who takes care of their chapels, and whom we have equally among ourſelves, but have degraded into a mere ſexton; a cellarer, ſerving as purveyor, comptroller of the kitchen, and managing all the exterior concerns of the monaſtery; a clavandier, who keeps the keys, and diſpenſes the articles wanted to the monks and to the travellers; and an infirmier, who takes care of the ſick in the apartment appropriated to them.—The cellarer keeps twenty horſes conſtantly employed during the ſummer in fetching the magazines of flour, bread, cheeſe, liquors, and dried fruits, for themſelves and their gueſts; or forage for the milch cows, and fatting cattle, during the winter; their firewood, of which they expend a very great quantity, is brought them on the backs of mules, from a diſtance of four leagues, and by a ſteep path that is practicable only for ſix months in the whole year. Then, before the winter ſets in, they ſend down their horſes for the ſeaſon to a farm which they have on the northern ſide of the Rhone.

'But it is peculiarly pleaſing to a tender mind, to note the uſeful ſolicitude of theſe amiable monks, on ſuch days as the paſs is moſt frequented, in perſonally receiving, warming, and recovering travellers that are exhauſted by their exceſs of fatigue, or indiſpoſed from the ſeverity of the air. With equal eagerneſs they attend their own countrymen and a foreigner. They make no diſtinction of ſtate, of ſex, or of religion; and aſk no queſtions concerning the nation or the creed of the wretched. Their wants or their ſufferings are what primarily entitle them to their care. In winter, and in ſpring, their ſolicitude has a larger ſcope of activity, and takes a wider range of attention. From that very time, nearly, in which Hannibal carried an army over Great St. Bernard, and at which the Romans reckoned the general winter of Italy to commence, from the 1ſt of November through the winter, to the 1ſt of May, a truſty Alpine ſervant, who as an Alpine is denominated a Maronnier, and one or two dogs of an extraordinary ſize with him, are conſtantly engaged in going to meet travellers, a conſiderable way down the deſcent toward the Vallais.

'Theſe dogs poſſeſs an inſtinct and receive a training, which fit them to be peculiarly uſeful in their employment. They point out the road to the guide and the travellers, through fogs, tempeſts, and ſnows; they have alſo the ſagacity to diſcover travellers that have wandered

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wandered out of the way, have floundered in the drifts of ſnow, and are lying wearied, exhauſted, upon them. But what forms a wonderful addition of kindneſs, the monks often go themſelves with the guide, in order to ſee aſſiſtance more promptly adminiſtered to the unfortunate, and to act occaſionally as friends to the ſoul equally with the body. Even when the guide is not ſufficient of himſelf to ſave the unhappy traveller from periſhing, they run to his aſſiſtance themſelves, ſupport him with their own arms, lead him with their own hands, and ſometimes carry him up to their convent upon their own ſhoulders. They are often obliged to uſe a kind of friendly violence to him, when he is benumbed by the cold or worn out by fatigue. He then inſiſts upon being left to reſt, or even to ſleep for a moment upon the ſnow; the torpid influence of the cold is ſtealing upon him, renders all motion unpleaſant, and is gently carrying the ſleep of death from the extremities to the heart. The monks know this; and the very thing which he diſlikes, they know to be the only means of ſaving him. They are therefore compelled to ſhake the traveller in his deadly doze, and to drag him by force from his fatal bed of ſlumber. They thus expoſe themſelves to all the ſeverities of the weather, in order to ſave others. They neceſſarily ſuffer much in the work. At times, when the quantity of ſnow upon the ground prevents them from walking faſt, and ſo their bodies are not properly warmed with their own motion, their extremities would congeal with the cold before they perceived their numbneſs; they are therefore obliged to carry ſhort thick ſtaffs with them then, armed at the ends with iron, and to ſtrike their hands and feet with them continually.

'They even ſtretch their exertions of humanity beyond all this. About three miles below the convent, on the road of Hannibal's aſcent, they have built a ſmall vaulted room, called the hoſpital. This is intended for the caſual refreſhment of travellers benumbed and unable to reach the convent. The truſty Maronnier viſits it frequently, in order to meet the traveller; but goes principally at the approach of night, and on his return leaves ſome bread, cheeſe, and wine behind. This man even ſallies out extraordinarily, when a ſtorm is juſt over, with his ſtock of wine and meat, takes his way to the building, and aſſiſts all that he finds diſtreſſed. The monks themſelves alſo may be frequently ſeen on the tops of their rocks, watching to do offices of humanity. When the new ſnow is deep on the ground, they appear making roads through it, and preventing fatal accidents by charitable vigilance.

'But notwithſtanding all theſe glorious exertions of humanity, upon the hill which Hannibal traverſed ſo late as the beginning of winter and the falling of the ſnows, ſcarcely a winter paſſes in which ſome traveller is not brought to the convent with his limbs frozen into abſolute inactivity.

'The traveller is ſometimes overwhelmed at once, and plunged into the body of a mountainous ſnow-ball. When he is not very deep, the dogs diſcover him by the ſcent; but when any is miſſing, whom their ſagacity cannot penetrate far enough to diſcover, the monks engage in a laborious office themſelves. They range upon the ſnow, and ſound it with long poles. The reſiſtance, which they feel at the end,

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end, tells them decisively, whether it is a rock or a body that they strike. If it is a body, they instantly clear away the snow over it, and bring the person to air and life again. They have been the means of rescuing many, in this way, from the very jaws of death. The amazing sweep of destruction which these globes of snow frequently carry with them, may be sufficiently estimated from one of them that fell upon a party of Swiss soldiers marching over the Alps, and buried no less than sixty of them in its vast bulk: but to be more particular, as particularity is the soul of description to a being formed like man; and to shew the dangers more strikingly to which Hannibal and his men were exposed, I will relate an anecdote of what happened lately, on the very pass over Great St. Bernard. In the year 1781, some travellers attempted to pass the mountain when the snows had fallen. They could not be induced to stay by the obliging monks, more wary than they concerning the weather, and more experienced about the road. These finding their efforts to detain them unavailing, ordered their servants to prepare for conducting them along the pass. The travellers, however, without waiting for their guides, took the road from the convent towards Italy, and went along the side of the lake about nine in the morning. In such a road, and in such a season as that, travellers should always keep themselves close to each other, to be more in a state of resistance against the snow-balls, and to be more capable of lending or receiving aid in struggling out of the snows: but this precaution was totally neglected by the travellers, in their impatience to push on; and they marched in a file, one after the other, with a considerable interval between some of them. In this disposition, and when they had but just wished each other a happy journey, a snow-ball flew with the rapidity of lightning from one of the pikes on their right, and burst in an instant destruction upon their heads. At the noise which this made, the prior of the convent opened hastily his window, threw his eye in a glance along the road, and seeing no appearance of the travellers, at once took in the whole calamity. He immediately gave an alarm to the house, the inhabitants all assembled, the long poles were taken in their hands, and they rushed out in a hurry, unchecked by the danger of being lost themselves. What an affecting spectacle does this exhibit to us; men who encounter the greatest difficulties, who fear not even death itself, in order to save the dying. With very great difficulty, these good fathers had the happiness to recover from the snows the greatest part of the travellers. These were carried to the convent, and brought back to life, by the care that was taken of them. Three alone perished, and their bodies were not found till two months afterward, when the snows melted.'

In taking our leave of this curious investigation of one of the most memorable events recorded in history, it may be expected that we should say something of the style of our learned author. In this respect, his work is very peculiar; his diction frequently swelling into bombast, and sometimes sinking into vulgarism. The writer seems often to take the first word that offers itself, without paying much regard to either selection or disposition; at

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at the same time it cannot be denied that his language, though defective in harmony, is forcible and vigorous, and that he has the art of fascinating the reader by that irresistible vivacity which animates all his literary productions. In his mode of composition he is extremely digressive; his mind appears to labour with an astonishing multitude of ideas acquired by reading and observation, which his imagination readily combines, but which his judgment does not always arrange with the clearness and accuracy that might be wished. He is extremely severe on the justly celebrated Polard, and on other authors who have written concerning Hannibal's march, and who are so unfortunate as to differ from him in opinion; though perhaps Mr. W. might know, by experience, how easy it is to mistake on that difficult subject. Even the great reputation of Polybius and of Livy cannot always secure them from censure; and the manner in which Mr. W. sometimes speaks of these great historians will probably be considered by many of his readers as presumptuous, if not arrogant. Mr. Hampton's translation of Polybius seems to be marked out as a particular object of his censure; and we cannot help wishing that he had expressed himself with more candour and moderation respecting a work which has been so generally applauded. Mr. W., however, somewhat extenuates his lapse into the error of invective, by the openness and honesty by which he is actuated: for we must allow that he unquestionably appears to write from the heart.

Of his learning we cannot speak too highly; and we may add that his understanding is strong and penetrating; that his imagination is bright and glowing; that on every subject he displays great knowlege, and manifests considerable dexterity in managing an argument; and that, however some people may differ from him in opinion on a few speculative points, he must be allowed by all to be a steady friend to and warm advocate for the cause of religion and virtue.

It is to be regretted that Mr. W. has not given a map of the celebrated and interesting march of Hannibal, as it could not fail of elucidating many passages in his book, which must unavoidably be obscure, at least to the generality of readers.

ART. II. *An Essay on Colonization*, particularly applied to the Western Coast of Africa, with some free Thoughts on Cultivation and Commerce; also brief Descriptions of the Colonies already formed, or attempted, in Africa, including those of Sierra Leona and Bulama. By C. B. Wadstrom. In Two Parts. Part I. Illustrated with a Nautical Map (from Lat. 5° 30′ to Lat. 14° N.) and other Plates. 4to. pp. 200. 12s. Boards. Nicol, &c. 1794.

IT is not easy to estimate the political eminence to which Great Britain would probably by this time have arisen, had she

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she observed towards the republic of France a conduct at once neutral and amicable; and had been contented with paying to the principles of liberty the manly homage of recognizing the representatives of the French people. She would now have been the emporium of all commerce, and at her pleasure the mediatress of peace; Holland had been sacred territory; and, while her rival was grappling with a coalition of despots, she might safely and at leisure have staked out, along the coast of Africa, the rudiments of a colonization dear to humanity for the purity of its object, and to ambition for its immeasurable importance. Madagascar was indirectly offered to Great Britain in a speech of Condorcet, as a premium to guarantee the revolution; and thus, for the reputation of consenting to what she cannot prevent, her own power might have taken a stride more than commensurate with those of her competitor. In that case, too, the philanthropic author of this Essay on Colonization would no doubt have found, under the protection of Britain, a scene of action worthy of his wishes; would have been consulted as the legislator of these nascent provinces; and would have assisted, like a new Orpheus, to draw within the pale of culture, religion, and government, the idle savages of Africa.

Our author is a native of Sweden. Having travelled through most parts of Europe, he was desirous of contemplating human nature in simpler stages of society; and, concluding that Africa presented the amplest and most interesting field of observation, he communicated the wish to his sovereign, who becomingly patronized his journey, of which Dr. Sparrman and Captain Arrhenius were the companions. On his return to Europe in 1788, he visited London, and was invited before the British Privy Council; in whose report on the subject of the slave trade his evidence stands thus recorded:—Mr. Wadstrom and Dr. Sparrman were asked whether they thought that by any, and if so by what, encouragement the natives of that country might be induced to cultivate the sugar-cane, cotton, &c. so as to make them objects of commerce: Mr. W. gave it as his opinion that the only encouragement would be by settling a colony of Europeans there; and, though they would proceed by very slow degrees, yet they would gradually reconcile the princes and natives of the country to it:—he added that he should himself gladly be one of the first to engage in such an undertaking.

In 1789 he published some observations on the slave trade, and now lays before the public that whole body of information acquired by his visit to Africa, and by his extensive reading and correspondence,

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correspondence, which is likely to be useful to future settlers in this quarter of the world. His book will also be highly instructive and interesting to all persons trading thither, and particularly to the directors of such incorporated companies, or voluntary associations, as may be formed to colonize the unoccupied region.

The 1st chapter treats of the obstructions to the colonization of Africa, which are stated chiefly to arise from the continuance of the trade for slaves, and from the apprehended expence of defending these establishments.

The 2d differts somewhat too metaphysically concerning the character of the Africans, but gives a very pleasing account of their manners, and proves them to be neither incapable of nor averse from industry. It concludes with a remark, probably but too just, concerning the noxious effect on the human intellect of the extreme subdivision of labour.

The 3d discourses of civilization in general, and again brings forwards the peculiar metaphysical system of the author; according to which, civilization is very singularly defined (p. 19): 'the establishment of the dominion of the understanding over the will as influenced by the affections, &c.' which few readers will, perhaps, at the first glance, clearly understand.

The 4th chapter describes the soil, climate, and water, and confirms the extraordinary fact mentioned by Lind, that, at Senegal, 115 inches of rain have been known to fall in four months during the wet season. On the whole, Africa, in point of soil and climate, may dispute the advantage with most of the West India islands.

The 5th chapter enumerates the productions of Africa, which include the chief articles of commerce in either Indies, and several peculiar tropical growths; besides some common objects of traffic not less wanted. The author says, 'I myself saw one hundred bullocks' hides publicly sold at Goree for about five shillings and three pence sterling; and on another occasion, four bullocks for about fifteen shillings and ninepence sterling.' He laments the neglect of breeding camels on this coast, and mentions his being witness to an exportation of African indigo from Goree, which was found superior to that of the West Indies. It were to be wished that our chemists would attend to the process of making indigo, as the purity of its colour certainly depends on the management of its fermentation; and it is said that the Orientals, either by bruising and steeping a different plant, or by precipitating the lees in a less advanced stage of the fermentation, know how to obtain a green indigo, which dyes cotton and linen by a single process.

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In the note to p. 41 mention is made of a town above Gallama, famous for its mines, to which an hypothetical situation has not yet been assigned by Major Rennel.

The 6th chapter gives directions, valuable because the result of experience, concerning the means of preserving health in hot climates. It is to be lamented that the theory of disease superinduced by exposing the body to an unusual quantity of heat should be yet in so imperfect a state. These directions extend to dress, and to the construction of dwellings, and in every point of view deserve the thanks of society. The author, among other things, repeats, from the Philosophical Transactions of Stockholm, that a very small quantity of camphor, strewed on a fire-coal, immediately destroys every insect within reach of its effluvia; and he recommends the use of it against musquitoes.

The 7th chapter consists of general reflections on colonies, and the means of promoting them; it reposes least on the personal experience and observation of the author, but advances, on general philosophical grounds, a great number of new and important opinions. We must be allowed to sift them. The author takes a general view of modern colonization, and goes back to that of Portugal and Spain. He would have done well in going back farther, and in discussing fully the principles of Greek colonization. There is a curious work of M. de Bougainville, *Sur les devoirs reciproques des metropoles & colonies Grecques*. It is to this day doubtful whether the plan of colonization, most expedient for all parties, be not the simple migration of a knot of families, sufficiently various in their habits of industry to provide each other with all necessaries, into some unoccupied spot; there to exercise the right of making their own laws, of imposing their own taxes and duties, and preserving an unambitious neutrality during the wars of the parent-state, contented to trade with it only on the footing of the most favoured nation, without conferring or accepting any monopolous privilege. Nearly such, at least, was the Grecian policy, after having repeatedly experienced inconveniences both from allegiance and protection, wars for independence from the thriving, and exhaustions of the public treasury from the unsuccessful, colonies *. The Phœnicians likewise made every variety of experiment on colonization. They had their slave-factories up the Euxine, their fishing-booths in Thule, their mines in Britain, and store seaports in Spain to dispose of their manufactures among the barbarians. While in Sicily and on the northern coasts of Africa, their original object appears to have been the forming of *planta-*

* Vide Plan of a Free Community on the Coast of Africa, 4to. 1789.

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tions, for the cultivation of those objects of consumption which they wanted for the supply of the over-peopled countries to the east of them. Of these several settlements, however, we scarcely know enough to draw inferences.

The author divides commerce into *commission-commerce* and *speculation-commerce*. The first denomination is ill-chosen, being technically appropriated otherwise: he means by it *barter*. He then rails against speculators, (§ 117,) calling them Jews, (a word which ought never to be used as a term of reproach,) and endeavours to shew that they are a hurtful class of merchants. What are the greater part of wholesale merchants but speculators? Their employment is to estimate the effectual demand; and, whenever a commodity sinks below its natural price, to buy it; whenever it reaches or passes this price, to sell it. They are the great engines for proportioning production to consumption, by replacing to the farmers and manufacturers their respective capitals, whenever it is fitting that they should provide new commodities. It is true that, with the progressive subdivision of employments, a class of monied men (call them speculators, monopolists, or rather by the old name of ingrossers) has arisen; who do not directly purchase of the farmer or manufacturer, nor directly sell to the retailer, but who are nevertheless productively and usefully employed in a necessary intermediate operation—the obtaining of information concerning the relative state of supply and demand, and the consequent adaptation of the price of things. To this species of monopoly, then, (which no doubt has sometimes given to an individual an undue influence on the price of necessary things, but which after all is open to every competitor, and which becomes less and less dangerous in proportion to the number of capitals employed in it,) the philosopher should not be intolerant. To legally privileged monopolies, to exclusive companies, we entertain the like objections with our author.

The writer's next extraordinary doctrine relates to the nature of money, which he imagines to be *separated from* and to have become *independent on* commodities (p. 86). He then proceeds to attribute many social evils to the possibility of circulating a stock of money independent of the production of commodities, and to deduce practical consequences from the doctrine. We shall endeavour to prove that this theory is wholly unfounded, and that money, in all its three forms, represents an extant property.

Gold and silver Mr. W. will readily allow to have a precise worth as commodities; and that, whenever a state has attempted to affix by its stamp an artificial price on them, more than equivalent to the value really added by ascertaining the weight and assay, it has always in fact occasioned a depreciation of

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of the livre, peso, or other nominal coin: prices constantly accommodating themselves to the market-rate of the metals so weighed and assayed.

Bank notes we know not how to analyze better than in the words of a former article of our Review: (vol. xi. N. S. p. 336.) "For every note which a banker issues, he receives a deposit in hard cash. This cash he lends out to various traders in shares proportioned to his opinion of their responsibility: he usually founds this opinion on the amount of the fixed property which they possess, on their warehouses, machines, work-rooms, dwellings, and visible stock; of their other property he cannot judge, and therefore does not trust to it. There always exists, then, in a solid and visible form, in the form of houses, buildings, and goods, the whole mass of property which is paid to a banker for his notes. Though not suddenly convertible, his notes, like assignats, are mortgaged on a substantial existency. In a word, they are a machine for rendering fixed property circulable. They enable the country to derive from its *biens fonds* not only, like other countries, a rent, an income, a yearly revenue, but to employ their capital value besides in productive industry."

Bills of exchange are a representation of circulating productions, as bankers' notes are of fixed property. The owner of corn, of raw silk, of manufactured goods, draws, when he ships them, on the buyer for the value of these commodities, payable at or after the probable period of their delivery or sale. The bill being discharged, the contract is completed. In this transaction, the bill of exchange is no less the representative of an existing production, of corn, or raw silk, or manufactured goods, than the money tendered at a shop in payment of a pair of gloves. In both cases, a real barter takes place. That the period of drawing is frequently by agreement distant from that of shipping, that subdivisions of labour intervene, which often occasion the producer of a commodity to draw on the metropolis of his own country, and a banker, or other intermediate agent of exchange, on that of the country receiving the goods, may complicate but cannot alter the nature of the operation. Bills of exchange, then, are always representatives of commodities in voyage or in warehouse; and they appear, on an average, to be coined at the production, and discharged at the consumption, of the articles of commerce which they represent, and thus to be wholly dependent on commodities both for creation and duration. Unless the commodity existed first, the bill of exchange would not have been drawn.

We shall not, however, dismiss this part of the subject without declaring our assent to one opinion, which the author de-

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duces from his theory of money: namely, that imprisonment for debt ought to be abolished.

The 8th chapter is full of merit, and decides in favour of public religious instruction, and of enforcing a strict conjugal fidelity; two points about which our modern gallicizing legislators affect a superlative indifference.

The 9th chapter contains specific propositions applied to the case of a new colony; among which occurs the advice to abolish all kinds of oaths,—a regulation devoutly to be wished.

The 10th and last chapter is partly historical and partly geographical. It presents a very good account of the various Portuguese undertakings in Africa; a sufficient summary of the Spanish progress in colonizing it; several additional particulars of Benyowski's romantic projects in Madagascar *; and some account of the Dutch colony at the Cape. We shall extract a few pages concerning the unfortunate Benyowski:

'The last papers in the Count's Memoirs are "*A Declaration*," *&c.* and "*Proposals, &c.*" to the ministry of his Britannic Majesty, *to be* presented at London, Dec. 25th, 1783." But whether or not they ever *were* presented, does not appear. In these papers, the Count respectfully represents, *inter alia*, That, having succeeded in forming a colony for France, in Madagascar, the French ministry sent orders to him to change the system of alliance agreed upon, into an unlimited submission of the chiefs and people of the island; a violation of treaty which induced him to renounce the service of France: (To this change of system the Count alludes in his answer to the 25th query of the commissaries.) That the chiefs and people, having conferred on him the charge of supreme judge and chief of the nation, had empowered him to form connections in Europe, for trade or friendship: That, having since been violently persecuted by the French ministry, he had entered into the service of His Imperial Majesty, in hopes of obtaining his assistance for Madagascar; but, that the Emperor not being disposed to promote his views, he had, two years before, regularly quitted his service. And, now, in the name of an amiable and worthy nation, he proposes and submits to His Britannic Majesty, to acknowledge him *Suzerain* (Lord Paramount) of Madagascar; the interior government, and all the regulations of civilization, police, cultivation, and commerce, remaining independent; the chiefs and people being only vassals to His Majesty. In this quality, they engage to furnish His Majesty with 5000 men to act in India, under their own officers, subject to the orders of His Majesty's Generalissimo, and 2000 seamen, to serve in India, on board the British men of war, which they oblige themselves to victual, &c. &c. (The Count, in his answer to the 22d query of the commissaries, states, that the islanders are accustomed to navigation.)

* For our account of the *Memoirs* of this daring adventurer, see the 3d vol. of our *New Series*, p. 169.

† Being

'Being ignorant of the fate of the Count's "Declaration" and "Proposals," and whether they ever came before the British ministry, I must now turn to Mr. Nicholson's well-written preface, where the Count's remaining transactions, together with his final catastrophe, are recorded. The substance of both is as follows:

'The Count and his family, with some associates, arrived at Baltimore in Maryland, July 8th, 1784, in the Robert and Ann, Capt. M'Dougall, from London, with a cargo, suited to the Madagascar market, worth near 4000*l.* sterling. This seems to have been subscribed in London; for Mr. Nicholson tells us, that the late celebrated Mr. Magellan, with a spirit of enterprize worthy of his name, contributed a very considerable sum *. A respectable house in Baltimore furnished the Count with a ship of 450 tons, carrying 20 guns and 12 swivels; the ship and stores amounting to above 4000*l.* sterl. exclusive of the goods brought from London. On the 25th of October 1784, the Count sailed for Madagascar, leaving his family in America, on account of the pregnancy of Madame de Benyowsky. Every one on board was, by agreement or oath, subject to his absolute command; though the captain and supercargo were to assist him, and to bring back the ship. He did not put in at the C. of Good Hope, probably for the same reason which, as we shall soon see, induced Colonel Bolts also to pass by it, namely, the fear of alarming the commercial jealousy of the Dutch.

'The Count first touched at Sofala, where he remained some time for refreshment: and, on the 7th of July 1785, anchored in Antangara Bay, 10 leagues SW. of C. St. Sebastian, in Madagascar, and the cargo having been landed there, the Count intending to go over land to Antongil Bay, whither the ship was to proceed. It appears, by letters, that the Count's old friend, the King of the North, came to pay his respects, and the chief of the Seclaves, his former enemy, with a body of men, encamped near the Count, who proposed to him the usual oath, which the chief declined. The master's protest states that, on the night of the first of August, a firing was heard and seen on shore at the Count's encampment; that at day light neither white men nor effects were to be seen; that their own danger, and the probability that the Count and his party were cut off by the natives, compelled them to set sail for the island of Joanna; and that at Oibo, on the opposite continent, the supercargo sold the ship.

'A letter from a man on board states, that the writer and another person, *though not convinced that the firing was from the natives*, were *forced* to sign the protest. A letter from an officer, brought prisoner to the I. de France, after the destruction of the Count's party, confirms the preceding, "as far," says Mr. Nicholson, "as relates to the destruction of the Count and his party *by the French*." The writer mentions the firing in the night; but, contrary to the protest, affirms that the ship sailed away in sight of those on shore, who could not

'* I have been told that Mr. Magellan was lineally descended from the famous Portuguese navigator, who discovered the Straits which bear his name.—The Count left with Mr. Magellan, the MSS. of which Mr. Nicholson formed the Memoirs. See Preface, p. a.'

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overtake her in the country boats. From this letter, it appears, that the Count, at the head of a body of natives, commenced hostilities against the French, by seizing their store-house at Angoutzi. Here he began to build a town in the country manner; and thence detached 100 men to seize their factory at Foul Point, who desisted, on seeing a frigate at anchor there. On being informed of these transactions, the government of the Isle de France sent a ship with 60 regulars, who landed and attacked the Count, on the 23d of May 1786, in a redoubt he had constructed, mounting two cannon, and where he, with two Europeans, and 30 natives waited their approach. The blacks fled, and Benyowsky receiving a ball in his breast, fell behind the parapet, whence he was dragged by the hair, and expired in a few minutes.

'The last mentioned letter, Mr. Nicholson observes, "in many respects, seems to want explanation;" like the protest and the other letters, relative to the Count's unhappy end. From such materials, it was impossible even for the abilities of the editor, to extract a consistent account; nor would the Court of France have derived much credit from a fair statement of a transaction which, I have good reason to believe, could not bear the light. The total concealment of deeds, of which the witnesses are necessarily numerous, cannot be effected, even by an arbitrary ministry; and, to their machinations, the destruction of the brave Benyowsky, was universally attributed, when I was at Paris in 1787. But this did not satisfy my curiosity respecting the fate of so distinguished a friend to Africa. I made particular enquiry, and was assured that the ministry ordered out a frigate to secure the Count, alive or dead; but the particular minister who issued the order was not mentioned. This information I received from Monsr. Hall, one of Europe's first artists, a near relation of the commander of the frigate, who, of course, was obliged to execute, and, I have no doubt, *did* execute his orders. This was what I chiefly wished to know; and it would have been indelicate to trouble a gentleman, so connected, with minute questions. He said, however, that the Count aimed at the sovereignty of Madagascar, independent of the French; but he was far from impeaching him, in other respects, and candidly admitted, that he possessed consummate bravery and ability.

'These qualities shine conspicuous in every page of the Count's history; which also exhibits marks of other virtues, more to be regarded than the vague assertions of persons who have *obvious reasons* for wishing him to be thought the tyrant and the robber. But a very different character appeared, in his earnest and successful endeavours to induce some tribes of the natives to abandon their criminal practice of sacrificing deformed children, and those born on unlucky days—a reform, however, of which Madame de Benyowsky ought to share the praise. The detestation with which he speaks (p. 352) of the "avidity, injustice and oppression of the usurpers and tyrants," who conducted former attempts in (or rather *on*) Madagascar, and his resigning, rather than violate a treaty, by attacking the liberties of the natives—if these circumstances account, as they partly do, for the number of his enemies, his friends may also insist on them, as marks of

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of a noble, humane, and generous diſpoſition. They may inſiſt, ſtill more ſtrongly, on the attachment of his officers and men (" *my poor fellows,*" p. 201) in the moſt trying conjunctures, and even when he appeared to be dying of a tedious illneſs (p. 283) and when nothing but an ardent affection to their leader, not to ſay an admiration of his virtues, could have kept them within the limits of diſcipline.—In ſhort, Mr. Nicholſon, who had all the letters and documents before him, declares, that he has " not yet ſeen any thing againſt the Count, which will not bear two interpretations, or which has not been written by men who contradict each other, and had an intereſt in traducing him."—I muſt add, that, for aught I ever heard to the contrary, the Count de Benyowſky deſerved a better fate. Nay, I am clearly of opinion, that his conduct in Madagaſcar, deſerves no ſmall portion of admiration, and even of reſpect: and, all things duly conſidered, I ſee no reaſon, why a monument might not be erected to his memory, inſcribed MAGNIS TAMEN EXCIDIT AUSIS.'

We look forwards with intereſt to the continuation of this work; which is elegantly printed, and furniſhed with the requiſite engravings.

ART. III. *Diſcourſes on the Evidences of Revealed Religion.* By Joſeph Prieſtley, LL. D. F. R. S. &c. 8vo. pp. 420. 6s. Boards. Johnſon. 1794.

HOWMUCHSOEVER ſome Chriſtians may diſapprove of Dr. Prieſtley as an expoſitor of ſcripture doctrine, all muſt allow him to be a firm believer in, and a ſtrenuous advocate for, the exiſtence of divine revelation. On the eſtabliſhment of this great poſtulate, the importance of the ſcriptures, as a teſt of truth, muſt reſt; and therefore all who make their appeal to them, for deciſion in controverſy, are alike concerned in its demonſtration. Should we allow the idea of a divine communication to be abſurd, and the doctrine itſelf altogether incapable of proof, thoſe books which are ſuppoſed to contain God's revealed will muſt loſe their value, and the creed of every ſect that builds on its authority muſt fall to the ground. So far, therefore, Dr. P. deſerves the thanks of all Chriſtians, that he has repeatedly ſtepped forwards to defend the common cauſe againſt not only the open attacks, but the moſt artful inſinuations of Deiſm; and, by ſtating the neceſſity, reaſonableneſs, and evidences, of revealed religion, he has incited an inquiry that muſt eventually prove both honourable and advantageous to Chriſtianity. Publications in defence of revelation were never more neceſſary than at the preſent period;—we mean, publications by able and learned advocates; and ſuch we cannot but have great pleaſure in announcing. The preſent volume, however, does not altogether ſatisfy us, as we think that the Doctor proves, or rather attempts to prove, more than

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is neceſſary in one place, and leſs than he might have done in another: yet he certainly has a juſt conception of the extent of his ſubject, and has offered many remarks which highly deſerve the ſerious conſideration of infidels.

DOUBTING, as Biſhop Butler obſerves, is a ſpecies of belief: it is faith ſtruggling with objections; and though it may be eaſieſt for a mind in this ſtate to betake itſelf to Deiſm, it is not the moſt commendable refuge. Before revelation be renounced and its hopes relinquiſhed, the weight of every objection, as it affects either a part or the whole of the great queſtion, ought to be conſidered. This is what Dr. P. evidently wiſhes; and the preſent work, which is the laſt volume that he publiſhed previouſly to his embarking for America, is calculated to aſſiſt this examination. Having publiſhed ſeveral works on the Evidences of Revealed Religion, ſome of the ſtatements and reaſoning to be found in them will neceſſarily occur in the preſent:—but it is not a mere recapitulation of his former arguments. The ground which he has here taken is in ſome reſpects new, and his range is more extended.

It is uſual with divines, in their views of revelation, to take little notice of the Old Teſtament, while they are diffuſe in defending and illuſtrating the New. This conduct, whether ariſing from ignorance or timidity, is highly favourable to Deiſm. It ſeems at leaſt to abandon a great part of ſcripture to the full force of its objections. Probably this is not intended by them: but they ought to conſider that, by ſuch omiſſion, their works are unſatisfactory, and ill ſuited to the inveſtigating genius of the age. Dr. P. is an exception. He conſiders the ſcriptures as containing a hiſtory, more or leſs detailed, of a ſeries of divine diſpenſations or communications, and he examines the divine miſſion of Moſes and the Prophets, as well as that of Jeſus; meeting and diſcuſſing the principal objections which have been urged againſt the O. T. narrative.

As Chriſtianity aroſe out of Judaiſm, and its evidences are blended with thoſe of the Old Teſtament, its defence neceſſarily requires an examination of the ſacred books of the Jews. It is not ſurpriſing that, as antient records, they ſhould abound with difficulties: but the friend of truth will not be ſtartled at them. Dr. P. advances to meet them without fear; perſuaded that, as rational inquiry and ſcriptural knowlege proceed, they will gradually diſappear. There is a pleaſure in following a man who writes under ſuch a conviction; yet his ſincerity muſt not induce us to ſuſpend our judgment. An honeſt writer ought to have an honeſt critic. He who is in purſuit of truth will wiſh to have his path enlightened by all the ſcintillations which iſſue from the colliſion of inquiring minds. While, therefore,

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therefore, we praise the good sense and sound argument which abound in this work, we shall not hesitate to make objections to such parts as appear to be ill calculated to produce conviction.

The object of this publication Dr. P. states in the following words:

'It now more than ever behoves all the friends of religion to shew that they are not chargeable with a blind *implicit faith*, believing what their fathers, mothers, or nurses, believed before them, merely because they believed it; but that their faith is the offspring of reason: that Christianity is no *cunningly devised fable*, but that the evidence of the facts on which it is built is the same with that of any other facts of antient date; so that we must abandon all faith in history, and all human testimony, before we can disbelieve them.

'The great problem to be solved is, how to account for present appearances, and such facts in antient history as no person ever did, or can deny, viz. the actual existence of Christianity, and the state of it in the age immediately following that of Christ and the apostles. Unbelievers must think that they can account for the facts without admitting the truth of the gospel history. On the other hand, the Christian says, that, if this history be not admitted, the well-known state of things in the age immediately succeeding must imply more miracles, and those without any rational object, than that history supposes. The like, he says, must be the case with respect to the history of the Jews in the Old Testament. If the Mosaic history be admitted, that of the Jews in that age, and from that time to the present, is natural; but on any other supposition most unaccountable; that whole nation thinking and acting as no human beings ever did, or possibly could, think and act. Whereas, it must be taken for granted, that Jews are, and ever have been, *men*, as well as ourselves. This is the state of the argument between believers and unbelievers in revelation, that I have frequently held out, and no person can say that it is an unfair one. Least of all it is such as a man who wishes to be governed by reason, and who would account for all appearances in the most natural manner, can object to.'

Two discourses on *the Importance of Religion to enlarge the Mind of Man*, and on *Revelation the only Remedy for Idolatry and Superstition*, precede his remarks on the history and evidences of Revealed Religion. These discourses clearly evince the tendency of its great doctrines to strengthen, expand, refine, and exalt the mind.

After having considered the nature of man, and the fund of great principles with which religion supplies him, the Doctor deduces the superiority of the Christian over the scholar: observing that, compared with the momentous truths of revelation, all other knowlege is a trifle. That fundamental position of Deism, *the sufficiency of reason to discover all useful truths*, Dr. P. not only denies, but he pronounces it the offspring of a concert of the powers of the human intellect, derived from that very revelation which they consider as unnecessary. He deems

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it 'highly improbable that mankind, if left to themselves, would ever have attained to the idea of one supreme, uncontrolled Cause, without whose appointment or permission nothing can ever come to pass, and that nothing comes to pass but what has the best tendency, being really, though not apparently, subservient to good.' As to the first of the human race, he contends that they must have been assisted and instructed by foreign means; so that what we may properly call *divine revelation* was absolutely necessary to them. What points of knowlege this revelation included, Dr. P. does not undertake to inform us: but we may presume that he does not conceive it to have extended very far, since he tells us that no more was communicated 'than was absolutely necessary to their well-being; and that where their own reason and observation were able, in any good measure, to answer the purpose, they were left to its guidance; though, in this case, much error and much inconvenience must have arisen from the false judgments that men thus left to their own experience and observation, will fall into.' It may here be asked, Does not this represent divine revelation as doing too little? What can be the reason of a partial communication, which was so soon to expose men to the evils of erroneous judgment? Dr. P. replies, that 'one reason of this may be, that knowlege acquired by experience is of much more value than that which is acquired by instruction.' He therefore conceives the human race to have been left to themselves as far as their safety would allow, and that the supernatural interposition was only to prevent some great and fatal evil, which it was impossible for them to foresee;—'and (he adds) if we consider the state of the world in very early ages, destitute of the knowledge that has since been acquired by experience and observation, and *the lights that have been derived from revelation* *, we shall be convinced that some supernatural instruction was highly expedient, if not absolutely necessary, if it was the ultimate intention of our Maker to train men to virtue here, and happiness hereafter.'

Having farther evinced the expediency of revelation, by taking a view of the prevalence of idolatry and superstition, he proceeds to consider the miracles by which the mission of Moses was proved; such as the release of the Israelites from the Egyptian yoke, the delivery of the law from Mount Sinai, and the miracles in the wilderness,—in the examination of which he offers many judicious observations: but among these we do not reckon what he advances in p. 102, on the death of Moses; who, because he is said in the N. T. to have appeared in company with Elijah to the disciples on the mount of transfigura-

* Will not the Deist call this a begging of the question?

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tion, *(may not this have been only a viſion?)* Dr. P. conjectures to have been tranſlated into heaven without dying, and to be now living together with him and Jeſus. To Dr. P. as a materialiſt, ſome curious queſtions may be propoſed on this ſubject: but we ſhall abſtain, through fear of extending this article to an inconvenient length. We will lay before our readers his remarks on the objections which have been offered on the ſubject of God's hardening Pharoah's heart, and on the divine order for the total deſtruction of the Canaanites:

'I would obſerve with reſpect to theſe objections, and alſo to that from the deſtruction of the Canaanites, and other violations of the common rules of moral conduct among men, that what we call *evil*, natural and moral, is continually employed in the courſe of Divine Providence as the means of producing *good*, and that there can be no juſt objection to this in the conduct of any being, provided all the conſequences of things could be foreſeen and attended to, as they are by the Supreme Being. The reaſon why our choice of means to gain the ſame good end is limited by the uſual rules of morality, is the imperfection of our knowledge. On this account, the rule of our conduct is in many caſes different from that of God's. We muſt not *do evil that good may come*, becauſe we cannot be ſure that good *will* come of it. But in this foreſight, as well as in every thing elſe, God is infallible. He *ſees the end from the beginning*, and therefore in his conduct the introduction of partial evil may have the beſt effect.

'We are not to expect that the author of revelation ſhould be any other Being than the author of Nature, or that he ſhould conduct himſelf by any other rules. And he who often deſtroys whole cities and countries by means of earthquakes, and other natural cauſes, might chooſe to effect the deſtruction of the Canaanites by the ſword of the children of Iſrael. And there was this obvious reaſon for it, that by expreſsly commiſſioning them to effect this extirpation, he ſignified in the leaſt equivocal manner his diſpleaſure at the conduct of the inhabitants of this country, for their abominable idolatrous practices, as a warning to the Iſraelites, who were to be a people devoted to his ſole worſhip, for the inſtruction of all mankind.'

That part of the O. T. which relates to the deſtruction of the Canaanites is certainly preſſed with difficulties; and the poſition which Dr. P. lays down, to pave the way for their removal, requires elucidation, *viz.* 'that we are not to expect that the author of revelation ſhould be any other Being than the author of nature, or that *he ſhould conduct himſelf by other rules.*' Nature and revelation are different divine means directed to the ſame ultimate end: but in as much as they are different, may not the Deity be ſuppoſed to adopt different rules of conduct in them? In meaſures effected by the great operations of nature, it may not be neceſſary that he ſhould endeavour to accommodate himſelf to the weakneſs of the human intellect: but when he reveals himſelf in the character of a moral inſtructor,

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it seems absolutely necessary that his orders, instructions, and in short every part of his supernatural communications, should appear to our apprehension to have a moral tendency, or to display his rectitude, wisdom, and goodness, and should excite to virtue:—but does a divine command to one people to go into the territory of another, and to destroy *all that breathed*, men, women, children, and cattle, and particularly to *hamstring their horses*, appear to our apprehensions consonant to divine rectitude? or could its execution, as an order from heaven, have any tendency to beget in either people a love towards God, or a love towards the human race? Perhaps, after all Dr. P.'s ingenuity, the difficulty which occurs respecting the destruction of the Canaanites by the Israelites will be better obviated by adverting to the phraseology of the Jewish history, by considering the nature of those books, from which a great part is a professed compilation, and by applying to the whole a rational and manly comment. Dr. P.'s boldness in commenting on the N. T. induces us to wonder at his timidity here.

The remaining discourses are entitled:—Of miraculous Events in the Time of Joshua—General Observations on the Evidence of the Divine Mission of Moses—Of the miraculous Events from the Time of Joshua to the Babylonish Captivity—Of the Prophecies concerning the Dispersion and Restoration of the Jews—Of the Miracles of Jesus—Of the Miracles of the Apostles—On *the Resurrection of Jesus* *—*A View of Revealed Religion**.

It will not be expected of us particularly to discuss the contents of these discourses: but we must not suffer the Doctor's explanation of the prophecies to escape our notice. He contends that many of the antient predictions of the O. T. refer to the return of the Jews to their own land, or announce it to be the intention of Providence to put the Jews hereafter in possession of Palestine. Without asserting that many of the passages, which are adduced by him for this purpose, particularly Jer. xxx. which Dr. P. quotes, relate only to the return of the Jews from the Babylonish captivity, and that the idea of their re-possession of Canaan, however flattering to them, is not sufficiently justified by their own oracles: without undertaking to prove this in opposition to Dr. P. we shall content ourselves with lamenting that he has laid down, in treating of the prophecies, no principles of prophetic interpretation. Like a divine of the lowest order, he quotes and strings prophecies together: but he omits to inform us on what authority he so connects and arranges them. The power of a name is of little moment in this age of inquiry; and Dr. P. should have

* Before published, and here re-printed to complete the plan.

explained

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explained the principles on which he conducts his prophetic researches, and his reason for concluding that a passage in Ezekiel or Malachi refers to the same future event with one in Isaiah or Jeremiah. It has been too much the practice to take this for granted, and to argue in a very loose and desultory way on the prophetic writings: but we hoped, when we opened this volume, that its philosophic author would have considered himself as addressing the philosophic unbeliever as well as the Christian, and would have proceeded in a way best calculated to obviate objections.

Though, however, our approbation of this volume does not extend itself to every passage, we must not dismiss it without repeating that it contains many judicious remarks, that it is an antidote against infidelity, and that it may be considered in various places, though written previously to the publication of Paine's Age of Reason, as a reply to that pamphlet; particularly as to the mode in which a divine revelation should be communicated.

An Appendix contains, among other things, a short correspondence between Dr. P. and Mr. Gibbon; in which the former invites the latter to enter the field of controversy, but which the historian not very politely declines.

ART. IV. *A short Treatise on the Conic Sections*; in which the three Curves are derived from a general Description on a Plane, and the most useful Properties of each are deduced from a common Principle. By the Rev. T. Newton, M. A. Fellow of Jesus College, Cambridge. 8vo. pp. 114. 4s. 6d. sewed. Cadell. 1794.

WRITERS on conic sections may be divided into two classes; those who, beginning from the cone itself, have derived the property of the sections immediately from it; and those who have begun with a description of the curves *in plano*. Some of the latter class, who have treated the subject geometrically, have been enabled to give short and perspicuous demonstrations to some of the propositions: but to others, and indeed those on which some of the principal properties depend, the demonstrations are tedious and difficult. The demonstrations of the first class of authors are free from this objection; being, in general, elegant, plain, and concise: but these writers have been obliged to introduce so many previous propositions concerning the properties of lines touching and cutting conical surfaces, in order to arrive at the principal properties of the three sections, that to go through them, it requires more time than can well be spared from that portion which is allotted to an academical education, and more resolution than most young men possess. Those authors of the second class, who have treated the subject algebraically,

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braically, have indeed reduced the whole into a narrower compass than the geometrical writers of either class have been able to do: but, in their eagerness to avoid the charge of prolixity, they have fallen into a more exceptionable fault: for the methods by which they have deduced some of the properties, particularly the relations between the ordinates and abscissæ, are not only operose and inelegant, but very obscure also; the various steps in the process being so little connected with each other as to be seen with considerable difficulty, and retained in the memory with still more labor.

Notwithstanding the neatness and perspicuity of the former method, and the inelegance and obscurity of the latter,—of which every one may readily be convinced by comparing the algebraical demonstrations of l'Hopital, Steel, and Trevigar, the geometrico-algebraical demonstrations of Emerson, or even the purely geometrical demonstrations of Simson, with those of Hamilton,—the present author informs us that the University of Cambridge, in which the mathematical and philosophical branches of science receive very particular attention, seem generally to have given the preference to the latter mode: a circumstance for which it is not easy to account; because, notwithstanding the readiness with which analytical investigations are carried on by algebra, it does not appear to have a single advantage over geometry, in a synthetical process, to counterbalance its obscurity and clumsiness.

Mr. Newton condemns the method of which we are speaking, and yet he adopts it; for he derives all his properties from a consideration of the sections *in plano:* but his genesis is different from that which has been assumed by those who preceded him; and it is vastly more convenient, inasmuch as the descriptions of all the three sections are derived from the same principle; which has enabled him to derive their properties in the same general way which those have followed who considered the sections as they exist in the cone itself. As all the advantage, which Mr. Newton's method possesses over that of preceding writers who have derived the properties of the sections from considering them *in plano*, arises from this circumstance, we shall give his own account of it.

'I had long been persuaded, that all the known properties of the conic sections might be deduced geometrically from a principle which is common to all the sections, viz. the given ratio between the distances of every point in the curve from the focus and the directrix, in the same manner as Hamilton has deduced some of them in the second book of his Treatise. I therefore assumed that property, which he has demonstrated, Prop. II. b. 2. for a description of a conic section, and had made a considerable progress, before I was fortunate

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fortunate enough to meet with the *Elementa Matheſeos* of Boſcovich; a work which ſeems to have been little known, or not ſo much eſteemed as it deſerves, although the author is juſtly celebrated for his later productions. In his Elements of Conic Sections, which have all the advantages of thoſe authors who have begun with the cone, without any of the diſadvantages, I found the plan I had in view in a great meaſure executed. I have, therefore, adopted many of his demonſtrations, with little or no variation; the arrangement of the propoſitions, and ſeveral of the proofs have been much altered; and of ſome I have been obliged to give new demonſtrations, having excluded the harmonical diviſion of right lines, upon which they depended. I have alſo taken from other authors, particularly from the ſecond book of Hamilton, ſuch propoſitions as were conformable to my preſent plan. Upon the whole, I have endeavoured to compreſs the ſubject as much as poſſible, and yet not to omit any of the propoſitions, which every one ought to be acquainted with, previous to his entering on the *Principia* of Newton, and the branches of natural philoſophy; I have alſo taken care that the demonſtrations ſhould be ſtrictly geometrical, ſuch as the young ſtudent will find no difficulty in underſtanding, provided he be well acquainted with the Elements of Euclid, and plain trigonometry.'

Let us add that all the authors, who have derived the properties of the conic ſections from conſidering them *in plano*, have adopted the property of which Mr. Newton has availed himſelf, in their deſcriptions of the parabola: but, as the property degenerates, in that curve, into the ratio of equality, they have not ſeen, or at leaſt have not attended to the important uſe which might be made of it in the other two ſections: indeed, very few of them, that we recollect, beſides Emerſon, have demonſtrated the property in the ellipſe and hyperbola.

We cannot conclude without bearing our teſtimony to the purity and elegance of Mr. Newton's demonſtrations, and expreſſing the pleaſure which we have received from the peruſal of his performance.

ART. V. *The Expediency, Prediction, and Accompliſhment of the Chriſtian Redemption illuſtrated,* in Eight Sermons, preached before the Univerſity of Oxford, in the Year 1794. At the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury. By Thomas Wintle, B. D. of Pembroke College, Rector of Brightwell, in Berkſhire. 8vo. pp. 276. 5s. Boards. Cadell.

IT is a circumſtance which is much to be lamented by the friends of revelation, and which furniſhes an occaſion of triumph to its adverſaries, that the teachers of the Chriſtian religion, after all that has been done to aſcertain the true meaning of the ſcriptures, are not yet agreed in their opinion on a point of ſuch fundamental importance as the primary end of the miſſion of Jeſus Chriſt.—According to the ſyſtem of the heretical claſs

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claſs of theologians and commentators, who profeſs to have ſtudied the ſacred books with critical accuracy, and to have inveſtigated the truths of religion on the ſoundeſt principles of reaſon, the ultimate purpoſe for which Chriſt was ſent into the world was to confirm mankind in the belief and expectation of a future ſtate, by delivering to them this important doctrine as a meſſage from heaven, authenticated by ſupernatural atteſtations. According to the creed of all thoſe churches which appropriate to themſelves the appellation of orthodox, the revelation of a life to come was only a ſecondary object; and the firſt great purpoſe, for which Chriſt appeared on earth, was to redeem mankind from condemnation, by offering an atoning ſacrifice to divine juſtice for the ſins of the world.

The latter is the ſyſtem adopted by the author of theſe ſermons; and the ſupport of that ſyſtem is the immediate object of this courſe of the Bampton lectures. In the judgment of Mr. Wintle, the grand doctrine of the Chriſtian ſcheme is the recovery of human nature from ſin and death, and the re-inſtatement of it in grace and favour with God, by the all-powerful merit and atonement of a redeemer. In theſe principles of Chriſtianity, he finds ſuch real and vital energy, that he has no doubt that the very offering of them in their native and genuine luſtre muſt ſtrongly recommend them to impartial men. Accordingly, without entering into any direct conteſt with the opponents of this ſyſtem, he undertakes, in theſe lectures, to ſtate the grounds on which the doctrine of atonement reſts, and to eſtabliſh it as the fundamental article of the Chriſtian faith.

The firſt diſcourſe examines the condition of human nature, as involved in guilt, and conſequently expoſed to the fear of condemnation, and aſſerts its inability to diſcover a deliverance from the fatal conſequences of ſin. The belief of a future ſtate of exiſtence is maintained to be no ground of conſolation, unleſs accompanied with the knowlege of the means of obtaining the favour of God. A view is next taken of the gradual intimation of a deliverer, from the early ages of the world to the termination of propheſy among the Jews. This retroſpect is carried on through three diſtinct lectures, in the courſe of which the author ſhews himſelf well read in biblical learning, and poſſeſſed of a conſiderable degree of critical acumen. The explanation of the 110th pſalm, and of Balaam's propheſy, are very ingenious. Through the whole view which Mr. W. takes of antient predictions and types, (for he adopts the Jewiſh idea of typical prefigurations,) he every where finds intimations of the Meſſiah's appearance to make atonement for the ſins of the world. After having ſuggeſted ſeveral circumſtances to account for the delay of our Saviour's appearance to ſo late a period,

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a period, (a point which, by the way, is more fully and forcibly argued by Biſhop Law in his *Conſiderations on the Theory of Religion,*) the author ſtates the poſitive proofs, ariſing from the language of the New Teſtament, that the death of Chriſt is an expiatory ſacrifice. He then points out the influence which the goſpel has on the Chriſtian life, and concludes with a diſcourſe on the doctrine of the grace and aſſiſtance of God's ſpirit and the interceſſion of Chriſt.

In applying texts of ſcripture to the doctrine of the atoning ſacrifice of Chriſt, it may perhaps be thought that the author's mind has been ſtrongly prepoſſeſſed in favour of a ſyſtem which the church has ſanctioned: but candour will not forget that it is perhaps equally difficult for the advocates for a different ſyſtem to peruſe thoſe antient records, to which all Chriſtian ſects make their appeal, without a ſimilar bias in a contrary direction. With due allowance for ſyſtematic prejudice, if ſuch allowance be neceſſary, this volume of ſermons is entitled to a conſiderable ſhare of commendation. They are written in a clear and unaffected ſtyle, and bear evident marks of good ſenſe, learning, and candour.

ART. VI. *An Hiſtorical and Moral View of the Origin and Progreſs of the French Revolution*; and the Effect it has produced in Europe. By Mary Wollſtonecraft. Vol. I. 8vo. pp. 522. 7s. Boards. Johnſon. 1794.

A COMPLETELY accurate and impartial hiſtory of the French revolution muſt not at preſent be expected. Inſurmountable obſtacles lie in the way of ſuch an undertaking. Events have riſen with too much rapidity to be diſtinctly marked by the moſt attentive obſerver. Some important tranſactions have been involved in ſuch obſcurity, that it is difficult to ſtate correctly the ſimple facts, and ſtill more difficult to aſcertain the cauſes which led to them;—and the whole proceeding has been ſo bold and unexampled an attack on eſtabliſhed opinions and inſtitutions, that, amid the aſtoniſhment which it excites, and the numerous paſſions which it agitates, nothing can be more arduous than the attempt to inveſtigate its origin, to eſtimate its political and moral value, and to predict its probable conſequences. This taſk, however, is undertaken in the preſent work; and to the honour of the female ſex we add, it is undertaken, and bids fair to be well executed, by a woman.

The reader will not find in this volume a full detail of all the particulars of the revolution. The writer's object is not to relate facts indiſcriminately, but to ſelect ſuch proceedings as may make her readers fully acquainted with the nature of the re-

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volution, and impreſs them with a ſtrong perception of its importance in the political ſyſtem of Europe. She writes this wonderful chapter in the hiſtory of the world, not like an annaliſt, but like a philoſopher. A long reſidence in Paris has furniſhed her with the neceſſary information concerning facts. A mind naturally vigorous, inured to reflection, free from vulgar prejudices, and, as appears from her former works, accuſtomed to comprehenſive views of nature and ſociety, has qualified her to ſpeculate on theſe facts judiciouſly and profoundly; and a lively and prolific imagination has enabled her to clothe her ſpeculations with the graces of eloquence. We muſt do her the juſtice to add that, though evidently a ſteady friend to freedom, and therefore to the cauſe in which the French have embarked, ſhe by no means undertakes to juſtify the whole of their proceedings. She laments the obſtructions which vanity, caprice, and diſhoneſty have thrown in their way; and, while ſhe guards againſt the erroneous inferences of ſenſibility, ſhe acknowleges that the violent, the baſe, and the nefarious aſſociations, which have clouded the vivid proſpect that began to ſpread a ray of joy and gladneſs over the gloomy horizon of oppreſſion, cannot fail to chill the ſympathizing boſom, and to palſy intellectual vigour. 'Contemplating (ſhe remarks,) theſe ſtupendous events with the cool eye of obſervation, the judgment, difficult to be preſerved unwarped under the preſſure of the calamitous horrors produced by deſperate and enraged factions, will continually perceive that it is the uncontaminated maſs of the French nation, whoſe minds begin to graſp the ſentiments of freedom, that has ſecured the equilibrium of the ſtate: often tottering on the brink of annihilation; in ſpite of the folly, ſelfiſhneſs, madneſs, treachery, and more fatal mock patriotiſm, the common reſult of depraved manners, the concomitant of that ſervility and voluptuouſneſs which for ſo long a ſpace of time have embruted the higher orders of this celebrated nation.'

In reviewing a work of this kind, we judge that we ſhall afford our readers more ſatisfaction by exhibiting ſome ſpecimens of its ſpirit, than by minutely reporting to them its contents. In doing this, however, we find ourſelves ſomewhat embarraſſed by the vaſt variety of matter which offers itſelf for ſelection.—The riſe of the French revolution is clearly traced in the following obſervations:

'After the revolution in 1688, political queſtions were no longer diſcuſſed in England on a broad ſcale; becauſe that degree of liberty was enjoyed, which enabled thinking men to purſue without interruption their own buſineſs; or, if ſome men complained, they attached themſelves to a party, and deſcanted on the unavoidable miſery produced by contending paſſions.

'But

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'But in France the bitterness of oppression was mingled in the daily cup, and the serious folly of superstition, pampered by the sweat of labour, stared every man of sense in the face. Against superstition then did the writers contending for civil liberty principally direct their force, though the tyranny of the court increased with it's viciousness.

'Voltaire leading the way, and ridiculing with that happy mixture of satire and gaiety, calculated to delight the French, the inconsistent puerilities of a puppet-show religion, had the art to attach the bells to the fool's cap, which tinkled on every side, rousing the attention and piquing the vanity of his readers. Rousseau also ranged himself on the same side; and, praising his fanciful state of nature, with that interesting eloquence, which embellishes reasoning with the charms of sentiment, forcibly depicted the evils of a priest-ridden society, and the sources of oppressive inequality, inducing the men who were charmed with his language to consider his opinions.

'The talents of these two writers were particularly formed to effect a change in the sentiments of the French, who commonly read to collect a fund for conversation; and their biting retorts, and flowing periods, were retained in each head, and continually slipped off the tongue in numerous sprightly circles.

'In France, indeed, new opinions fly from mouth to mouth, with an electrical velocity unknown in England; so that there is not such a difference between the sentiments of the various ranks in one country, as is observable in the originality of character to be found in the other. At our theatres, the boxes, pit, and galleries, relish different scenes; and some are condescendingly borne by the more polished part of the audience, to allow the rest to have their portion of amusement. In France, on the contrary, a highly wrought sentiment of morality, probably rather romantic than sublime, produces a burst of applause, when one heart seems to agitate every hand.

'But men are not content merely to laugh at oppression, when they can scarcely catch from his gripe the necessaries of life; so that from writing epigrams on superstition, the galled French began to compose philippics against despotism. The enormous and iniquitous taxes, which the nobles, the clergy, and the monarch, levied on the people, turned the attention of benevolence to this main branch of government, and the profound treatise of the humane M. Quesnai produced the sect of the *economists*, the first champions for civil liberty.

'On the eve of the American war, the enlightened administration of the Comptroller General Turgot, a man formed in this school, afforded France a glimpse of freedom, which, streaking the horizon of despotism, only served to render the contrast more striking. Eager to correct abuses, equally impolitic and cruel, this most excellent man, suffering his clear judgment to be clouded by his zeal, rouzed the nest of wasps, that rioted on the honey of industry in the sunshine of court favour; and he was obliged to retire from the office, which he so worthily filled. Disappointed in his noble plan of freeing France from the fangs of despotism, in the course of ten years, without the miseries of anarchy, which make the present generation pay very dear for the emancipation of posterity, he has nevertheless greatly

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contributed to produce that revolution in opinion, which, perhaps, alone can overturn the empire of tyranny.

'The idle caprices of an effeminate court had long given the tone to the awe-ſtruck populace, who, ſtupidly admiring what they did not underſtand, lived on a *vive le roi*, whilſt his blood-ſucking minions drained every vein, that ſhould have warmed their honeſt hearts.

'But the irreſiſtible energy of the moral and political ſentiments of half a century, at laſt kindled into a blaze the illuminating rays of truth, which, throwing new light on the mental powers of man, and giving a freſh ſpring to his reaſoning faculties, completely undermined the ſtrong holds of prieſtcraft and hypocriſy.'

The efforts of riſing freedom on one ſide, and the ſtruggles of dying tyranny on the other, are ſtrongly, and, we apprehend, faithfully repreſented, through the period in which the aſſembling of the Notables prepared the way for the convocation of the States General, and the latter for the delegated repreſentation of the people in their National Aſſembly. A ſtriking picture, evidently copied from life, is drawn of the wretched ſtate of France at that time, and the neceſſity of a radical alteration is proved beyond all reaſonable controverſy. On that memorable event, which is juſtly ſaid to be the commencement of the æra of the revolution, the taking of the Baſtile, the hiſtorian evidently dwells with peculiar pleaſure, as the criſis at which the deſpotiſm of France was completely overturned, and twenty-five millions of human beings were looſed from the odious bands which had for centuries benumbed their faculties, and made them crouch under the moſt ignominious ſervitude. Among the author's reflections at this intereſting point of the hiſtory, are the following; from which it fully appears that duplicity, in courtiers and kings, as well as in private perſons, is in the end ſure deſtruction.

'The effect produced by the duplicity of courts muſt be very great, when the viciſſitudes, which happened at Verſailles, could not teach every perſon of common ſenſe, that the moment was arrived, when ſubterfuge and treachery could no longer eſcape detection and puniſhment; and that the only poſſibility of obtaining the durable confidence of the people was by that ſtrict attention to juſtice, which produces a dignified ſincerity of action. For after the unravelling of the plot, contrived to meet the expectation of the people, it was natural to ſuppoſe, that they would entertain the moſt wakeful ſuſpicion of every perſon who had been privy to it.

'It would have been fortunate for France, and the unhappy Louis, if his counſellors could have profited by experience. But, ſtill purſuing the old track, bounding over the mine, the burſting of which had for a moment diſconcerted them, we ſhall find, that the continual diſſimulation of the king, and the ſtratagems of his adviſers, were the principal, though perhaps not the ſole cauſe of his ruin. He appears to have ſometimes miſtruſted the cabal; yet, with that mixture of fa-

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cility and obstinacy in his character, the concomitants of indolence of mind, he allowed himself to be governed without attempting to form any principle of action to regulate his conduct. For if he had ever really desired to be useful to his people, and to lighten their accumulated burdens, as has been continually insisted, he was astonishingly defective in judgment not to see, that he was surrounded with sycophants, who fattened on their hearts blood, using his own hand to brand his name with infamy. It may possibly be urged in reply, that this yielding temper was a proof of the king's benign desire to promote the felicity of his subjects, and to prevent the horrours of anarchy. To confute such remarks, it is only necessary to state, that the preparations which had been made to dissolve the National Assembly, and to reduce the people to entire subjection, if they were not his immediate contrivance, must have had his sanction, to give them efficiency; and that the tergiversation, which he employed on this occasion, was sufficient to make every other transaction of his reign suspected. And this will be found to be the case in all the steps he afterwards took to conciliate the people, which were little regarded after the evaporation of the lively emotions they excited; whilst the want of morals in the court, and even in the assembly, made a prevailing mistrust produce a capriciousness of conduct throughout the empire. Perhaps, it is vain to expect, that a depraved nation, whatever examples of heroism, and noble instances of disinterested conduct, it may exhibit on sudden emergencies, or at the first statement of an useful reform, will ever pursue with steadiness the great objects of public good, in the direct path of virtuous ambition.

'If the calamities, however, which have followed in France the taking of the Bastile, a noble effort, be attributed partly to ignorance, or only to want of morals, the evils are in no degree lessened; neither does it justify the conduct of the virulent opposers of those manly exertions inspired by the voice of reason. The removal of a thousand grinding oppressions had been demanded;—and promised, to delude the public; who finding, at last, that the hopes, which had softened their misery, were likely to be blasted by the intrigues of courtiers, can we wonder, that the worm these courtiers were trying to crush, turned on the foot prepared to stamp it to nothing.'

To the same purpose it is afterward added:

'It is impossible, after tracing the horrid conspiracy formed by the court against the lives and liberty of the people, not to feel the most ineffable contempt for that kind of government, which leaves the happiness of a nation at the mercy of a capricious minister of state. The awful and interesting lesson, which the developement of this treachery afforded, was such as ought to have made an indelible impression on their minds.—It was a lesson, the very thought of which stops for a moment the genial current of the heart.—It was a lesson, that should be repeated to mankind, to bring home to their very senses a conviction of the lengths to which a depraved and absolute government will go, for the sake of holding fast it's power.—It was, in short, a deduction of experience, which will teach posterity that life, and every thing dear to man, can be secured only by the preservation of liberty.'

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The surrender of feudal claims and other sacrifices, which on the first view appear to have been the result of patriotic generosity, are, we apprehend, but too justly imputed to selfishness; the vile foundation on which almost every thing, however beautiful or splendid the superstructure, has hitherto been built.—Though it is admitted that there were many real patriots in the National Assembly, it is asserted that most of the leaders were guided by a vain desire of applause, or deep schemes of emolument.

'The despotism (proceeds the author,) of the former government of France having formed the most voluptuous, artificial characters, in the higher orders of society, makes it less extraordinary to find the leading patriots men without principles or political knowledge, excepting what they had casually gleaned from books, only read to while away an idle hour not employed in pleasure. So superficial indeed was their acquaintance with any subject that demanded thought—and so great the degeneracy of their manners, it was natural for every man of reflection to infer, that a considerable length of time must elapse before the new order of things, which they were about to create, could attain stability. But this was not a discouraging consideration, when it was obvious, that important advantages had already been gained by the people; and by the improvement of morals, which would necessarily follow, it was to be presumed, that the evils, the old system produced, would vanish before gradual amendments; whilst, by a practical knowledge of political and civil liberty, the great objects of the revolution would be ascertained; namely, just laws, and equal liberty.

'The depravity of the higher class, and the ignorance of the lower respecting practical political science, rendered them equally incapable of thinking for themselves; so that the measures which flattered the foibles, or gratified the weakness of either, were sure to have great influence in producing a schism in the public mind; which gave an opportunity to the enemies of the revolution to impede it's course. And the number of the lower class having it's due weight, when they became free, the most daring innovators became the greatest favourites with the public, to whose will every prudential consideration was obliged to yield.

'Much had been gained on the 4th of August by the nation; the old forms of feudal vassalage were completely overturned—and France then stood at the point the most advantageous in which a government was ever constructed.—She stood fair as the dawn of her liberty, having shaken off the prejudices of ages; and reason was tracing out the road, which leads to virtue, glory, and happiness—Still ambitious selfishness, melancholy drawback! governed too great a proportion of the assembly; and the nobles and clergy who had been averse to the junction of the orders now intriguing*, every debate became a bitter or violent contest, in which the popular advocates continued to gain an ascendency.

'This disposition to intrigue, and want of sincerity, so generally remarked in the French character, laid the foundation of universal

* This member of the sentence is incomplete.

distrust;

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diſtruſt; and the coaleſced parties, who had not been actuated by a love of liberty, or regard for the proſperity of the kingdom, but dexterouſly fell in with the ſpirit of the day, were not aware, that a watchful, ſuſpicious multitude, would be as likely to miſtruſt them in their turn, as the court, which had thriven on the ruin of their happineſs. This was a blindneſs ſo groſs, that it appears not a little wonderful, after conſidering the different characters, who ſucceeded each other in the miniſtry, or directed the helm of the ſtate, that men ſhould not acquire ſufficient judgment to adopt the integrity of conduct, with which alone people in their ſenſes, awake to their intereſt and rights, will ever be ſatisfied.

'For a vain glorious ambition, mixing with the abortions of giddy patriotiſm, acts as the moſt fatal poiſon to political diſquiſitions, during ſeaſons of public ferment. The ſolid views of deep thinkers are adapted to the ſpirit of the times, and the ſtate of reaſon of their compeers. And if they find, that the current of opinion, in overturning inveterate prejudices, and the decayed walls of laws, that no longer ſuit the manners, threatens the deſtruction of principles the moſt ſacred; they ought firmly to wait at their poſt, until, the fervour abating, they could, by diverting the ſtream, gradually reſtrain it within proper bounds.—But ſuch patriotiſm is of ſlow growth: requiring both a luxuriant public ſoil, and to be foſtered by virtuous emulation. Yet this emulation will never flouriſh in a country where intriguing fineſſe, ſupplying the place of exalted merit, is the ſureſt ladder to diſtinction. It was by debaſing artifices, under the old government, that men obtained favour and conſequence; and whilſt ſuch men, men who were educated and aſſified by the ancient *regimen*, act on the political ſtage of France, mankind will be continually diſtreſſed and amuſed by their tragic and comic exhibitions.

'Art applied to art, and ſtratagem againſt ſtratagem, may produce, for a time, alternate defeats; but ultimately the moſt cunning will triumph.

'Vanity had made every Frenchman a theoriſt, though political aphoriſms were never aſcertained under the reign of tyranny or caprice. The ſagacious part of the nation, it is true, clearly perceived, that the period was arrived, when a revolution was inevitable; but ſelfiſhneſs being incompatible with noble, comprehenſive, or laudable views, it is not wonderful, keeping in ſight the national foible, that at the meeting of the ſtates-general every deputy had his particular plan to ſuggeſt. Few of the leaders embraced the ſame; and acting, without coaleſcing, the moſt violent meaſures were ſure to be the moſt applauded. We ſhall find alſo, that ſome of the moſt ſtrenuous advocates for reforming abuſes, and eſtabliſhing a conſtitution, when their favourite ſyſtems were exploded, peeviſhly retired in diſguſt: and by afterwards venting it, have hurried into action a race of monſters, the moſt flagitious that ever alarmed the world by the murder of innocents, and the mockery of juſtice; and whilſt the profanation of her temple, beſprinkled with blood, has branded with an indelible ſtigma the ſanguinary brutes, the deſerters cannot eſcape without a ſhare of the odium.

'Contemplating the progreſs of the revolution, a melancholy reflection is produced by obſerving, that almoſt every precipitate event

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has been the conſequence of a tenacity and littleneſs of mind in the political actors, whilſt they were affecting a Roman magnanimity of conduct—to which they appear to have been as great ſtrangers, as they were deſtitute of legitimate patriotiſm, and political ſcience.'

Theſe remarks are certainly very judicious, and prove that the writer has had too much good ſenſe and cool reflection to ſuffer herſelf to be ſeduced, by the ſplendour of the great events which ſhe contemplates, into an implicit admiration of the meaſures of the principal actors. Through the remainder of the preſent volume, in which the debates of the Aſſembly on the conſtitution of a ſenate, and on the degree of power to be granted to the King, and other important topics, are diſcuſſed; and in which the tumults that terminated in the removal of the King from Verſailles to Paris, with other concomitant events, are related; the reader will find a great variety of intereſting matter.

As a farther ſpecimen of this intelligent writer's philoſophical ſpeculations, we add one more extract, in which the debaſing effects of ſome of the preſent inſtitutions and cuſtoms of ſociety are forcibly repreſented:

'Degeneracy of morals, with poliſhed manners, produces the worſt of paſſions, which floating through the ſocial body, the genial current of natural feelings has been poiſoned; and, committing crimes with trembling inquietude, the culprits have not only drawn on themſelves the vengeance of the law, but thrown an odium on their nature, that has blackened the face of humanity. And whilſt its temple has been ſacrilegiouſly profaned by the drops of blood, which have iſſued from the very hearts of the ſad victims of their folly; a hardneſs of temper, under the veil of ſentiment, calling it vice, has prevented our ſympathy from leading us to examine into the ſources of the atrocity of our ſpecies, and obſcured the true cauſe of diſgraceful and vicious habits.

'Since the exiſtence of courts, whoſe aggrandiſement has been conſpicuous in the ſame degree as the miſeries of the debaſed people have accumulated, the convenience and comfort of men have been ſacrificed to the oſtentatious diſplay of pomp and ridiculous pageantry. For every order of men, from the beggar to the king, has tended to introduce that extravagance into ſociety, which equally blaſts domeſtic virtue and happineſs. The prevailing cuſtom of living beyond their income has had the moſt baneful effect on the independence of individuals of every claſs in England, as well as in France; ſo that whilſt they have lived in habits of idleneſs, they have been drawn into exceſſes, which, proving ruinous, produced conſequences equally pernicious to the community, and degrading to the private character. Extravagance forces the peer to proſtitute his talents and influence for a place, to repair his broken fortune; and the country gentleman becomes venal in the ſenate, to enable himſelf to live on a par with him, or reimburſe himſelf for the expences of electioneering, into which he was led by ſheer vanity. The profeſſions, on the ſame account,

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count, become equally unprincipled. The one, whoſe characteriſtic ought to be integrity, deſcends to chicanery; whilſt another trifles with the health, of which it knows all the importance. The merchant likewiſe enters into ſpeculations ſo cloſely bordering on fraudulency, that common ſtraight forward minds can ſcarcely diſtinguiſh the devious art of ſelling any thing for a price far beyond that neceſſary to enſure a juſt profit, from ſheer diſhoneſty, aggravated by hard-heartedneſs, when it is to take advantage of the neceſſities of the indigent.

'The deſtructive influence of commerce, it is true, carried on by men who are eager by overgrown riches to partake of the reſpect paid to nobility, is felt in a variety of ways. The moſt pernicious, perhaps, is it's producing an ariſtocracy of wealth, which degrades mankind, by making them only exchange ſavageneſs for tame ſervility, inſtead of acquiring the urbanity of improved reaſon. Commerce alſo, overſtocking a country with people, obliges the majority to become manufacturers rather than huſbandmen; and then the diviſion of labour, ſolely to enrich the proprietor, renders the mind entirely inactive. The time which, a celebrated writer ſays, is ſauntered away, in going from one part of an employment to another, is the very time that preſerves the man from degenerating into a brute; for every one muſt have obſerved how much more intelligent are the blackſmiths, carpenters, and maſons in the country, than the journeymen in great towns; and, reſpecting morals, there is no making a compariſon. The very gait of the man, who is his own maſter, is ſo much more ſteady than the ſlouching ſtep of the ſervant of a ſervant, that it is unneceſſary to aſk which proves by his actions he has the moſt independence of character.

'The acquiring of a fortune is likewiſe the leaſt arduous road to pre-eminence, and the moſt ſure: thus are whole knots of men turned into machines, to enable a keen ſpeculator to become wealthy; and every noble principle of nature is eradicated by making a man paſs his life in ſtretching wire, pointing a pin, heading a nail, or ſpreading a ſheet of paper on a plain ſurface. Beſides, it is allowed, that all aſſociations of men render them ſenſual, and conſequently ſelfiſh; and whilſt lazy friars are driven out of their cells as ſtagnate bodies that corrupt ſociety, it may admit of a doubt whether large work-ſhops do not contain men equally tending to impede that gradual progreſs of improvement, which leads to the perfection of reaſon, and the eſtabliſhment of rational equality.

'The deprivation of natural, equal, civil and political rights, reduced the moſt cunning of the lower orders to practiſe fraud, and the reſt to habits of ſtealing, audacious robberies, and murders. And why? becauſe the rich and poor were ſeparated into bands of tyrants and ſlaves, and the retaliation of ſlaves is always terrible. In ſhort, every ſacred feeling, moral and divine, has been obliterated, and the dignity of man ſullied, by a ſyſtem of policy and juriſprudence as repugnant to reaſon, as at variance with humanity.

'The only excuſe that can be made for the ferocity of the Pariſians is then ſimply to obſerve, that they had not any confidence in the laws, which they had always found to be merely cobwebs to catch ſmall

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small flies. Accustomed to be punished themselves for every trifle, and often for only being in the way of the rich, or their parasites; when, in fact, had the Parisians seen the execution of a noble, or priest, though convicted of crimes beyond the daring of vulgar minds?—When justice, or the law, is so partial, the day of retribution will come with the red sky of vengeance, to confound the innocent with the guilty. The mob were barbarous beyond the tiger's cruelty: for how could they trust a court that had so often deceived them, or expect to see it's agents punished, when the same measures were pursuing?

'Let us cast our eyes over the history of man, and we shall scarcely find a page that is not tarnished by some foul deed, or bloody transaction. Let us examine the catalogue of the vices of men in a savage state, and contrast them with those of men civilized; we shall find, that a barbarian, considered as a moral being, is an angel, compared with the refined villain of artificial life. Let us investigate the causes which have produced this degeneracy, and we shall discover, that they are those unjust plans of government, which have been formed by peculiar circumstances in every part of the globe.—Then let us coolly and impartially contemplate the improvements, which are gaining ground in the formation of principles of policy; and I flatter myself it will be allowed by every humane and considerate being, that a political system more simple than has hitherto existed would effectually check those aspiring follies, which, by imitation, leading to vice, have banished from governments the very shadow of justice and magnanimity.

'Thus had France grown up, and sickened on the corruption of a state diseased. But, as in medicine there is a species of complaint in the bowels which works it's own cure, and, leaving the body healthy, gives an invigorated tone to the system, so there is in politics: and whilst the agitation of it's regeneration continues, the excrementitious humours exuding from the contaminated body will excite a general dislike and contempt for the nation; and it is only the philosophical eye, which looks into the nature and weighs the consequences of human actions, that will be able to discern the cause which has produced so many dreadful effects.'

We must not close this article without remarking that this publication affords many new proofs of the writer's superior literary merit. The vigour of her imagination appears throughout the work in the metaphorical cast of her language. Sometimes, indeed, her style is too figurative to be perfectly clear; and in a few instances the figures are improperly mixed, or allegorical allusions are protracted to a tedious length: but the general effect is to give splendour and energy to the composition, and to render the performance highly interesting and impressive.

In an advertisement prefixed to this volume, the reader is informed that probably the work will be extended to two or three more volumes, a considerable part of which is already written.

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ART. VII. *Xenophon's Defence of the Athenian Democracy*; tranſlated from the Greek. With Notes and an Appendix, containing Obſervations on the Democratic Part of the Britiſh Government, and the exiſting Conſtitution of the Houſe of Commons. 8vo. pp. 106. 2s. 6d. Nicol. 1794.

XENOPHON, the generally reputed author of this work, ſeems to have intended to ſay all that could be urged in favour, not of democracy in general, but of the particular democracy of Athens. In doing this, he acted like our modern counſellors, who endeavour to put the beſt poſſible face on the cauſe which they undertake to ſupport, whatever opinion they themſelves may probably entertain of it. Thus Xenophon pleaded the cauſe of the democratic government eſtabliſhed by the Athenians; though he was in his own mind and principles ſo determined an enemy to democracy, that he expreſsly declares that a wiſh to live under any ſpecies of it is itſelf a proof of an evil diſpoſition. He therefore defends the meaſures adopted by the Athenians, on the ſole ground of their being well calculated to preſerve that form of government which they had choſen; 'a defence, (ſays the tranſlator,) that may be made for the contrivances of pickpockets and robbers.' Nothing is farther from his thoughts than to aſſert that the Athenian form of government was calculated to promote the happineſs of the people, a due adminiſtration of juſtice in civil and criminal matters, or to ſecure to individuals the full enjoyment of their property. On the contrary, he ſhews that the plunder of the rich, and the ſacrifice of the great, were ſyſtematically adopted as the means of maintaining not merely the liberty but the power of the multitude; and that the mode of trying cauſes had for its object not ſo much a fair and impartial deciſion between man and man, as the enriching of the city in the firſt inſtance by the influx of ſuitors, (all cauſes originating in any part of its dependencies being determinable at Athens and no where elſe,) and of the citizens in the ſecond inſtance, for their trouble of ſitting as judges, the ſuitors being obliged to pay court to them, and to advance a certain fee to each judge for every cauſe tried before him. One might be tempted, from this view of the ſubject, to ſuſpect that Xenophon was not in earneſt, and that his defence was mere irony: but this is by no means the caſe. He is ſerious throughout; as ſerious as that man ought to be, who ſhould undertake to prove that, waving all conſideration of juſtice and humanity, the ſyſtem in Turkey, which would not bear a brother near the throne, but ſacrificed the collateral relations of the reigning ſultan to the ſecurity of his children, was the beſt calculated to ſecure the deſcent of monarchy in a *direct* line, and to tranſmit the ſceptre of the father to his own deſcendant.

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So it undoubtedly was: but at the same time such a defence, though not ironical, ought to be considered as the severest satire; for reason will not allow that inhumanity should usurp the place of mercy; nor that the dissolution of the tendereſt bonds of nature should be considered as a less fatal calamity to society than a collateral descent of the crown: no more will it allow that any government can be excusable which founds its judicial decisions on any other rules than those which eternal justice has laid down; or has any other views in such cases than the adjudication of right, and the benefit of the community at large arising from precedent and example. It would be a perversion of justice to make the administration of it subservient to the interest of the judges, or of any class of the society.

With respect to the Athenian and British constitutions, they differ so widely, that one might be at a loss to conceive how it could occur to any man to bring them into the same point of view, except it were for the purpose of shewing how opposite they were to each other, how greatly the latter ought to be preferred to the former, and in how superior a degree it is suited to the insular situation of Great Britain; a situation which Xenophon lamented that his country did not enjoy, as it would have secured it from sudden invasions, and have enabled it to acquire the dominion of the sea, and to be the general commercial carrier of the world. Much of this, indeed, is done by the author of the appendix, which we have perused with great attention, and certainly with no less pleasure: he is evidently a dispassionate reasoner, above the narrow consideration of party, and apparently animated with a desire to preserve the constitution, not through any superstitious regard for antiquity, but as the most effectual medium of happiness to the people. Almost throughout he led our feelings and our judgment captive to his powers of reasoning, to his elegance of language, and to his manliness of sentiment. We felt ourselves disposed in some instances to differ from him, but even then we were obliged to confess that he argued with ingenuity and candour. One thing struck us as very clearly made out, that no general system of government can be laid down suited to every country in the world; and that the forms and powers of government must bend to circumstances, and be adapted to the situation of the people with respect to their neighbours: so that it may be morally necessary that it should vary with times and seasons.

That our author thoroughly understands his subject, and that he is a sincere British constitutionalist, anxious to maintain the respective rights of the crown and of the subject, and to guard, as much as he can, against the possibility of sacrificing one to the other, the following extract will serve to shew:

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'In forming the theory of a mixed government, it is not difficult to lay down plans for checking the authority of a monarch, or an ariſtocratical ſenate; but how to create a democratic part of the legiſlature, and give it a proper ſhare of power, without making it all-powerful, without enabling it, on the firſt murmur of popular diſcontent, to ſweep away every barrier that could be oppoſed to its force, is a difficulty that appears unſurmountable. No theory that my reaſon, or even my imagination can form, will reach it. To place the ſword of reſiſtance ſo much in the power of the people as to be ſufficiently within their reach when their rights are invaded, or even threatened ſeriouſly; and yet to place it ſo out of their immediate graſp, as not to be ready for murder or ſuicide, during the temporary paroxyſms of popular fury, is a ſyſtem ſo impoſſible to plan, or even to conceive, that every ſober legiſlator reaſoning *a priori*, muſt either abandon it as impracticable, or lament, if it could be obtained at all, the impoſſibility of its duration. And yet this invaluable end is attained, in the Engliſh government, by the Houſe of Commons, as it is now conſtituted, imperfect as its conſtitution may appear.

'But here the theoretic objector, on the principles I have juſt mentioned, exclaims, 'if an imperfect repreſentation does ſo much, what would a perfect and complete one do?' certainly not what the preſent does. The effect muſt be different; the queſtion is, whether it would be better; or whether it may not be, from the apparent inequality of the repreſentation of the people in the Britiſh Houſe of Commons, that this ſingular and deſirable effect has been produced.'

With reſpect to the idea of univerſal ſuffrage, he thus expreſſes himſelf:

'An equal, and general repreſentation of the people, can only be eſtabliſhed on one of theſe two principles. Either every perſon, without diſtinction of rank or property, muſt have a vote in the choice of repreſentatives; or only all perſons of a certain deſcription, or who are poſſeſſed of a certain degree of property. The firſt muſt open a wide door to venality and influence; for when the immediate furor of fancied equality, and real confuſion and plunder, which muſt attend the ſudden attainment of authority by the multitude, ſhould ſubſide, the indigent muſt be under the influence of thoſe who employ, or thoſe who will bribe them. The ſecond would draw ſo marked a line between the electors and the non-electors, as would almoſt amount to that between (I will not ſay freemen, but) maſters and ſlaves. Any attempt to obviate the firſt objection, by intermediate ſtages of election, like the plan in Hume's IDEA OF A PERFECT COMMON-WEALTH, (ſomething reſembling which was adopted in France,) would be attended with more ſerious ill conſequences; ſince by taking away all immediate connection between the people at large and the legiſlative aſſembly of repreſentatives, it would entirely deſtroy the reſponſibility of the latter.'

On the inequality of repreſentation, which allows not the city of Weſtminſter, for inſtance, nor any great commercial city, a right of ſending more members to parliament than the moſt inſignificant borough—theſe are his ſentiments:

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'In regard to very large towns, such as Bristol, Liverpool, and above all, the metropolis; however defective their representation may seem, it is amply rectified by the general weight of the monied interest in the country, and by the number of opulent merchants and bankers, who though they may reside there, are returned by other smaller cities and towns, and sometimes even by counties. Whoever will examine the list of the House of Commons, with respect to this particular, will not hesitate to pronounce that the metropolis, comprising the cities of London and Westminster, has its full share of the representation of the people of Great Britain.'

Towards the conclusion of this very able defence of the British constitution, the author of the appendix enters on the subject of rotten boroughs, and the doctrine of equality. He allows that the existence of the former cannot be defended for a moment, on any theory founded on the notion of a perfect representation; yet he thinks it possible that their removal might be attended with serious evil. With respect to the latter, we refer to the book.

ART. VIII. Mr. BENTHAM's *Introduction to the Principles of Morals and Legislation.*

[*Article concluded: see Review for March, p.* 305.]

WE have seen, in our last Review, in what manner Mr. B. has explained his own principle of morals and legislation. He proceeds to observe that, if this be a right principle by which we may be governed, and in all cases, all other principles must necessarily be wrong; and to prove them so, there needs no more, he adds, than just to shew them to be what they are, that is, principles of which the dictates are in some point or other different from the principle of utility. Accordingly he goes on to state, (which, he says, is to confute,) the principles which are adverse to that of utility. These he divides into, 1st, the *ascetic* principle—which, he says, approves of actions as far as they tend to diminish happiness, and disapproves of them as far as they tend to augment it; which is the principle that has been adopted by the ambitious pride and vanity of stoical philosophy, eager for distinction above the vulgar,—and by the abject apprehensions of superstitious devotion, crouching under the dread of a merciless and malignant creator: 2dly, the principle of *sympathy* and *antipathy*; by which is meant that principle which approves or disapproves of certain actions, not on account of their tending to augment the happiness, nor yet because of their tendency to diminish the happiness, of the party whose interest is in question, but merely because a man finds himself disposed to approve or disapprove of them: holding up that approbation or disapprobation as a sufficient reason for itself, and disclaiming the necessity of looking out

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out for any extrinsic ground: 3dly, the *theological* principle, which professes to recur for the standard of right and wrong to the will of God: though this last, says Mr. Bentham, is not in fact a distinct principle, but is nothing more nor less than one or other of the two former principles, or the principle of utility, presenting itself under another shape.

From the principle of sympathy and antipathy, says Mr. Bentham, have flowed the various systems that have been formed concerning the standard of right and wrong. 'One account,' he adds, 'may serve for all of them. They consist all of them in so many contrivances for avoiding the obligation of appealing to any external standard, and for prevailing upon the reader to accept of the author's sentiment or opinion as a reason for itself.' Of these different systems Mr. B. thus speaks:

'It is curious enough to observe the variety of inventions men have hit upon, and the variety of phrases they have brought forward, in order to conceal from the world, and, if possible, from themselves, this very general and therefore very pardonable self-sufficiency.

'1. One man says, he has a thing made on purpose to tell him what is right and what is wrong; and that it is called a *moral sense*: and then he goes to work at his ease, and says, such a thing is right, and such a thing is wrong—why? "because my moral sense tells me it is."

'2. Another man comes and alters the phrase: leaving out *moral*, and putting in *common*, in the room of it. He then tells you, that his common sense teaches him what is right and wrong, as surely as the other's moral sense did: meaning by common sense, a sense of some kind or other, which, he says, is possessed by all mankind; the sense of those, whose sense is not the same as the author's, being struck out of the account as not worth taking. This contrivance does better than the other; for a moral sense, being a new thing, a man may feel about him a good while without being able to find it out: but common sense is as old as the creation; and there is no man but would be ashamed to be thought not to have as much of it as his neighbours. It has another great advantage: by appearing to share power, it lessens envy: for when a man gets up upon this ground, in order to anathematize those who differ from him, it is not by a *sic volo sic jubeo*, but by a *velitis jubeatis*.

'3. Another man comes, and says, that as to a moral sense indeed, he cannot find that he has any such thing: that however he has an *understanding*, which will do quite as well. This understanding, he says, is the standard of right and wrong: it tells him so and so. All good and wise men understand as he does: if other men's understandings differ in any point from his, so much the worse for them: it is a sure sign they are either defective or corrupt.

'4. Another man says, that there is an eternal and immutable Rule of Right: that that rule of right dictates so and so: and then he begins giving you his sentiments upon any thing that comes uppermost:

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and theſe ſentiments (you are to take for granted) are ſo many branches of the eternal rule of right.

'5. Another man, or perhaps the ſame man (it's no matter) ſays, that there are certain practices conformable, and others repugnant, to the Fitneſs of Things; and then he tells you, at his leiſure, what practices are conformable and what repugnant: juſt as he happens to like a practice or diſlike it.

'6. A great multitude of people are continually talking of the Law of Nature; and then they go on giving you their ſentiments about what is right and what is wrong: and theſe ſentiments, you are to underſtand, are ſo many chapters and ſections of the Law of Nature.

'7. Inſtead of the phraſe, Law of Nature, you have ſometimes, Law of Reaſon, Right Reaſon, Natural Juſtice, Natural Equity, Good Order. Any of them will do equally well. This latter is moſt uſed in politics. The three laſt are much more tolerable than the others, becauſe they do not very explicitly claim to be any thing more than phraſes: they inſiſt but feebly upon the being looked upon as ſo many poſitive ſtandards of themſelves, and ſeem content to be taken, upon occaſion, for phraſes expreſſive of the conformity of the thing in queſtion to the proper ſtandard, whatever that may be. On moſt occaſions, however, it will be better to ſay *utility*: *utility* is clearer, as referring more explicitly to pain and pleaſure.

'8. We have one philoſopher, who ſays, there is no harm in any thing in the world but in telling a lie: and that if, for example, you were to murder your own father, this would only be a particular way of ſaying, he was not your father. Of courſe, when this philoſopher ſees any thing that he does not like, he ſays, it is a particular way of telling a lie. It is ſaying, that the act ought to be done, or may be done, when, *in truth*, it ought not to be done.

'9. The faireſt and openeſt of them all is that ſort of man who ſpeaks out, and ſays, I am of the number of the Elect; now God himſelf takes care to inform the Elect what is right: and that with ſo good effect, that let them ſtrive ever ſo, they cannot help not only knowing it but practiſing it. If therefore a man wants to know what is right and what is wrong, he has nothing to do but to come to me.

'It is upon the principle of antipathy that ſuch and ſuch acts are often reprobated on the ſcore of their being *unnatural*: the practice of expoſing children, eſtabliſhed among the Greeks and Romans, was an unnatural practice. Unnatural, when it means any thing, means unfrequent: and there it means ſomething; although nothing to the preſent purpoſe. But here it means no ſuch thing: for the frequency of ſuch acts is perhaps the great complaint. It therefore means nothing; nothing, I mean, which there is in the act itſelf. All it can ſerve to expreſs is, the diſpoſition of the perſon who is talking of it: the diſpoſition he is in to be angry at the thoughts of it. Does it merit his anger? Very likely it may: but whether it does or no is a queſtion, which, to be anſwered rightly, can only be anſwered upon the principle of utility.

"Unnatural, is as good a word as moral ſenſe, or common ſenſe; and would be as good a foundation for a ſyſtem. Such an act is unnatural; that is, repugnant to nature: for I do not like to practiſe it; and,

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and, consequently, do not practise it. It is therefore repugnant to what ought to be the nature of every body else.

'The mischief common to all these ways of thinking and arguing (which, in truth, as we have seen, are but one and the same method, couched in different forms of words) is their serving as a cloak, and pretence, and aliment, to despotism; if not a despotism in practice, a despotism however in disposition: which is but too apt, when pretence and power offer, to shew itself in practice. The consequence is, that with intentions very commonly of the purest kind, a man becomes a torment either to himself or his fellow-creatures. If he be of the melancholy cast, he sits in silent grief, bewailing their blindness and depravity: if of the irascible, he declaims with fury and virulence against all who differ from him; blowing up the coals of fanaticism, and branding with the charge of corruption and insincerity, every man who does not think, or profess to think, as he does. . . . .

'If such a man happens to possess the advantages of stile, his book may do a considerable deal of mischief before the nothingness of it is understood.

'These principles, if such they can be called, it is more frequent to see applied to morals than to politics: but their influence extends itself to both. In politics, as well as morals, a man will be at least equally glad of a pretence for deciding any question in the manner that best pleases him, without the trouble of enquiry. If a man is an infallible judge of what is right and wrong in the actions of private individuals, why not in the measures to be observed by public men in the direction of such actions of those individuals? accordingly (not to mention other chimæras) I have more than once known the pretended law of nature set up in legislative debates, in opposition to arguments derived from the principle of utility.

"But is it never, then, from any other considerations than those of utility, that we derive our notions of right and wrong?" I do not know: I do not care. Whether a moral sentiment can be originally conceived from any other source than a view of utility, is one question: whether upon examination and reflection it can, in point of fact, be actually perfisted in and justified on any other ground, by a person reflecting within himself, is another: whether in point of right it can properly be justified on any other ground, by a person addressing himself to the community, is a third. The two first are questions of speculation: it matters not, comparatively speaking, how they are decided. The last is a question of practice: the decision of it is of as much importance as that of any can be.

"I feel in myself," say you, "a disposition to approve of such or such an action in a moral view: but this is not owing to any notions I have of its being a useful one to the community. I don't pretend to know whether it be an useful one or not: it may be, for aught I know, a mischievous one." "But is it then," say I, "a mischievous one? examine; and if you can make yourself sensible that it is so, then, if duty means any thing, that is, moral duty, it is your *duty* at least to abstain from it: and more than that, if it is what lies in your power, and can be done without too great a sacrifice, to endeavour to prevent it. It is not your cherishing the notion of it in your bosom, and giving it the name of virtue, that will excuse you."

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"I feel in myself," say you again, "a disposition to detest such or such an action in a moral view; but this is not owing to any notions I have of its being a mischievous one to the community. I do not pretend to know whether it be a mischievous one or not: it may be not a mischievous one: it may be, for aught I know, an useful one."—"May it indeed," say I, "an useful one? but let me tell you then, that unless duty, and right and wrong, be just what you please to make them, if it really be not a mischievous one, and any body has a mind to do it, it is no duty of your's, but, on the contrary, it would be very wrong in you, to take upon you to prevent him: detest it within yourself as much as you please; that may be a very good reason (unless it be also a useful one) for your not doing it yourself: but if you go about, by word or deed, to do any thing to hinder him, or make him suffer for it, it is you, and not he, that have done wrong: it is not your setting yourself to blame his conduct, or branding it with the name of vice, that will make him culpable, or you blameless. Therefore, if you can make yourself content that he shall be of one mind, and you of another, about that matter, and so continue, it is well: but if nothing will serve you, but that you and he must needs be of the same mind, I'll tell you what you have to do: it is for you to get the better of your antipathy, not for him to truckle to it."

As, on the principle of utility, happiness is the sole end and object both of morals and of legislation, and as pleasure and pain are the means of producing that happiness, Mr. Bentham takes a view of these as efficient causes, and inquires into their several sanctions or sources, the method of estimating the value of a lot of pleasure or pain, the various kinds of pleasure and pain, and the circumstances influencing sensibility.

Mr. Bentham next considers the nature of human actions in general, and several circumstances attending them, particularly those of intention and consciousness, and points out with much precision the various ways in which an act may be intentional. The words good and bad intention, he adds, are commonly used with great laxity and inaccuracy.

"It is frequent to hear men speak of a good intention, of a bad intention; of the goodness and badness of a man's intention: a circumstance on which great stress is generally laid. It is indeed of no small importance, when properly understood: but the import of it is to the last degree ambiguous and obscure. Strictly speaking, nothing can be said to be good or bad, but either in itself; which is the case only with pain or pleasure: or on account of its effects; which is the case only with things that are the causes or preventives of pain and pleasure. But in a figurative and less proper way of speech, a thing may also be stiled good or bad, in consideration of its cause. Now the effects of an intention to do such or such an act, are the same objects which we have been speaking of under the appellation of its *consequences*: and the causes of intention are called *motives*. A man's intention then on any occasion may be stiled good or bad, with reference either to the consequences of the act, or with reference to his motives. If it be deemed good or bad in any sense, it must be either because it is deemed to be productive of good or of bad consequences, or because it is deemed

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deemed to originate from a good or from a bad motive. But the goodneſs or badneſs of the conſequences depend upon the circumſtances. Now the circumſtances are no objects of the intention. A man intends the act: and by his intention produces the act: but as to the circumſtances he does not intend *them:* he does not, inaſmuch as they are circumſtances of it, produce them. If by accident there be a few which he has been inſtrumental in producing, it has been by former intentions, directed to former acts, productive of thoſe circumſtances as the conſequences: at the time in queſtion he takes them as he finds them. Acts, with their conſequences, are objects of the will as well as of the underſtanding: circumſtances, as ſuch, are objects of the underſtanding only. All he can do with theſe, as ſuch, is to know or not to know them: in other words, to be conſcious of them, or not conſcious. To the title of Conſciouſneſs belongs what is to be ſaid of the goodneſs or badneſs of a man's intention, as reſulting from the conſequences of the act: and to the head of Motives, what is to be ſaid of his intention, as reſulting from the motive.'

Of motives, too, he obſerves that none are either conſtantly good or conſtantly bad. After having pointed out ſeveral kinds of motives and the connection between them, he ſays:

'In all this chain of motives, the principal or original link ſeems to be the laſt internal motive in proſpect: it is to this that all the other motives in proſpect owe their materiality: and the immediately acting motive its exiſtence. This motive in proſpect, we ſee, is always ſome pleaſure, or ſome pain: ſome pleaſure, which the act in queſtion is expected to be a means of continuing or producing: ſome pain, which it is expected to be a means of diſcontinuing or preventing. A motive is ſubſtantially nothing more than pleaſure or pain, operating in a certain manner.

'Now pleaſure is *in itſelf* a good: nay, even ſetting aſide immunity from pain, the only good: pain is in itſelf an evil; and indeed, without exception, the only evil: or elſe the words good and evil have no meaning. And this is alike true of every ſort of pain, and of every ſort of pleaſure. It follows, therefore, immediately and inconteſtibly, that *there is no ſuch thing as any ſort of motive that is in itſelf a bad one* *.

'It is common, however, to ſpeak of actions as proceeding from *good* or from *bad* motives: in which caſe the motives meant are ſuch as are internal. The expreſſion is far from being an accurate one: and as it is apt to occur in the conſideration of almoſt every kind of offence, it will be requiſite to ſettle the preciſe meaning of it, and obſerve how far it quadrates with the truth of things.

'* Let a man's motive be ill-will; call it even malice, envy, cruelty: it is ſtill a kind of pleaſure that is his motive: the pleaſure he takes at the thoughts of the pain which he ſees, or expects to ſee, his adverſary undergo. Now even this wretched pleaſure, taken by itſelf, is good: it may be faint; it may be ſhort: it muſt at any rate be impure: yet while it laſts, and before any bad conſequences arrive, it is as good as any other that is not more intenſe. See ch. iv. [Value.]'

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'With respect to goodness and badness, as it is with every thing else that is not itself either pain or pleasure, so is it with motives. If they are good or bad, it is only on account of their effects: good, on account of their tendency to produce pleasure, or avert pain: bad, on account of their tendency to produce pain, or avert pleasure. Now the case is, that from one and the same motive, and from every kind of motive, may proceed actions that are good, others that are bad, and others that are indifferent.'

This Mr. B. proceeds to shew with respect to the different kinds of motives, as they correspond to the several kinds of pleasure and pain which he had enumerated in a preceding chapter of this introduction. We will select a few of his examples:

'To the pleasures of the taste or palate corresponds a motive, which in a neutral sense having received no name that can serve to express it in all cases, can only be termed, by circumlocution, the love of the pleasures of the palate. In particular cases it is stiled hunger: in others, thirst *. The love of good cheer expresses this motive, but seems to go beyond: intimating, that the pleasure is to be partaken of in company, and involving a kind of sympathy. In a bad sense, it is stiled in some cases greediness, voraciousness, gluttony: in others, principally when applied to children, liquorishness. It may in some cases also be represented by the word daintiness. Name used in a good sense, it has none.

'1. A boy, who does not want for victuals, steals a cake out of a pastry-cook's shop, and eats it. In this case his motive will be universally deemed a bad one: and if it be asked what it is, it may be answered, perhaps, liquorishness. 2. A boy buys a cake out of a pastry-cook's shop, and eats it. In this case his motive can scarcely be looked upon as either good or bad, unless his master should be out of humour with him; and then, perhaps, he may call it liquorishness, as before. In both cases, however, his motive is the same. It is neither more nor less than the motive corresponding to the pleasures of the palate †.'—

'To the pleasures of curiosity corresponds the motive known by the same name: and which may be otherwise called the love of novelty, or the love of experiment; and, on particular occasions, sport, and sometimes play.

'1. A boy, in order to divert himself, reads an improving book: the motive is accounted, perhaps, a good one; at any rate not a bad

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'* Hunger and thirst, considered in the light of motives, import not so much the desire of a particular kind of pleasure, as the desire of removing a positive kind of pain. They do not extend to the desire of that kind of pleasure which depends on the choice of foods and liquors.'

'† It will not be worth while, in every case, to give an instance in which the action may be indifferent: if good as well as bad actions may result from the same motive, it is easy to conceive, that so also may indifferent.'

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one. 2. He ſets his top a ſpinning: the motive is deemed, at any rate, not a bad one. 3. He lets looſe a mad ox among a crowd: his motive is now, perhaps, termed an abominable one. Yet in all three caſes the motive may be the very ſame: it may be neither more nor leſs than curioſity.'—

'To the pleaſures of the moral ſanction, or, as they may otherwiſe be called, the pleaſures of a good name, correſponds a motive which, in a neutral ſenſe, has ſcarcely yet obtained any adequate appellative. It may be ſtiled, the love of reputation. It is nearly related to the motive laſt preceding: being neither more nor leſs than the deſire of ingratiating one's ſelf with, or, as in this caſe we ſhould rather ſay, of recommending one's ſelf to, the world at large. In a good ſenſe, it is termed honour, or the ſenſe of honour: or rather, the word honour is introduced ſomehow or other upon the occaſion of its being brought to view: for in ſtrictneſs the word honour is put rather to ſignify that imaginary object, which a man is ſpoken of as poſſeſſing upon the occaſion of his obtaining a conſpicuous ſhare of the pleaſures that are in queſtion. In particular caſes, it is ſtiled the love of glory. In a bad ſenſe, it is ſtiled, in ſome caſes, falſe honour; in others, pride; in others, vanity. In a ſenſe not decidedly bad, but rather bad than otherwiſe, ambition. In an indifferent ſenſe, in ſome caſes, the love of fame: in others, the ſenſe of ſhame. And, as the pleaſures belonging to the moral ſanction run undiſtinguiſhably into the pains derived from the ſame ſource, it may alſo be ſtiled, in ſome caſes, the fear of diſhonour, the fear of diſgrace, the fear of infamy, the fear of ignominy, or the fear of ſhame.

'1. You have received an affront from a man: according to the cuſtom of the country, in order, on the one hand, to ſave yourſelf from the ſhame of being thought to bear it patiently; on the other hand, to obtain the reputation of courage; you challenge him to fight with mortal weapons. In this caſe your motive will by ſome people be accounted laudable, and ſtiled honour: by others it will be accounted blameable, and theſe, if they call it honour, will prefix an epithet of improbation to it, and call it falſe honour. 2. In order to obtain a poſt of rank and dignity, and thereby to encreaſe the reſpects paid you by the public, you bribe the electors who are to confer it, or the judge before whom the title to it is in diſpute. In this caſe your motive is commonly accounted corrupt and abominable, and is ſtiled, perhaps, by ſome ſuch name as diſhoneſt or corrupt ambition, as there is no ſingle name for it. 3. In order to obtain the good-will of the public, you beſtow a large ſum in works of private charity or public utility. In this caſe people will be apt not to agree about your motive. Your enemies will put a bad colour upon it, and call it oſtentation: your friends, to ſave you from this reproach, will chooſe to impute your conduct not to this motive but to ſome other: ſuch as that of charity (the denomination in this caſe given to private ſympathy) or that of public ſpirit. 4. A king, for the ſake of gaining the admiration annexed to the name of conqueror (we will ſuppoſe power and reſentment out of the queſtion) engages his kingdom in a bloody war. His motive, by the multitude (whoſe ſympathy for millions is eaſily overborn by the pleaſure which their imagination finds in gaping at any novelty they

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obſerve in the conduct of a ſingle perſon) is deemed an admirable one. Men of feeling and reflection, who diſapprove of the dominion exerciſed by this motive on this occaſion, without always perceiving that it is the ſame motive which in other inſtances meets with their approbation, deem it an abominable one; and becauſe the multitude, who are the manufacturers of language, have not given them a ſimple name to call it by, they will call it by ſome ſuch compound name as the love of falſe glory or falſe ambition. Yet in all four caſes the motive is the ſame: it is neither more nor leſs than the love of reputation.'

After many more inſtances of a ſimilar kind, Mr. B. proceeds to the conſideration of human diſpoſitions and of the conſequences of miſchievous actions; and this leads him gradually from the theory of morals to the diſcuſſion of ſome topics which more immediately concern the ſubject of legiſlation, and eſpecially that branch of it which relates to the buſineſs of penal juriſprudence. Here he takes a general view of the caſes unmeet for puniſhment; adjuſts the proportion between puniſhments and offences; inveſtigates what are the properties that ought to be found in a lot of puniſhment; and in a very long and elaborate chapter attempts a methodical arrangement and diſtribution of the various kinds of offences into their ſeveral claſſes and ſubdiviſions. The introduction concludes with an inquiry into a topic which cauſed the original ſuſpenſion, the ſubſequent alteration, and at laſt the unfiniſhed complexion of the preſent work, viz. the limits of the penal branch of juriſprudence, and its diſtinction and ſeparation from the other branches of the law.

Greatly to our own ſatisfaction, and to the author's credit, could we multiply our extracts from almoſt every chapter of this introduction; but, confined as we are to ſtated limits, the ſelections which we have already made muſt ſuffice;—and indeed they cannot fail to give the reader deciſive proofs of that deep thought, acute diſtinction, and extenſive inquiry, which he will find more amply diſplayed in the work at large. Highly, however, as we rate the author's powers, and valuable as we deem his labours, we are not blind to the imperfections of his work. Indeed he is not blind to them himſelf, but juſtly remarks that, as an introduction to the principles of morals, it ought to have treated of many other topics which belong to all the branches, or at leaſt to ſeveral of the branches, of moral ſcience, in common with thoſe which he has here conſidered; and as an introduction to the principles of legiſlation, it ought to have been more general, and to have treated rather of matters belonging to civil juriſprudence, which is the genus, than of penal juriſprudence, which is but the ſpecies. Theſe and ſome other imperfections, which the

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the author acknowledges, are, we think, the conſequence of his not ſufficiently confining his reſearches within narrower limits, and ſuffering himſelf to take too wide a range into the fields of ſcience. Should he proſecute his inquiries on the uncommonly extenſive ſcale which he has marked out in his preface, we fear that the ſame cauſe will to a greater degree produce the ſame effect: but notwithſtanding that want of well-defined method and accurate preciſion which at once ſupply all that is neceſſary and retrench whatever is ſuperfluous—a want which is unavoidable, and to be expected, in plans of ſuch unbounded extent— we are ſatisfied that Mr. Bentham's deſigns, ſhould they be executed, will contain, like the preſent work, much that will be highly deſerving of the ſerious and deliberate attention of all who would wiſh to make a thorough and profound inquiry into thoſe branches of knowlege, on which Mr. B. has choſen to exert his abilities.

ART. IX. *Curioſities of Literature.* Vol. II. A new Edition; with large Additions and Improvements. 8vo. pp. 583. 7s. 6d. Boards. Murray. 1794.

WHEN we examined the firſt edition of this work, though we manifeſted no partiality by *general* and *indiſcriminate* approbation, yet the length of our article, in which the acid of cenſure was ſoftened by the ſaccharum of praiſe, may convince the author that neither contempt nor denunciation was in our thoughts. The public muſt be the ultimate judge of the merit of a book, after all that critics can ſay, or that the author may feel. We have been too long acquainted with human nature, and with the partiality of literary parents for their offſpring, to expect that any thing ſhort of admiration will ſatisfy them.

——— ——— ——— *Strabonem*
Appellat pætum pater; et pullum, malè parvus
Si cui filius eſt.

After having commended the author's diligence, therefore, we ſhall proceed, without a *reviſion* of our ſentence, to mention the additions which this work has received in its *regeneration.*

Under the head of *literary follies*, we have ſeveral ridiculous *addenda*; and though there be no lack of them at preſent, yet thoſe of our forefathers, being of a different kind from the follies in vogue, will amuſe without involving us in the diſgrace.

At p. 11, where the following line from the Duke of Buckingham's "Eſſay on Poetry" is quoted,

"Nature's chief maſter-piece is writing well,"

we could not help reflecting that, if the noble author had publiſhed this poem ſince we aſſumed the privilege of analyzing the

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productions of the pen, we should have begged of his Grace to inform us when *nature* produced a book? and whether forming letters, and composing verses, be not equally *works* of art?

In p. 51, in the article relative to *literary blunders*, we were a little surprised in perusing the following passage:

'Furetière, in his Dictionary, has these verses at the word *mariage*:

"*Boire et manger, coucher ensemble,*
C'est mariage, ce me semble."

'which somebody translates *very well*:

"Meat, drink, and bed, in concert *taken*,
Is marriage, or I'm much *mistaken*."

Though the French allow *ensemble* and *me semble* to be rhymes, we can hardly agree with Mr. d'Israeli (unless *mistaken* were made to rhyme with *taken* in sport,) that Mr. Somebody translates *very well*. It has long since been remarked that "the healer is as bad as the stealer;"—and it may with equal truth be said that to approve bad writing is as blameable as to produce it:—but a more indisputable axiom says that "notes upon nonsense are worse than the text:"—we therefore proceed to p. 131, where *Dr. Warton* should have been *T. Warton*, the late laureat.

In addition to the article *Arioste* and *Tasso*, we have the following definitive sentence of the great French critic:

'Boileau, some time before his death, was asked by a critic, if he had repented of his celebrated decision concerning the merits of Tasso, whom some Italians had compared with those of Virgil? This had awakened the vengeance of Boileau, who hurled his bolts at the violators of classical majesty. It is supposed that he was ignorant of the Italian language; no positive marks of his knowledge can be traced in his works; I find one or two quotations, but when an author quotes from another language, it does not prove his knowledge of that language. By some expressions used by Boileau in the following answer, which he made to the critic, one may be led to think he was not ignorant of the Italian.

"I have" (he answered) "so little changed my opinion, that in a *re-perusal* lately of Tasso, I was sorry that I had not more amply explained myself on this subject in some of my reflections on Longinus. I should have begun by acknowledging that Tasso had a sublime genius, of great compass, with happy dispositions for the higher poetry. But when I came to the use he made of his talents, I should have shewn that judicious discernment rarely prevailed in his works. That in the greater part of his narrations, he attached himself to the agreeable oftener than to the just. That his descriptions are almost always overcharged with superfluous ornaments. That in painting the strongest passions, and in the midst of the agitation they excite, frequently he degenerates into witticisms, which suddenly destroy the pathetic. That he abounds with images of too florid a kind; affected turns; conceits

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ceits and frivolous thoughts, which, far from being adapted to his Jerusalem, could hardly be supportable in his Aminta. So that all this, opposed to the gravity, the sobriety, the majesty of Virgil, what is it, but tinsel compared with gold?"

'It must be acknowledged, that this passage, which is to be found in the Histoire de l'Academie, t. ii. p. 276, may serve as an excellent commentary on our poet's well-known censure. The merits of Tasso are exactly discriminated; and this particular criticism must be valuable to the lovers of poetry.'

The Italians, who probably understand Virgil as well as the natives of France, still think differently. Metastasio, whose classical taste was exquisite, in his riper years preferred Tasso to Ariosto. He does not indeed compare him with Virgil; yet, though he saw in him some slight marks of human imperfection,—a few mean conceits, below the dignity of his own mind,—he thought that it would be a malignant and pedantic vanity to point out with severity the little spots in so bright a luminary. National partiality may incline the Italians to overrate the merit of their epic poets: but the French, who have never produced a tolerable epic poem, except the Henriade, have always envied and depreciated the productions of Ariosto and Tasso.—We shall, however, leave to the Italians the defence of their own bards. We scarcely think that the decision of any Englishman will terminate this dispute; or even that concerning the merits of Bayle, which occasioned an interminable controversy between the Marquis d'Argens and Voltaire.

The addition to the article *Grammarian* contains information:

'Grammarian was a mere title of honour, bestowed on excellent writers, as late as the sixteenth century; for as Baillet observes, Saxo Grammaticus was thus called merely for the beauty of his style; and Thomas d'Averge, a Neapolitan lawyer, who lived in 1580, although he composed on no subject but what related to his profession, is distinguished by the title of Grammarian.'

In addition to the article *Bayle*, we find a reflection which we shall extract for the information of our readers, as we apprehend that the author wishes it to be well considered:

'Abridgers, compilers, and even translators, in the present fastidious age, are alike regarded with contempt; yet to form their works with skill requires an exertion of judgment, and frequently of taste, of which their contemners appear to have no conception. It is the great misfortune of such literary labours, that even when performed with ability, the learned will not be found to want them, and the unlearned want the discernment, which is necessary to give them a just value.'

This subject is again well touched in some interesting additions to the article *on the censure of authors*:

'Criticism is certainly a great evil in the republic of letters, when a writer will not restrain the wantonness of wit, and the acrimony of malice,

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malice. The decrees of criticism receive force from mildness, and grace from modesty. A just opinion of a work may be conveyed to the public, without being accompanied by a bitter invective. When we perceive a critic censuring while he appears loath to censure, the poison he distils on the heart of the author is softened by the balm with which it is mingled.'

To the article *poetical and grammatical deaths*, we have a very interesting addition, in the pious and poetical exclamation of the admiable poet Metastasio, 'a very short time before his last moments.'

Some amusing additions are made to the accounts of *Scarron*, *Corneille*, *Malherbe*, and *Longuerue*.

Thus far we have only pointed out some of the additions to that section of the work before us which relates to *Literature and Criticism*. We now proceed to *Historical Anecdotes*; and of these articles, the first considerable augmentation concerns James the First, (p. 316) and is extracted from the present Lord Orford's Catalogue of Royal and Noble Authors; in which the frivolity of that prince's character, his pedantry, and his pursuits, have not been spared.

The next addition, which is very considerable, furnishes particulars concerning the trial and execution of King *Charles the First*. After this we have extracts from Sir Henry Wotton's life of the Duke of Buckingham;—and *piquant addenda* to the following articles:—*magical superstitions*—*fire-works*—*writing*—*relics*—*English history*—and *European manners*.

The third section, entitled *Miscellanea*, is enlarged by additions to almost every article. On *painting*, we have some intelligent reflections, by Mr. Jackson of Exeter; and an extract from a Tour on the Continent by Dr. Smith, which seems tinctured with severity, on the colouring of our great painter, Sir Joshua Reynolds. That the colours of some of his early pictures have faded, he did not himself deny: but, respecting his later works, this effect, we believe, has been taken for granted, and retailed, without proof. Sir Joshua, ambitious of the brilliancy of colouring which he so much admired in the works of Rubens, was perpetually trying experiments, (without the least knowlege in chemistry,) which sometimes succeeded, but more frequently failed. Chemical knowlege seems as necessary in painting, for the mixture and permanence of colours, as in medicine, for ascertaining the goodness and effects of drugs.

Considerable addition is made to the article *Entertaining Preachers*, from old French sermons, which seem to have afforded the editor entertainment from the coarse manner in which admonitions are given on subjects hardly decent at any time,

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time, but which decorum, as well as good taste, now require to be mentioned with the utmost delicacy.

After all the additions to this amusing volume which we have already mentioned, we have still ten or a dozen pages of *addenda*; and from these we shall select the account of the manner in which the *Gondolieri* of Venice sing the stanzas of Tasso, which we deem the best that has come to our knowlege:

'It is well known that in Venice the gondoliers know by heart long passages from Ariosto and Tasso, and are wont to sing them in their own melody. But this talent seems at present on the decline; at least, after taking some pains, I could find no more than two persons who delivered to me in this way a passage from Tasso.

'There are always two concerned, who alternately sing the strophes. We know the melody eventually by Rousseau, to whose songs it is printed; it has properly no melodious movement, and is a sort of medium between the canto fermo and the canto figurato; it approaches to the former by recitativical declamation, and to the latter by passages and course, by which one syllable is detained and embellished.

'I entered a gondola by moonlight; one singer placed himself forwards and the other aft, and thus proceeded to St. Georgio. One began the song; when he had ended his strophe, the other took up the lay, and so continued the song alternately. Throughout the whole of it, the same notes invariably returned, but according to the subject matter of the strophe, they laid a greater or a smaller stress, sometimes on one and sometimes on another note, and indeed changed the enunciation of the whole strophe, as the object of the poem altered.

'On the whole, however, their sounds were hoarse and screaming, they seemed, in the manner of all rude uncivilized men, to make the excellency of their singing in force of voice; one seemed desirous of conquering the other by the strength of his lungs, and so far from receiving delight, shut up as I was in the box of the gondola, from this scene, that I found myself in a very unpleasant situation.

'My companion, to whom I communicated this circumstance, being very desirous to keep up the credit of his countrymen, assured me, that this singing was very delightful when heard at a distance. Accordingly we got out upon the shore, leaving one of the singers in the gondola, while the other went to the distance of some hundred paces. They now began to sing against one another, and I kept walking up and down between them both, so as always to leave him who was to begin his part. I frequently stood still and hearkened to the one and to the other.

'Here the scene was properly introduced. The strong declamatory and as it were shrieking sound met the ear from far, and called forth the attention; the quickly succeeding transitions, which necessarily required to be sung in a lower tone, seemed like plaintive strains succeeding the vociferations of emotion or of pain. The other, who listened attentively, immediately began where the former left off, answering

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anſwering him in milder or more vehement notes, according as the purport of the ſtrophe required. The ſleepy canals, the lofty buildings, the ſplendor of the moon, the deep ſhadows of the few gondolas that moved like ſpirits hither and thither, increaſed the ſtriking peculiarity of the ſcene, and amidſt all theſe circumſtances, it was eaſy to confeſs the character of this wonderful harmony.

'It ſuits perfectly well with an idle ſolitary mariner, lying at length in his veſſel at reſt on one of theſe canals, waiting for his company or for a fare, the tireſomeneſs of which ſituation is ſomewhat alleviated by the ſongs and poetical ſtories he has in memory. He often raiſes his voice as loud as he can, which extends itſelf to a vaſt diſtance over the tranquil mirror, and as all is ſtill around, he is as it were in a ſolitude in the midſt of a large and populous town. Here is no rattling of carriages, no noiſe of foot paſſengers, a ſilent gondola glides now and then by him, of which the ſplaſhings of the oars are ſcarcely to be heard.

'At a diſtance he hears another, perhaps utterly unknown to him. Melody and verſe immediately attach the two ſtrangers; he becomes the reſponſive echo to the former, and exerts himſelf to be heard as he had heard the other. By a tacit convention they alternate verſe for verſe; though the ſong ſhould laſt the whole night through, they entertain themſelves without fatigue; the hearers, who are paſſing between the two, take part in the amuſement.

'This vocal performance ſounds beſt at a great diſtance, and is then inexpreſſibly charming, as it only fulfils its deſign in the ſentiment of remoteneſs. It is plaintive, but not diſmal in its ſound, and at times it is ſcarcely poſſible to refrain from tears. My companion, who otherwiſe was not a very delicately organized perſon, ſaid quite unexpectedly: e ſingolare come quel canto inteneriſe, e molto più quando lo cantano meglio.

'I was told that the women of Libo, the long row of iſlands that divides the Adriatic from the Lagouns, particularly the women of the extreme diſtricts of Malamocca and Paleſtrina, ſing in like manner the works of Taſſo to theſe and ſimilar tunes.

'They have the cuſtom, when their huſbands are fiſhing out at ſea, to ſit along the ſhore in the evenings and vociferate theſe ſongs, and continue to do ſo with great violence, till each of them can diſtinguiſh the reſponſes of her own huſband at a diſtance.

'How much more delightful and more appropriate does this ſong ſhew itſelf here, than the call of a ſolitary perſon uttered far and wide, till another equally diſpoſed ſhall hear and anſwer him! It is the expreſſion of a vehement and hearty longing, which yet is every moment nearer to the happineſs of ſatisfaction.'

The above relation was preſented to Mr. d'Iſraeli by an ingenious gentleman, who extracted it from his travelling pocket-book.

Mr. D'Iſraeli has lately publiſhed an *Eſſay on the Literary Character*, which will be farther noticed in due time.

ART.

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ART. X. *Observations on the Diſeaſe of the Hip-Joint*; to which are added, ſome Remarks on White Swellings of the Knee, the Caries of the Joint of the Wriſt, and other ſimilar Complaints; the whole illuſtrated by Caſes, and Engravings taken from the diſeaſed Parts. By Edward Ford, F. S. A. Surgeon to the Weſtminſter General Diſpenſary. 8vo. pp. 258. 10s. 6d. Boards. Dilly. 1794.

BY *the diſeaſe of the hip-joint*, peculiarly, though unſcientifically, ſo called, is meant an inflammatory affection, producing caries and ſuppuration, which is a frequent cauſe of incurable lameneſs, and ſometimes of a lingering death. It has generally been mentioned by authors in connexion with ſcrophulous diſeaſes, and has been conſidered as a particular inſtance of the effects of that conſtitutional malady. De Haen in his treatiſe *De Morbo Coxario*, and Petit in his work on diſeaſed bones, have alone expreſsly treated of it.

Mr. Ford properly begins with an exact deſcription of this diſeaſe, from its firſt gradual and ſcarcely marked approaches, to its moſt confirmed and final ſtate. Its firſt pathognomonic marks, he acquaints us, are a ſort of limping lameneſs ſcarcely diſcernible, and a weakneſs of the leg and thigh juſt beginning to be apparent:

'About this time, the limb, on ſtrict examination, will be found, both in the thigh, and on the calf of the leg, to be really leſſened in its circumference. A ſtriking alteration likewiſe, takes place with regard to its length. It is more, or leſs elongated; the elongation is viſible, and the degree of it aſcertainable. Let the patient be placed in a horizontal poſition, with both his legs extended properly for a compariſon with each other; the patella, with the condyles of the thigh bone, will appear in the diſeaſed limb, manifeſtly lower than the ſame bones on the ſound ſide. It may be ſtill farther aſcertained by an inſpection, and compariſon of the relative ſituations of the great trochanter, or the internal malleolar proceſs of the tibia, with the correſponding parts of the ſound limb. On viewing attentively the patient in an erect poſture, it is clearly diſcernible, that there is, on the diſeaſed ſide, an alteration with reſpect to the natural fulneſs and convexity of the nates, that part appearing flattened, which is uſually moſt prominent*; and a little below, towards the thigh, there is a degree of ſwelling, different from, and ſtrongly contraſted to, the natural appearance of the ſound limb.

'A pain in the knee, is another remarkable ſymptom, not unuſual in the courſe of this diſeaſe, and ſo violent is it at times, as to diſturb the repoſe of the patient at night, and to occaſion the moſt agonizing ſcreams. The knee, nevertheleſs, after the moſt minute examination, will be found in a perfect ſound ſtate, although it has often been ſubjected to the fruitleſs trouble of fomentations, plaſters, and embroca-

'* Many of theſe characteriſtic marks of the diſeaſe are ſhewn in plate I.'

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tions, whilst the real seat of the disease has been neglected, and the process to caries, permitted to go on with its natural rapidity, accelerated occasionally by adventitious circumstances.

'It may be still farther observable, that the patient, in standing, does not support the weight of his body equally on both legs. The sound limb will appear strongly extended, bearing upon it more than its due proportion of the weight of the trunk, whilst the other projects outwards from the body, with its knee bent, and the patient discovers an inclination to rest rather on his toes, than to support the weight of that side of his body, fairly on the whole surface of the foot.

'He not only becomes more unable to move the diseased limb, with the same facility as the sound one, but the lameness increases on him so much, that he is under the necessity of grasping the affected thigh with his hand, in order to give it a greater progressive power.'

Farther symptoms are then enumerated, which are chiefly consequent on the state of the joint as manifested by the foregoing description. At length, the limb, which was before elongated, shortens; a circumstance which announces the probability of ensuing external suppuration. The farther progress of the disease is thus related:

'The rapid approach to suppuration is marked by an aggravation of all the local symptoms; a greater degree of tenderness and irritability in the parts round the joint, are now manifest to the touch; the enlargement of the external parts becomes more visible, particularly, on the upper and exteriour parts of the thigh, over the vastus externus muscle, where the matter usually gathers, and projects. During this period, the thigh becomes more shortened, contracts in a bent position, upward to the groin, and is less capable of motion, the leg wastes more apparently, the foot can scarcely be put to the ground, and finally, the patient no longer able to depend on the limb affected, supports his body on crutches, and on his sound leg, whilst the diseased one hangs a burthensome, and painful appendage to the trunk, with its foot extended, and perhaps œdematous. This miserable state of the disease continues for a longer or shorter space of time, till the abscess bursting, discharges either a thick matter, or else a thin, serous fluid, intermixed with substances, resembling curds and whey.

'At this time, another alteration often takes place, which generally marks the most distressing period of this formidable complaint. The patient grows languid, and hectical, loses his appetite, becomes subject to colliquative purgings, sweats profusely at nights, and sinks apparently, under the pressure of his complicated maladies.

'If the disease does not now terminate fatally, as it often does at this critical period, these distressful symptoms continue for a long time: If the patient happily struggles through them all, and at length recovers, it is after a tedious confinement to his bed, with a distorted hip, and an emaciated limb, which has either formed an insecure connection with the os innominatum, or become anchylosed in the hip-joint.

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'It deserves however, a particular observation, that an external suppuration is not always a necessary, and unavoidable consequence of the shortening of the thigh bone, and of the caries of the hip-joint. Instances occur, not unfrequently, in which patients undergo the whole process of the early symptoms of this disease, to the elongation, and shortening of the limb, and even an anchylosis in the joint, without any external suppuration.

'At times too, it happens, that a suppuration is formed, that the abscess bursts, and that a shortening of the limb takes place, when yet no fever ensues, nor any very dangerous symptoms supervene. These very fortunate circumstances are however, rare, compared with the great frequency of cases, in which numerous evils usually result from the caries of the joint, and its external suppuration.'

From a consideration of the nature and progress of this complaint, together with occasional examinations of the parts by dissection in its early period, Mr. Ford concludes that a morbid state of the cartilages and bones which form the hip-joint is the real origin and efficient cause of the whole train of symptoms, and that the formation of matter is only a consequence of the preceding caries. He illustrates this idea of the disease by an analogy with the incurvated spine described by Mr. Pott, in which a disposition to caries must have existed prior to the incurvation and loss of motion.

Proceeding next to the modes of treatment usually employed in this disease, he observes that the remedies both internal and external, which are prescribed in scrophulous cases, are commonly quite ineffectual in this complaint; and particularly that the cold bath, either fresh or salt, is always hurtful when there exists a manifest tendency to suppuration in the joint. Warm bathing is not liable to the same objection, and Dr. Charlton's account of the success obtained by bathing and pumping at Bath is flattering; yet this ought not to interfere with more powerful applications. Topical bleedings, blisters, stimulant plasters, and issues, are next discussed; all of which seem adapted to the intention of counteracting the disposition to inflammation and morbid action in the joint. The author principally confides, however, in the application of caustic or cautery near the joint, so as to form a large ulcer, to be kept open as an issue. The proper place for this is the outside of the thigh, in the hollow parallel with and a little behind the great trochanter. The easiest mode of using the caustic is to rub or pencil the part with the septic stone, till the skin begins to assume a browniſh hue. The eschar thus produced separates in twelve or fourteen days, leaving an ulcer quite sufficient for a pea-issue.

The next section treats of abscesses in general. Its purpose is to correct some wrong notions concerning the erosive quality of the matter of abscesses, and to manifest the evils that frequently

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frequently arise from admitting the air into suppurating cavities, by free openings with the knife or caustic. These observations are chiefly intended as an introduction to the particular method of treating the abscess of the hip-joint: the substance of which is, that, as the discharge from the abscess has no tendency to cure the caries of the bone, but, on the contrary, to make it worse and to weaken the constitution, the abscess should never be opened by art, but be suffered to burst spontaneously. At the same time, every thing externally irritating either in motion or dressing should be avoided; and the efforts of nature should be promoted by the use of opiates, Peruvian bark, nutritious diet, and pure air. It is observed that patients wasted by these discharges usually long for meat, strong soups, porter, and wine, and that it is always of advantage to comply with such cravings. Sometimes, the matter is re-absorbed without making way externally, which almost certainly secures the patient's life, though years may elapse before an anchylosis be formed sufficiently firm to admit of bearing on the limb. In such cases, it is very hazardous to lay aside crutches too soon, or to endeavour at forcible elongation of the limb.

A number of cases, illustrative of the several states of the disease as above described, and of the treatment recommended, are given in the next section. The application of the caustic to make an issue near the part was the principal remedy used in the successful cases. The same application in white swellings of the knee is the subject of some additional observations, confirmed by cases. The place of application was above and below the internal condyle of the thigh-bone; and the use of caustics was preceded by or accompanied with the very liberal application of leeches to the knee. Several formidable attacks of this complaint terminated favourably under this treatment.

Some remarks on the caries of the joint of the wrist, with cases, exhibit the success with which nature forms anchyloses in that part, provided that due means be used to obviate inflammation, and that the limb be kept perfectly quiet.

A case of incurvated and carious spine, in which ten vertebræ were diseased, gives rise to a few observations on that morbid affection.

The appendix contains a letter from a literary friend, relative to a new translation of two aphorisms of Hippocrates, which mention affections of the hip-joint. Whether the very concise and ambiguous language of this author conveys a doctrine similar to that of the present book, or not, is a matter in our opinion of no sort of consequence.

We must not omit to add to what we have thus said concerning Mr. F.'s publication, that it contains various incidental observations

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observations on diseases connected with those which were expressly treated; and that the whole may be recommended to the surgical reader as the work of an enlightened practitioner and able writer.

We cannot greatly commend the plates. They are in Acqua Tinta, which is far inferior to the graver where clearness and precision are required.

ART. XI. *The Works of William Hay, Esq.* 2 Vols. 4to. 1l. 16s. Boards. Dodsley, White, &c. 1794.

PERSONS in the different walks of literature are continually arising, who, from particular advantages of character, situation of life, or other circumstances, or from the accidental popularity of a fortunate performance, attain a rank in the eyes of their contemporaries, higher than their relative merit can well claim. In such cases, the distinction must not be expected to be transmitted unimpaired to another age; and all attempts, by partial friends and admirers, to perpetuate this artificial consequence, prove ineffectual in resisting the tendency of all comparative excellence to *find its level*.

We hope that we shall not be deemed uncandid in reckoning the late Mr. Hay among the number of writers above described. A very respectable private character, an advanced station in society, connexions with persons of rank, and, perhaps, compassion for the bodily infirmities under which he laboured, and which he supported with so much good sense and good humour, —all contributed to secure a favourable reception to his literary effusions. One of these, too, the *Essay on Deformity*, had both the merit of novelty in the subject, and of a peculiar happiness in the mode of treating it, principally arising from the amiable *naiveté* with which the writer continually alludes to his own case. It was an elegant trifle, and probably gave relief to some graver pieces, which have little more than good intention and plain sense to recommend them. We doubt not, however, that many of the collectors of English literature will give a place in their libraries to this elegant edition of all Mr. Hay's works, which before lay dispersed in detached publications. The following is a chronological list of them:

'In 1728 Mr. Hay published his Essay on Civil Government; 1730, the Poem intituled, Mount Caburn; 1735, his Remarks on the Laws relating to the Poor, with Proposals for their better Relief and Employment; in 1751, a second edition of his Remarks on the Laws relating to the Poor, with a Preface and Appendix, containing the Resolutions of the House of Commons on the same Subject in 1735, and the Substance of two Bills since brought into Parliament; 1753, Religio Philosophi; 1754, his Essay on Deformity; and, in

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the ſame year, his tranſlation of Mr. Hawkins Browne's Poem, De Animi Immortalitate; 1755, his Tranſlations and Imitations of Select Epigrams of Martial.'

Theſe are all printed in the preſent collection, but not in the ſame order: the firſt volume contains all the proſe; the ſecond, all the verſe. To the latter are added, in an appendix, a few pieces not before publiſhed. They are mere trifles, and will ſcarcely add to the author's poetical reputation.

An anonymous preface gives a ſhort biographical account of Mr. Hay and his family. From this it appears that he was born at Glynbourn in Suſſex in 1695; married, in 1731, Elizabeth the daughter of Thomas Pelham, Eſq. of Catsfield, by whom he had ſeveral children; was choſen M. P. for Seaford in 1734, which place he repreſented during the remainder of his life; was appointed a Commiſſioner of the Victualling-office in 1738, and Keeper of the Records in the Tower in 1753; and died, June 22, 1755, in the 60th year of his age. The following ſketch will give a pleaſing idea of his character:

'But it is not merely as a man of letters that Mr. Hay ſhould be remembered; as an Engliſh gentleman, the maſter of a family, a magiſtrate, a member of the Britiſh Parliament, and in the domeſtic relations of a huſband and a father, he ought not to be forgotten. Many years are elapſed ſince he was removed from this ſcene of things, yet ſome perſons are ſtill living, who remember him in each of theſe characters; and it is wiſhed that they would recollect all they knew of him; for his mind was liberal, and his views were extended to the publick, with qualifications and a deſire to ſerve it, without low or ſelfiſh deſigns; and his private and domeſtic life was beneficial to the circle within its influence. From the time he began to reſide in the country, he turned his thoughts to the improvement of that ſmall part of the eſtates, which had deſcended to him from his anceſtors. He was kind to his tenants, encouraged agriculture, cultivated gardening in almoſt all its branches, and was perhaps the firſt who began to ornament corn fields with walks and plantations.

'He endeavoured to make uſeful experiments a part of the amuſements of his family; about the year 1743, a ſmall quantity of ſilk was manufactured in Spital-fields, from ſilk-worms bred at his houſe, ſufficient to anſwer the purpoſe of proving that good ſilk can be produced in England, though at an expence too great perhaps ever to make it an article of trade. Had his fortune been larger, it is probable he might have followed his inclinations in theſe ways to a greater extent. But Mr. Hay's income was always ſmall for the place which his birth had aſſigned him in ſociety. Yet none became ſenſible of this on being received at his houſe, ſuch was the effect of a judicious œconomy joined to a power of reſiſting perſonal indulgences. His temper was not auſtere; he willingly mixed in company and converſation, and ſometimes made himſelf agreeable to his young friends by little pieces of poetry; and his hoſpitality and chearful civility would alone have pleaſed, without his other talents.

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'With regard to his ſervants, he was moderate in his expectations from them; clear and deciſive in his orders; kept up a juſt and ſteady authority; and was remarkably generous to them in caſes of ſickneſs or unavoidable misfortunes.

'His diligent ſtudy of the law in the early part of his life fitted him to act as a magiſtrate: He thought it of importance to the country, that gentlemen of fortune and knowledge ſhould take the trouble to act in the commiſſion of the peace, and often ſpoke this opinion. For near thirty years he acted in it himſelf; and conſtantly attended all its meetings in the diſtrict to which he belonged. He never refuſed to ſee thoſe perſons who applied to him as a magiſtrate, though their numbers often made this fatiguing to him; his meals, or his company, were left by him, that he might not keep thoſe waiting who came from a diſtance; nor did he ſuffer any, even the ſmalleſt, fee to be taken in his houſe. His activity did not ſtop here, for he was many years chairman of the quarter-ſeſſions for the eaſtern diviſion of his county.

'He never neglected his duty in parliament; if any yet remain of thoſe who ſat with him there, they may remember that he was one of "the firſt in, and the laſt out of, the Houſe of Commons;" where he was not an idle ſpectator, but an impartial and accurate obſerver; and took a conſiderable ſhare in the buſineſs of it, upon which he ſometimes ſpoke. His unwearied endeavours to obtain amendment in the laws relating to the poor prove that his heart, as well as head, was engaged in that buſineſs: every thing that bore relation to it was cloſely inveſtigated by him.

'Mr. Hay has been mentioned in a late publication* as a ſupporter of the meaſures of Sir Robert Walpole. He certainly was attached to what was called the Whig party; and thought the reign of George the Second propitious to this nation; but Mr. Hay was diſcriminative, and on all occaſions thought for himſelf. When he has been clearly of an opinion contrary to thoſe with whom he uſually acted, he has not been content with giving a ſilent vote againſt what they propoſed, but has publicly declared the reaſons for his diſſent. It has been long ſince remarked, that ſuch men are not often the favourites of any party.'

Two ſons of Mr. Hay ſurvived him. The eldeſt, Thomas, went into the army, and roſe to be Lieutenant-colonel of the Queen's Dragoons. He was afterward in the ſame command in the Suſſex militia, repreſented the borough of Lewes in two parliaments, and died in 1786. The ſecond ſon, William, went into the ſervice of the Eaſt India Company in a civil character, and enjoyed a high reputation, when, remaining a hoſtage with Meer Coſſim, he was cruelly put to death in 1763. Elegant portraits of Mr. Hay and of two of his ſons are prefixed.

* See Biographical Dictionary, vol. VI.'

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ART. XII. *A Letter to H. Repton, Esq.** on the Application of the Practice as well as the Principles of Landscape-Painting to Landscape-Gardening: intended as a Supplement to the Essay on the Picturesque. By Uvedale Price, Esq. To which is prefixed Mr. Repton's Letter to Mr. Price. 8vo. pp. 163. 3s. sewed. Robson. 1795.

IT has ever been considered as a mark of good sense, and of a generous disposition, to be open to conviction; and not only to acknowlege errors, but to endeavour to correct them. We wish to be understood, however, that we do not mean that the author of the publication now before us has been convinced by the short letter to which it is an answer, so much as by the voice of the public: that part of it, particularly, which is interested in the subject of these productions concerning *landscape*, &c. viz. men who are *masters of places*, and who have experienced the comforts and conveniencies of the modern style of laying out grounds. Men of this description, if we may venture to judge from the evidence of our own numerous connexions, are decidedly in its favour.

Those who read this letter with attention will find in it much *concession*. It is true that a sort of augmentative tartness is discernible in this book as well as in the *Essay* to which it is a supplement: but it appears to have been introduced by way of keeping up appearances; and to *shade off*, and soften by degrees, the greater sharpness of the essay.

Controversy is of a brittle texture, and is not proper to be handled much, by any except its supporters: all, therefore, that we shall attempt, in this case, will be to catch a glance at a part or two, which may be considered as fair specimens, and which tend to establish the general idea that we have formed of the work before us:

'Can any one doubt that there are in wild, that is, unimproved nature, scenes more soft, more beautiful, than any thing which modern gardening has produced? Nay, that the peculiar beauties of such scenes have been ill-imitated, and the true principles of those beauties ill understood? In the same proportion that these natural groups and thickets are intricate yet beautiful, clumps are abrupt, without being picturesque; the line of digging is hard, and renders the round, the oval, or whatever be the shape, distinct and formal. All these appear to me clearly to be defects, and they may be avoided, in a great degree, by endeavouring to follow, not to improve by counteracting, the happy accidents of nature; and the stiff manner of levelling the ground, (though perhaps an object of greater difficulty,) might be corrected from the same model. I wish, however, not to be misunderstood, as if I condemned levelling, digging, mowing, and gravel

* See the last Review, p. 315—321.

walks:

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walks: where, in a part meant to be pleasure-ground, the surface is rough and uneven, it must of course be levelled and made smooth; where plants will not otherwise grow luxuriantly, the ground (for some time at least) must be dug, and where sheep are not admitted, it must be mowed; and a gravel walk, besides the great comfort and convenience, has a look of neatness and high keeping that is extremely pleasing, though upon a different principle from the natural path.'

This shews, plainly enough, that Mr. P. has come down to the true point of improvement, *about the house*; and the following extract sufficiently proves that he has a full idea of what ought to appear at *some distance* from it. It is finely descriptive of the improved scenery which we have observed in different parts of this country: so much alike, indeed, that we conceived ourselves, while reading the description, to be in the *Elysian Fields* which we have so often trodden with delight.

Having described a wild romantic scene, the author continues:

'But suppose that at the extremity of such a scene he was to enter a glade, or a small valley of the softest turf and finest verdure; the ground on each side swelling gently into knolls, with other glades and recesses stealing in between them; the whole adorned with trees of the smoothest and tenderest bark, and most elegant forms, mixed with tufts of various evergreens and flowering shrubs: all these growing as luxuriantly as in garden mould, yet disposed in as loose and artless groups as those in forests, whilst a natural path-way led the eye amidst these intricacies, and towards the other glades and recesses. Suppose a clear and gentle stream to flow through this retirement on a bed of the purest gravel pebbles; its bank sometimes smooth and level, sometimes indented and varied in height and form, and in parts even abrupt and the soil appearing; but all rudeness concealed by tufts of flowers, trailing plants, and others of low growth, hanging over the clear water; the broken tints of the soil seen only through their boughs as through a veil, and just giving a warmth and variety to the reflexions.'

Who would wish to crush or even to touch the finger of an art, which is capable of producing scenery like this? We claim to ourselves some merit, in having stood forth its friend in the hour of need. We consider it as the richest plume in the crest of taste, and moreover as one which owes its goodly existence to this country.

ART. XIII. *A Letter on the present Situation of Public Affairs.* By Sir Richard Musgrave, Bart. Member of the Irish Parliament. 8vo. pp. 61. 1s. 6d. Stockdale. 1794.

THESE letter, and the dedication of it to the Duke of Portland, exhibit the author in very opposite points of view? the former is a proof of his sound judgment; the latter is an instance of that *laxity* of mind, which often makes a man mar

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his own object, by overdoing what he undertakes, and exciting ridicule where he intended to call forth admiration.

Sir R. Mufgrave, in praifing the Duke of Portland, gives into the very *extravaganza* of panegyric, and lamentably fhews how fatal private friendfhip or political gratitude may be to found judgment. He thus addreffes the noble perfonage in queftion: 'Your Grace's public and private virtues are fo univerfally acknowledged, that no perfon can accufe me of flattery when I fay that there is a ftriking refemblance between your character and that of Ariftides; for as he was reputed the moft upright perfon in Greece, your Grace is confeffedly fuch in England.' The private virtues of the Duke of Portland we hold in great refpect: but we confefs that we are not able to difcover the refemblance, which our author pronounces to be ftriking, between his Grace and Ariftides, in the public eftimation. With regard to the latter, there was but one opinion at Athens, his enemies as well as his friends concurring in the recognition of his merit; and the very fentence that doomed him to banifhment was avowedly dictated by the dread which his fellow-citizens entertained, of the confequences to their liberty which might proceed from the public veneration of his virtues. Is this precifely the cafe with the Duke of Portland? Is there but one opinion in the nation refpecting his conduct in withdrawing his fupport from his old political friends, and giving it to his and their political enemies; to perfons who, he had often declared, had arrived at power by trampling on the conftitution, and with whom he had repeatedly refufed to act, unlefs they fhould begin by making the *amende honorable* to that very conftitution, by refigning offices acquired through means which he muft ever condemn? The motives of the noble Duke's coalition with Mr. Pitt, not preceded by the refignation of the latter, but on which refignation a man acting from principle, and wifhing to be conftftent, ought to have infifted as a preliminary, we mean neither to impeach nor to queftion: but we think we may roundly aflert that there are *two* opinions in the country about the Duke's public virtues, and refpecting the conduct faid to have been founded on them. We pretend not to afcertain which of the two is really the juft one: but certain it is that the refemblance between the antient and the modern heroes of Sir Richard Mufgrave's panegyric is not only not univerfally admitted, but that its exiftence is denied by men of great weight, talents, and character, in this ifland.

In the letter itfelf we find many paffages which do the author credit both as a politician and a writer: this praife we cannot withhold from him, though he advances doctrines to which it is not poffible for us to aflent: but the manner in which he fupports them

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them proves him to be poſſeſſed of ſuperior abilities. His object is to ſhew that the preſent war is, on our part, a war of ſelf defence, forced on us by an irreſiſtible neceſſity, which left us no alternative but that of drawing the ſword, or ſtanding the unconcerned ſpectators of the downfall of our own conſtitution, and of every government in Europe, before the all-conquering arms and all-graſping ambition of France. The author does not reſt the vindication of our miniſters in going to war on this or that particular meaſure, or this or that treaty, or the opening or ſhutting of the Scheld, which, however important when taken ſeparately, he conſiders as inſignificant when compared with the general plans and views of the French republic. He takes much higher ground; and, without waiting to beſtow a thought on what form of government may or may not be eſtabliſhed in France, he gives his whole attention to the relation in which Great Britain muſt always ſtand towards that country. She muſt be either its rival, or its vaſſal: a counterpoiſe or a province to France. This was the light in which, he ſays, our anceſtors conſtantly viewed the relative ſituations of the two countries; and therefore they made it an invariable rule never to view with indifference any armaments in the French ports, even though the French cabinet ſhould diſclaim all hoſtile intentions towards England: it was ſufficient that it was arming, to make our government prepare not merely for the probable, but for the poſſible conſequences. On this ground Sir Richard thus reaſons:

'If France, when even under a fixed government, had made any preparations for war, an Engliſh Miniſter who would not immediately have put Great Britain in a ſtate of defence, would deſerve to be impeached; now the French not only prepared a formidable armament by ſea and land, but they avowed, in their National Convention, a reſolution to overturn all the governments in Europe, and to eſtabliſh their own ſyſtem of anarchy in their ſtead. Many of their writers, particularly Briſſot, Camille Deſmoulins, and Tom Paine, declared this in their publications; and the latter aſſerted, in the moſt unequivocal terms, that it was eſſential to the permanence of the Republic.'

This reaſoning is farther ſtrengthened by an alluſion to a meaſure which, though not carried into effect, nor even beyond a bare propoſition, clearly manifeſted the intentions of the leaders in the Convention, with reſpect to our conſtitution: viz. the motion made by Jean de Brie, to raiſe a body of 1200 aſſaſſins, who ſhould be ſent forth to murder all the kings in Europe. The motion, it is true, was not carried: but the man who made it, ſo far from having become an object of horror, is at this moment in high favour, and is employed in

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offices of the highest trust and importance. Sir Richard appears to be of opinion that, even if France had not avowed any ill-will to England, if she had not declared war against us, it would, under all the circumstances of the case, have been the duty of our ministers to advise the king to declare war against her; and, to do him justice, he supports his opinion with very specious if not very solid arguments; slight they certainly will not be called by a politician, whatever a philosopher may think of them.

Peace with France under the present circumstances he seems to think nearly impossible. That country he compares to a man in a raging fever, incapable of listening to reason, or of acting on any fixed principle, 'whose strength, exalted by his disease, renders him formidable to all those who approach him. Purulent eruptions, the result of his malady, rise on his body, and continue a short time prominent; but dying, they are succeeded by others: at length, weakened by a constant succession of them, and by frenetic exertions, he will sink into a state of languor and debility.' This may possibly be the case with France: but, before she sinks, she may so far exhaust our strength that we may fall with her; and thus we may destroy ourselves *lest we be destroyed.* A very sensible mode of proceeding! The destruction of religion in France he considers as a bar to any treaty with her. Here the Hon. Baronet will find his political opinions combated by religious maxims which have the sanction at least of great names, if not of truth. It used to be asserted in England,—and the assertion was credited, for many very severe penal statutes were founded on it,—that it was an article of the Catholic religion that faith was not to be kept with heretics. Either this assertion was true or it was false; if true, the downfall of a religion which professed a doctrine so destructive of all intercourse between man and man ought to be considered as a great advantage, not as a loss to society, and as an auspicious opening to a treaty of amity with the regenerated French nation; and if false, this one good at least has arisen out of the present war, that a calumny, which had produced a baneful system of persecution, under which millions of British subjects had long groaned, has been destroyed:—thus, though we may have lost power by the war, the cause of truth, justice, and liberality has been a gainer.

Our author maintains, and with him are the sentiments of all antiquity, as well as of modern times, that the influence of religion is necessary to society; and consequently that no intercourse can, with safety, be holden with any country that has cast off such influence. He strengthens himself on this head with a quotation from Cicero, who says (Lib. i. de Legibus) "that the subversion of religion must be attended with great confusion

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confufion and diforders; and that if piety towards the gods be caft off, mutual good faith, the bonds of fociety and juftice, that moft excellent of all virtues, will perifh." This deftruction of religion he deems the more fatal, as it was not the refult of popular phrenzy or precipitation, but the conſequence of a ſyſtem laid down and purſued by men of the greateſt talents in France, by men priding themſelves in the name of philoſophers, and in a philoſophic contempt or rather execration of all religion and all religious worſhip in general.

Sir R. Muſgrave combats, with great powers of reaſoning, the opinion entertained by many able men of the preſent day, 'that we ſhould not interfere in the politics of the Continent, but depend on the ſecurity of our inſular ſituation.' This opinion was firſt broached by the famous Sir Robert Cotton, who certainly was a much greater antiquary than politician; he wrote a treatiſe in the reign of James I. to prove that England ſhould not pay any regard to foreign wars, as they tended to exhauſt the kingdom, without producing any ſolid advantage in return. The ſyſtem which he thus recommended was adopted by that monarch, who ſuffered a dangerous league to be formed by the houſe of Auſtria, and all the Catholic princes of Germany, by Spain, Poland, and even Saxony, which threatened the exiſtence of Holland, deprived the Elector Palatine, James's ſon-in-law, of his dominions, deſtroyed for the time the balance of Europe, and brought the Proteſtant religion to the very brink of extinction. The policy purſued in the preceding reign, our author remarks, was very different: Queen Elizabeth never loſt ſight for a moment of foreign affairs; and, by a judicious expenditure of money abroad, ſhe produced ſuch diverſions on the Continent, as preſerved England from becoming the theatre of war. She effectually oppoſed barriers to the ambition of Philip II.; ſhe prevented France from becoming a province to Spain, who, with ſuch an increaſe of power, would have been able to overturn the liberties of Europe; and ſhe helped to diſmember the Seven United Provinces from the Spaniſh monarchy, and thus weakened the ſtrength of that once formidable Coloſſus.

Speaking of the practice of paying ſubſidies to foreign princes, Sir Richard defends it on the principles of ſelf-intereſt and ſelf-preſervation; contending that it is even an œconomical way of attaining the great end of moſt wars, viz. ſuch an adjuſtment of the balance of power as may render it impoſſible for one nation to overrun and ſubdue others. His arguments will not be reliſhed by thoſe who ſee nothing in continental connections except the expence: but to thoſe who conſider the matter

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matter dispassionately, and as politicians, they will appear very forcible.

From the subject of the war and of foreign subsidies, Sir Richard passes to that of parliamentary reform. 'Those, (he says,) who wish to enlarge the constituent body seem to think it too corrupt, and they expect to dilute and purify it, by conferring the elective franchise on a greater number of the community than enjoy it at present: but, unless the people on whom they would thus bestow it are of purer principles, than those who possess it already, their theory falls to the ground.' Here, we think, our author is too precipitate in his conclusion. The advocates for an extension of the elective franchise claim it as an abstract *right*, independent of the vices or virtues of the electors, and which cannot be affected either by the purity or corruption of those who are to exercise it:—but, supposing it rested solely on the ground of expediency, and that it was to be considered merely as an antidote to corruption, they maintain that the extension for which they plead would answer that end, even though the new electors should be as corruptible as the old; for it would render the elective body so numerous, that no fortune could be found sufficient to bribe a majority of it. As this extension of the franchise is by its advocates called the *restoration* of a right, and a *renovation* of the constitution, not an *innovation*, our author undertakes to prove that those who so term it are mistaken; and that the constitution, as it now stands, is more favourable to the liberty of the subject, than it ever was at any former period since its formation; that the number of electors is infinitely more considerable than ever it was in any former age; and that many descriptions of men now enjoy the elective franchise, which the legislature intended centuries ago to deprive of it. In proving these propositions, he gives a concise history of the origin of the House of Commons, which the reader will find by turning to p. 31, and going on to the end of p. 35*.

To shew the immense difference between the House of Commons in former days, and the House of Commons as it is now constituted, Sir Richard observes that Peter de la Mare, Speaker of the House of Commons, was *imprisoned* by Edward III. for using liberty of speech. The power of the Crown, and the unprotected state of the people, in the reign of that *favourite* King, may be collected from the following extract:

* In the abovementioned pages, the monarch who obtained the crown by the murder of Richard II. is called Henry I., instead of Henry IV.: but this is evidently an error of the press; for in a note the author calls the dethroner of Richard II. the *fourth* Henry.

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'When this monarch was building Windsor castle, he issued writs to the sheriffs of many counties, ordering them, under the penalty of 100l. each, to send to Windsor the best diggers and hewers of stones within their bailiwicks, and to oblige them to give sufficient security not to depart thence without the licence of William of Wyckham; and writs were issued to the sheriffs of London, commanding them to make proclamation to inhibit any person, whether clerk or layman, under forfeiture of all they had forfeitable, from employing and retaining any such tradesman, and to arrest such of them as had run away, and commit them to Newgate. Writs were issued in the 36th year of his reign to the sheriffs of several counties, commanding them, under the penalty of 200l. to send to Windsor on a particular day, skilful masons and diggers of stone. Edward III. made such a common practice of violating the great charter, that he was required to grant no less than twenty confirmations of it. In his reign, robbers, thieves, and murderers, were very common in England, and were protected and encouraged by the Barons, who employed them against their enemies. The King obtained a solemn promise from the Barons in Parliament, that they would break off all connection with them. He exercised a dispensing power, erected monopolies, exacted loans, stopped the progress of criminal and civil justice by particular warrants, pressed both men and ships into his service, levied arbitrary and exorbitant fines. He extended the authority of the Privy Council and Star Chamber to the decision of private causes, enlarged the power of the Mareschals and other arbitrary courts, imprisoned members of Parliament for freedom of speech. He constantly levied taxes arbitrarily, and without consent of Parliament. One time they remonstrated against it; but he answered, that he would advise with his council; and he positively refused to pass a law for punishing those who raised such arbitrary impositions. Most of the Plantagenet princes maintained and exercised these extraordinary powers; but those of the House of Lancaster were more moderate in the practice of them, as the doubtfulness of their title kept them in awe.'

In the reign of another *favourite* sovereign, Queen Elizabeth, Sir Richard shews that the prerogative of the Crown was *every thing*, the liberty of the subject *nothing*. Her conduct towards the representatives of the people was in the highest degree dictatorial, as the following specimens will shew:

'The House of Commons has ever been considered as the guardian of the rights of the people; and we should expect that it would have relieved the subjects from such accumulated oppression. Let us examine how Elizabeth treated that august body. It was a fundamental maxim with her, that Parliament should not discuss any matters of state, or any ecclesiastical concern. Sir Edward Coke, the Speaker in 1593, used these words: *I am commanded, on my allegiance, if any bill should be exhibited touching matters of state, or causes ecclesiastical, not to read it.* The former of these inhibitions was never infringed; and if it ever was attempted, punishment was sure to follow. When a bill was introduced, in the year 1593, for regulating the succession to the Crown, four eminent members were imprisoned for

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for their presumption; and afterwards, when a member made a motion to address her Majesty to release them, those members who were of her privy-council opposed the motion, declaring that their interposition would make the case the worse. When William Morris brought in a bill for correcting abuses in the bishops' courts, he was removed from his place as chancellor of the duchy, disabled from practising as a lawyer, and imprisoned for several years in Tilbury castle.

'She absolutely proceeded so far, as to restrain them from all acts of legislation. The following words are to be found in the Lord Keeper's speech in 1593: *Her Majesty has willed me to signify unto you, that this Parliament is not called to make any new laws, for there are a sufficient number; wherefore it is her pleasure that your time be not spent therein.*'——

'In the instructions composed by Burleigh for the Speaker's speech in 1592, he is instructed to display, as a proof of her Majesty's benignity to her people, her unwillingness to call Parliaments. In this paper we are informed that the court directed the Speaker what he should speak, and that he was the mouth-piece of the minister as much as of the House. We may form some idea of the extent of senatorial eloquence in her days, by the words of the Lord Keeper, Sir Edward Puckering. When Sir Edward Coke, the Speaker, requested that the House might be indulged in freedom of speech, "*privilege of speech is granted; but you must know what privilege you have; not to speak what every one listeth, or what cometh into his brain to utter, but your privilege is Aye or No.*" The judges, in 1591, solemnly determined that England was an absolute empire. It may perhaps be thought, that they annexed to the word absolute some meaning different from the common acceptation; but the words which follow them will ascertain it; which words assert, that England is an absolute empire, and that the Queen, by her own authority, might have erected the high commission court, without being impowered by any act of parliament.'

From all this our author infers that our constitution never was so friendly to liberty as it is at present; and that the farther we go back, the less we shall find of the exercise of those rights which the people now enjoy. He is aware that it may be urged against him, that what the Crown lost in prerogative it has gained in influence; and that, if the liberty of the subject be curtailed, it is of little consequence whether it be by the former or the latter. He fairly meets the objection, and not only admits the existence of the influence of the Crown, but contends that, so far from being injurious to the liberty of the people, it constitutes the chief excellence of our constitution. His arguments on this head are certainly ingenious.

Our readers will perceive that Sir Richard Musgrave possesses a considerable fund of historical knowlege, that he applies it with ability to his subject, and that he reasons powerfully. If Lismore really had a choice in the election of a member, the choice of such an one as the present would have done credit to the

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the judgment of the borough. As it is, the nominal electors have this conſolation, that their noble *patron* has not diſgraced them by his *nomination* of a repreſentative.

ART. XIV. *The Wheel of Fortune:* A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Eſquire. 8vo. pp. 79. 2s. Dilly. 1795.

WITH authors, as with other people, it appears that the tide of ſucceſs is liable to ebb and flow. The dramatic reputation of Mr. Cumberland, after having attained no mean elevation, had ſuffered a marked decline, and has again riſen to a conſiderable height. The Wheel of Fortune is a popular piece at the theatre, and in the cloſet maintains its ſtation. It merits ſome particular criticiſm.

The effect produced reſts almoſt wholly in one character; take that away, and the play would be, in our opinion, a poor and abortive production: but, having that, it contains a ſoul which, though of a moody and wayward ſpecies, gives great delight. Penruddock ſo entirely ſwallows up the lean kine by which he is ſurrounded, that we ſcarcely know that ſuch beings have exiſtence: ſo that the effect of ſomething like a perfect unity is, in their deſpite, produced. Except ſo far as they are concerned in bringing us acquainted with him and his motives for acting, they are indeed very impertinent people, who, generally ſpeaking, torment us with inſipid prattle, and interrupt a moſt intereſting hiſtory. To ſpeak in the painter's language, we cannot conſider the Wheel of Fortune as a finiſhed piece: but ſurely it is a bold and fine ſtudy, and gives a moſt uſeful leſſon to dramatic artiſts. It teaches them what wonders may be effected by that unity which keeps the attention fixed on one object; and that a ſingle character, well conceived, daringly delineated, and to which all other characters and circumſtances are made ſubſervient, is perhaps the moſt effectual way of obtaining the laurel after which they all pant.

The very defects of this play, which are not a few, exemplify the above remarks. The friend, and the former miſtreſs, of Penruddock, we ſhould have ſuppoſed, muſt have been Beings of no common power, to have produced the ſenſations by which we find him agitated: yet the friend, Woodville, has almoſt a contemptible poverty of mind; and his wife is little diſtinguiſhed. Her ſon is a ſoldier, and the dignity of her character conſiſts in ſending him forth without remorſe to kill men; and, if ſo it ſhould happen, to be killed. It is not barely that fortitude which teaches us to ſupport evils with calm dignity, becauſe they are inevitable: but it is that rhodomontade which delights in creating them; the pernicious morality of which,

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we hope, is daily on the decline. Her ſon himſelf, and Sydenham their common friend, (both of whom we are taught to regard as examples of high virtue,) have not only this ſanguinary propenſity, but are the very knights-errant of duelling, and imagine that miſchief already committed may indubitably be repaired by committing more. They are little aware that revenge is vice, for they conſider it as virtue: but they imagine that all motive to revenge ceaſes, when one man offers fairly to fight another. This unintelligible jargon of morality is ſurely unworthy of Mr. C.; yet it is that to which he is addicted, almoſt to infatuation: we trace it through all his works; which, at the ſame time, abound with religious zeal.—There is one remarkable trait of the feebleneſs with which the dramatiſt has drawn Mrs. Woodville. Her huſband comes, in the firſt act, with the very benevolent deſign of murdering Penruddock, or himſelf, for he does not ſeem to have determined which, according to the laws of ſingle combat; and in this he is encouraged and ſeconded by his friend Sydenham, who in another part of the play informs us that he deſpiſes him. When the duelliſts are ready to preſent, and to fire, Sydenham, with all proper punctilio, having firſt encouraged them, ſuddenly interferes, and tells them that the forms of honour are not complete,—that Mr. Woodville has an alternative to propoſe; and he breaks off the combat by ſnatching the piſtol from the hand of each, and preſenting a letter from Mrs. Woodville to Penruddock. Perceiving it to be the hand-writing of a woman of whom, twenty years ago, he was ſo paſſionately enamoured that the anguiſh of loſing her ſtill rankles at his heart, makes him a miſanthrope, excites him to revenge, and of whom he was treacherouſly defrauded by his antagoniſt, (which is the motive of their fighting,) he inſtantly breaks open the ſeal, examines the contents, and retires in great perturbation. This letter, every one imagines, muſt be ſome ſtrong and irreſiſtible appeal to the feelings: it is afterwards produced; and the diſappointment which we experience at finding it what it is, a poor and almoſt ſpiritleſs claim to pity, after what we had ſuppoſed it muſt be, an animated, dignified, and moral appeal to principle, is very great.

The only bold and original mark of character which we find, except in Penruddock, is that in which Henry catechiſes his father; which is indeed of a ſpecies of morality that outſtrips the age, and of the juſtice of which Mr. C. himſelf ſeems to doubt. The truth is, children at an age of maturity have as much right to inquire into the miſtakes of parents, as parents into the miſtakes of children; and it is the duty of each to uſe all the arguments of truth and reaſon, and of neither to uſe force.

Mr.

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Mr. C. has many right ſentiments, but we think he has likewiſe ſome that are wrong. Henry invokes curſes on the inheritors of the man who won his father's fortune. Penruddock remonſtrates; for he, unknown to Henry, is the inheritor. To this the youth replies that, 'light [the curſe] where it will, he will not revoke it; for he that is fortune's minion well deſerves it.' He then advances arguments to prove the juſtice of his imprecations. Surely it is not right thus to miſlead the mind! Curſes, in all caſes, are vicious; and to utter them in the ſpirit of perſonal revenge does not leſſen the vice. To this may be added all the ſentiments which relate to the practice of war, and duelling; and, as they are ſcattered through the play, theſe are not a few. Neither can we conceive that an action, which it would be wrong in a man born on the Continent to commit, can be right when performed by the natives of this iſland. The action muſt ſurely be judged by its moral tendency, and not by the birth-place of the agent.

We alſo perceive ſeveral paſſages which are not ſo delicate as might have been expected; and eſpecially ſome that are from the lips of a female. Theſe, however, we will not ſpecify; thoſe who have perceived them will know to which we allude; and to others we would not introduce them.

We frequently find a careleſſneſs of diction, which we ſhould not have expected from Mr. C.; eſpecially as it ſometimes borders on a kind of vulgarity which, we think, does not ſo properly belong to the character (for then it would be right,) as to the inattention of the writer. Mr. Tempeſt ſays to his daughter, 'You baffle and *bamboozle* and make a *bumpkin* of me.' Emily tells her fooliſh lover, Sir David, ſpeaking of the London ladies, that 'he is not *up to them.*' She alſo ſays, 'Poor Henry *made up* ſuch a face—his eyes *ſet me a* crying:'—yet, when Sir David ſays, 'A gentleman who truſts to his ſervants in his abſence is ſure to be *cut up*;' ſhe echoes '*Cut up:* what's that?' *Sir D.* 'Why, 'tis a common phraſe!' *Emily.* 'With the ſlaughterers of Clare-market.' Other inſtances of queſtionable diction occur; as, '*To the length of any ſpecies of revenge.*'—'*If there is ever* an old woman amongſt them.'

Sometimes, it appears to us, the meaning is equivocal, or the diſtinctions are falſe: thus: 'I am content: *I enjoy tranquility: heaven be thanked,* I have *nothing to do with happineſs.*'—'*Truth,* that will let no happy ſelf-deception paſs, *is virtue that diſdains the graces of humanity,*' *Penruddock.* 'What have you now to offer, on your father's part?' *Henry.* 'To *juſtice* nothing: ſome little plea perhaps upon the ſcore of *mercy.*'

We

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We find the metaphors occasionally objectionable. ' Your *periods* are the very embryos of poetry: a kind of tadpoles; more than half frogs, and just *ready to hop*.'—' Can he be innocent, who *stains* his hands *with ore*, drenched in the gamester's blood; *dug* from the widow's and the orphan's hearts, *with tears, and cries, and groans* unutterable?'—' When the ice thaws, the river flows: so it is with the human *charities*, when *melted by benevolence*.' Is not that the same as charities melted by charities?

There are a few passing improbabilities, which we could not but notice. Emily, by some miracle, is so well acquainted with technical sea phraseology, that we suspect she could hand, reef, and steer. I shall *embark* with Sir David Daw, and *lay up* in his *fusty* old castle, on the banks of the Wye, in Monmouthshire, *to wit*. A precious *pilot* I shall have, and a famous voyage we shall make of it. *Helm a-weather*, cries he; and *bear away* for the coast of Wales. *Helm a-lee*, say I, and *set all sails* for *the port* of London. He is for *steering west*, I am for *steering east*; so between us we *run* wild out of the *track*, and make *a wreck of ship and cargo* in the scuffle for command.'—In another place, she says ' you may strike upon a motive that may drive me upon *wondrous self-denials*. If my beloved Mrs. Woodville *falls*, if my dear gallant Henry *is* beaten down and crushed by poverty and distress, *at any sacrifice* I will raise them up.'—She would raise them up by forsaking the man whom she loves, marrying the man whom she hates, who is narrow minded if not miserly, and by disposing of her husband's property for a man who would then be her paramour!—Penruddock's accusation of himself for his avarice, ambition, &c. &c. is neither reconcilable to his practice, nor to the thoughts with which we find these accusations associated.

We have thus pointed out many blemishes, (most of which indeed are comparatively trifling,) because we hope to see Mr. Cumberland avoid them in future: but we have not specified the many beauties contained in this comedy, nor described the pleasure which we have received from the perusal of it, for that would not be an easy task.

ART. XV. *The Mountaineers*, a Play, in three Acts. Written by George Colman, the younger; and first performed at the Theatre Royal, Haymarket, August 3, 1793. 8vo. pp. 90. 2s. Debrett. 1795.

BY the word play, Mr. Colman, we suppose, understands a species of the drama that does not limit itself by those rules which the critics, who have written on the unities, have supposed

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poſed neceſſary to be obſerved in the compoſition of a perfect tragedy, or comedy: the unities of time, place, and action he has diſregarded, as incompatible with his plan. The ſtory, or rather ſtories, which he has choſen for his ſubject, are part and parcel of the adventures related in Don Quixote, as having happened to Cardenio, Don Fernando, the Spaniſh captive, and their miſtreſſes; with ſuch additions and alterations as he has deemed fit for the purpoſe.

The ſtory of Cardenio in Don Quixote is ſo romantic, yet real, ſo abundant in incident, and ſo affecting, that there are few fables, ever invented by the wit of man, which more forcibly ſeize on the imagination and intereſt the heart. We think that Mr. Colman, conſiderably ſucceſsful as he has been in this piece, would have been much more ſo, had he confined himſelf ſolely to the adventures of Cardenio. At preſent the mind is too much divided and diſtracted, by claſhing intereſts, to be fixed intenſely on any one; and the ſmall degree of preference which we feel is in favour of the two menials, Sadi and Agnes. Octavian, the name here given to the Cardenio of Cervantes, certainly affects us as pictured by Mr. C.: but the experiment of producing him was a bold one, and not without danger. The man of reading cannot but recollect the uncommon pleaſure produced in his mind, by the ſtory which Cervantes has told; nor can he avoid comparing Octavian with Cardenio. If the daring poet will ſeize on ſubjects ſo popular, and tried by the teſt of ages, his audacity ought to be deliberate, perſevering, and inflexible. Not one of the ſtrong features of the original ſhould be loſt, nor weakened; and even theſe ſhould be relieved by ſuch invention and imagery, as ſhall demonſtrate that he who *takes up* the ſtory could have *produced* it. This is indeed requiring much from the poet: but much *is* required from poets, for their office is a high one. It is evident that Mr. C. did not propoſe to himſelf a taſk ſo arduous; and we ſhould be unjuſt to him were we to deny that, in what he has done, he has diſcovered very conſiderable poetic genius, and rich materials, though in a wild and half chaotic ſtate. From this and his other productions, we conſider his mind as a diamond mine, from which invaluable jewels may be dug: but that it muſt be with conſiderable future labour and pertinacity. This is a taſk to which, had we the power, we would rouze and ſtimulate ſuch a mind; and, had we the leiſure, we would endeavour to prove, (what no poet we believe will deny, however frequently he may forget it,) that there is no happineſs ſo exquiſite as that ſtate of exiſtence during which genius is exerting its powers, in all their unbounded and gigantic force; and, to complete the fulneſs of delight, there is none ſo beneficial.

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We are obliged to acknowlege that we want leiſure to make many remarks, which have ſuggeſted themſelves on reading this play; and we muſt content ourſelves with briefly obſerving, that the mixture of proſe and blank verſe produces an unfavourable effect; that the Iriſh gentleman-ſlave, when he talks (p. 3) of potatoes, is guilty of an anachroniſm, as potatoes were certainly not known to Iriſhmen when the Moors had poſſeſſion of the kingdom of Granada; and that the ſong which this gentleman ſings (p. 46) has an unpardonable fault; it is groſsly indecent.

We ſelect the following ſcene, as an example of the manner in which the ſerious parts of this play are written:

'ACT. III. SCENE I. *The Sierra de Ronda.*

'*Enter* Bulcazin Muley, Ganem, *and Moorish Soldiers.*

'*Ganem.* In truth the men muſt reſt, Sir.

'*Bulcazin.* Muſt!

'*Ganem.* Perforce.

This long and hurried march, has made them faint.
We are all *nigh to* drop.

'*Bulcazin.* Here ſink and rot, then—I will on alone—
Sluggard! the bliſters, now, that gall thy feet,
Work upward to thy heart, and feſter there—
Then thou wilt feel ſome touch of anguiſh in't,
Like that which thou haſt fixed in mine. Thou baſe
Unmindful ſlave! who, in thy maſter's abſence,
Should'ſt mark each fly that buzzes through his portal,
Thy vigilance muſt nod upon its poſt,
While a vile Chriſtian ſteals away my daughter.

'*Ganem.* Believe me, Sir—

'*Bulcazin.* I will not, wretch, believe thee.
Thou art—Yes, Ganem, yes I will believe thee.
'Twas all my daughter's doing—'twas her nature;
Her ſex's wicked, wanton, ſubtle nature.
Sure our wiſe prophet thought his followers fools,
When he firſt promis'd woman for their paradiſe.
Collect the wide world's womanhood together,
And the huge zone that does encompaſs them
Will bind up half the plagues that vex mankind:
Heap them into a bulk, their airy falſehood
Would poiſe a ſolid univerſe. To fly me!
To fly her father—and ſo kind a father!
If ſomewhat rough—that was the trick of battles
Where I was bred—She knew I doated on her—
When I have thought on what would charm the ſenſe,
Till it would almoſt ache with tenderneſs,
Great Alla knows, I have named thee, Zorayda!
Then leave me thus—and break my poor old heart!
And with a Chriſtian too—Oh, death and ſhame!
Should ſhe now croſs me, though ſhe ſmil'd upon me

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Like twenty dimpled cherubims, my rage
Would tear her limb from limb, and her ſweet form
Should ſcatter piece-meal thro' the deſart.
'*Ganem.* I pray you, Sir, be adviſed: think what is beſt
To cheer your fainting people on the march—
Your pardon, Sir, but this ſame flow of paſſion,
Unnerving you, and harraſſing your men,
Defeats the purpoſe of your enterprize.
'*Bulcazin.* Check my full paſſion! happy, happy fool!
Thou knoweſt not a fond parent's agony,
Deſerted by his loved ungrateful child.
O, my Zorayda! dear, ſhameleſs girl!
Thou art delicious poiſon to my ſenſe,
Moſt ſweet, and yet moſt deadly. Out upon thee!
To wind thee, like a ſnake, about my heart;
And ſting as thou doſt twine there. I could ſtab thee,
In ſtern and rugged juſtice; and affection
Would throw the weeping father on his knees,
To kiſs the wound the much-wrong'd judge had made.
'*Ganem.* Beſeech you, Sir, give order for your ſoldiery.
'*Bulcazin.* A peſtilence upon thee! thou'rt a fiend
That grudgeſt me my ſorrow's luxury,
And goad'ſt me when I would indulge on torture.
Tell me, again, of what theſe filth endure,
I'll cleave thy body, downward, from thy head,
To teach them how to labour, and be ſilent.
'*Ganem.* Think, Sir, it is in care alone for you
I pour unpleaſing truth into your ear;
Which, like a nauſeous drug to the diſeaſed,
Is given to work your welfare. 'Tis my duty—
Sooth, Sir, they cannot on.
'*Bulcazin.* Mad, ſenſeleſs liar!
Thou galleſt me paſt endurance; and haſt pulled
Thy death upon thee. [*Draws his ſcymetar.*
'*Ganem* (*Kneeling.*) O, Sir, take my life!
It is not worth the keeping—I have follow'd you,
From infancy till now, in honeſt zeal—
'Twould grieve me, Sir, to ſeek another maſter;
And, as my truth is grown diſpleaſing to you,
'Twere beſt you bring my ſervice to a cloſe,
And e'en diſpatch me here, at once.
'*Bulcazin.* (*Softened.*) Why, Ganem—
I tell thee, Ganem—Pſhaw! when we are form'd
So much of mother marks our compoſition,
It mars our manly reſolution—Ganem,
I have a daughter—think on that, good Ganem?
And ſhe has fled me—I do think thy counſel
Is kindly meant—but ſpare it now, good fellow,
My paſſions cannot brook it—Have we ſtray'd?
Do we purſue their track?

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'*Ganem.* The peasant, Sir,
Whom we did question, at the mountain's foot,
Pointed this path to Ronda. Thitherward
Your daughter, as we trace it, must have journey'd.
'*Bulcazin.* They shall not rest. Have I not shared their labour?
He who first murmurs on his march, dies for it.
By Mahomet, I swear! if I do hear
A single Moor bewailing the fatigue
His coward body suffers, on the instant,
My scymetar shall search his body through!
March slaves! away!' [*Exeunt.*

We have chosen this scene because the character of Bulcazin is the creation of Mr. Colman, and affords sufficient proof of the power which he possesses in delineating character, and developing the strong passions of the heart.

MONTHLY CATALOGUE,
For APRIL, 1795.

POLITICS, &c.

Art. 16. *A Letter to Mr. Sheridan on his Conduct in Parliament.* By a Suffolk Freeholder. 8vo. 1s. Stockdale. 1794.

SHOULD this pamphlet be found (as has been asserted,) to come from the pen of the author of "An Idea of the present State of France," * the merits of the two performances will, perhaps, be compared, and be deemed very different. It may be thought that, while in *that* work he displays a capacious, in *this* he exposes a narrow mind: in the one, he studied to convince his countrymen of the necessity of union, and of a suspension of all complaints about grievances, during the continuance of a danger which threatens every thing dear to them: in the other, instead of endeavouring to soothe and gain over persons of great powers and weight, both in the councils of the nation and the opinion of the public, he adopts a plan of irritation, calculated only to wound their sensibility, without informing or convincing their understanding; he uses caustics where, in all probability, lenitives would better serve his purpose, if his real purpose were to melt opposition into a patriotic unanimity. In reviewing the conduct of Mr. Sheridan, and other leaders of the party opposed to administration, during the last session, he speaks of the motives of those gentlemen in the most opprobrious and insulting terms. Can that man have patriotism in his heart, whose pen is employed in lacerating the feelings of those whose opposition he may wish to silence, if he be not anxious to procure their support? He may say, it is his object to lash them, and to place them in such a light that they may lose the credit which they possess with a great part of the public: but judgment should have whispered to him that this could have been better done by *argument* than *abuse*, if he had reason on his side.

To scold and call names may suit the lowest order of women: but a man,—a man who pretends to enlighten a nation with respect to its

* See our last Review, p. 287.

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moſt important concerns,—ought to diſdain ſuch a mode of proceeding; and a juſt and honourable man would not be forward to bring that ſpecies of charge againſt another, which, from its nature, even the moſt honourable and moſt innocent muſt always find it the moſt difficult to repel; we mean a charge which aſcribes actions, in themſelves not criminal, to baſe and unworthy motives. Such a charge the author has brought againſt Mr. Sheridan and many of his adherents in both houſes of parliament. We will notice ſome of his attacks, and leave the reader to eſtimate the mind which was capable of forming them.

Speaking of the perſons ſentenced by the court of ſeſſion in Scotland to tranſportation, and now on their voyage to Botany Bay, as alſo of thoſe who, when the pamphlet was written, were in Newgate and the Tower, and of the war in which we are engaged, he thus addreſſes Mr. Sheridan:

'To give every kind of ſupport to theſe voyagers, after their conviction; to deter the judges who ſentenced them from doing their duty on ſimilar occaſions, by the groſſeſt calumnies; and to deal out encouragement to untried traitors, by boldly denying the exiſtence of ſeditious and treaſonable practices, has been invariably your conduct, Mr. Sheridan, in the laſt ſeſſion of parliament. Nor have your unfortunate countrymen been the only objects of your virtuous exertions; your generous care has been extended to the great and gallant nation with which we are engaged in war, and all the powers of your mind have been employed to counteract the energy of public ſpirit in individuals, and to obſtruct every meaſure of government.'

He then proceeds to notice thoſe who ſecond Mr. Sheridan in this *meritorious* conduct. Lord Stanhope he deſcribes as profeſſing himſelf a 'real Sans Culotte, ſunk in the dregs of republicaniſm, and breathing nothing but miſchief and madneſs.' The Duke of Grafton he characteriſes by 'querulous imbecility,' and the Marquis of Lanſdowne by 'tortuous ambiguity.' He profeſſes reſpect and veneration for the memory of the late Lord Guildford, and proves the ſincerity of his profeſſions by abuſing the ſon and heir of that noble Lord.

As Mr. Sheridan is the hero of the piece, however, the author takes much more notice of him, and honours him with a greater ſhare of abuſe. Having paid a tribute to the memory of the late Lord Guildford, he thus continues his addreſs to Mr. Sheridan:

'You will pardon me, I am ſure, this digreſſion, becauſe you are too noble minded to envy another the poſſeſſion of virtues which are of no value in your eſtimation, and form no part of the articles of your political creed. You have no narrow attachment to your country, no unneceſſary loyalty to your ſovereign, no weak anxiety for a conſtitution which you frequently declare is not worth preſerving. But you poſſeſs a magnanimity which deſpiſes the opinion of the public; Mr. Fox good-naturedly vindicates your veracity, you gallantly aſſert your own candour, the French applaud your unbought defence of all their proceedings, and the Engliſh give you credit for a patriotiſm, that embraces the intereſts of every kingdom but England and the allies of England.'——

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'It is not neceſſary to make a formal defence of Lord Hood; you have at preſent only calumniated him, and menaced him with an inquiry which you dare not proſecute.'

It would be too diſguſting to follow the author through all his various attacks on Mr. Sheridan's conduct during the laſt ſeſſion; we pretend not to be either the panegyriſts or the defenders of that gentleman; he may have been as wrong in ſome inſtances as he was right in others: but, whether right or wrong, the author proſecutes his charges in a manner that can anſwer no good purpoſe, while it diſgraces literature, truth, juſtice, and good breeding, by ſubſtituting ſcurrility for argument, and aſſertion for proof. We will therefore here cloſe our remarks on this publication, as far as it concerns the member for Stafford and other members of oppoſition: but we muſt take notice of ſome pages prefixed to this letter, and addreſſed to us.

The exact ſtate of the caſe between the author and the reviewers is this: in our account of his "Obſervations on the Conduct of Mr. Fox," (Rev. for Mar. 1794, p. 343,) we aſſerted that he groſsly miſrepreſented the ſpeech of that gentleman. In a private letter to us, under the ſignature of "a Suffolk Freeholder," he complained of this, and in a very peremptory manner called for an apology; obſerving that the ſtatement which he had given of Mr Fox's ſpeech had been derived from a publication called *The Senator*. This was ſhifting the guilt of miſrepreſentation from himſelf, and affording ground for an opinion that he had not intentionally helped to propagate a falſe report. We therefore adviſed him to be more cautious in future on the choice of the documents on which he founded a charge againſt any public man; and, to ſoothe his wounded ſenſibility, we paid him a compliment in the following words: "We are perſuaded that he muſt have been miſled by an erroneous account of the ſpeech to which he refers; for it is a fair preſumption that the man, who exacts an apology for a miſrepreſentation, is himſelf incapable of *wilfully* miſrepreſenting another." We appeal to the general ſenſe of mankind, whether any one who had the feelings of a *gentleman*, and who wiſhed only to vindicate his own character, would not have conſidered this as handſome and ſatisfactory proceeding on our part. The Suffolk Freeholder would not acknowlege it to be ſuch; on the contrary, in a ſecond letter, he called it, "evaſive and unſatisfactory," and perſiſted in his demand of an apology. With this we peremptorily refuſed to comply, ſtill relying moſt firmly on the account of Mr. Fox's ſpeech given to us by 'one of our accomplices,' (as the author politely ſtyles him,) who heard it delivered; and on the ſtrength of which we then aſſerted, and yet continue boldly to aſſert, that in this writer's former pamphlet that ſpeech was *moſt groſsly miſrepreſented*. We were, however, diſpoſed to refer the whole matter to an authority which we conceived to be the only one that could decide without appeal. We accordingly propoſed, in our anſwers to correſpondents, (May 1794) to lay before Mr. *Fox* himſelf the Suffolk Freeholder's pamphlet and the report of the debate on which it was founded, together with our review of the former, and our explanation of it in our anſwer to the author's firſt letter; declaring that by Mr. Fox's judgment we would abide, provided the Suffolk Freeholder would do the like; and pledging

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pledging ourselves to make to him the *amende honorable*, should that right hon. gentleman say that in our review his speech was misrepresented, and not in the pamphlet of our adversary. On the other hand, we expressed our expectation that, should the award be the reverse, the Suffolk Freeholder would then make to us an apology, proportioned to the pertinacity and peremptoriness with which he had called for one from us. This fair proposal he has rejected; for, he says, the reference to Mr. Fox is 'not so much to be depended upon, as accounts taken from the mouth of the speaker in writing, and immediately given to the public in works by no means unfavourable to Mr. Fox.' We did not know, before, that accounts of speeches were written down in the House of Commons; we were aware indeed that (contrary to the orders of the House) notes were sometimes taken to refresh the memory of the reporter: but still we thought that more reliance might be placed on the recollection of the member who made the speech, than on the report of it by a person who, from the very nature of his employment, is obliged to sacrifice a great deal to dispatch. It is true that instances have occurred, in which the ears of the reporter were so remarkably sharp as to hear more than a member uttered; nay to hear, at the distance of a mile and a half from St Stephen's chapel, a speech that was never delivered, in a debate that never took place. We have been told of a speech, (which, as a proof of superior accuracy, was given in the first person,) that was put in the mouth (we think) of the late Lord North, on a question which had been fixed for discussion on a particular day. The motion was stated, and the speech of the then premier reported at full length, as if in his own words, in one of the daily papers: but, unfortunately for the character of the reporter, the expected discussion did not come on; the noble Lord did not open his lips that day on the subject, and the House adjourned almost immediately after the Speaker had taken the chair. Has our Suffolk Freeholder ever heard of this anecdote? can his memory furnish him with any faint recollection of it? does he understand us? *Le sage entend à demi mot* is a true adage, which we take the liberty of whispering in our author's ear; we shall see if he can wisely take a *hint*, and never let us hear more of his complaints about misrepresentation, nor of his demands for apologies. Should he, after this, deem it prudent to renew the attack, we think that he ought, if he has a particle of *manliness* about him, either to use such language only as one gentleman ought to use to another; or boldly pull off his mask, that those whom he presumes to call by opprobrious names may have an opportunity of telling him, to *his beard*, how a *foul-mouthed* writer deserves to be treated.

Art. 17. *The Speech of the Right Hon. Charles James Fox*, in the House of Commons, March 24, 1795. On a Motion "That the House do resolve itself into a Committee of the whole House, to consider of the State of the Nation." To which is added, a correct List of the Minority. 8vo. 1s. Debrett.

If it should be asked why so hopeless a motion was brought forward in parliament, and enforced by all the oratorical but unavailing powers of the eloquent mover, Mr. Fox has himself provided an answer to the question, in the conclusion of his admirable speech:—'Whether a

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Committee of inquiry is granted or not, I shall at least derive this satisfaction from having moved for it, that I shall shew to the people of England that there are still some men in the great council of the nation, who anxiously wish to have an opportunity of proving to them, what is their real situation, and of doing every thing in their power to avert, if possible, the farther calamities of war, and effusion of human blood.'

Art. 18. *Confiscation considered*; or Doubts on the Propriety of plundering our Friends. 8vo. 1s. 6d. Owen. 1795.

We have frequently heard complaints of the plundering spirit of our troops, as manifested in the islands which, in the present war, we have taken from the French in the West Indies. It has been said that to this impolitic as well as base conduct, we are in a great measure to ascribe the *recapture* of Guadaloupe; and the author of this very sensible pamphlet is of opinion that we may, with too much reason, apprehend that Martinique, &c. will *follow*; and which may not be *all*.

If the account here given by an anonymous but, apparently, well-informed writer should remain unrefuted, we shall make little scruple, however unwilling, of admitting the truth of his representations; humiliating as the circumstances must prove to our national pride, and grating to our feelings and jealousy for the honour of the English name and character.

We are the more concerned to find that, when the author speaks of the 'sordid system * of peculation' adopted by our army and navy in the French West Indies, he does not, by any means, exempt the *Chiefs* from his accusation; though he guardedly adds that he presumes not 'to charge the blame of those transactions even on *them*, until time and an inquiry, which he trusts will soon be instituted, shall decide whether they acted by order, and under instructions, or of their own mere motion.' We hope, indeed, that such *inquiry* will be soon and strictly made, that the truth may be known to the whole world, and justice done to the oppressed. Should the charges here brought against our victorious *troops* be substantiated, and reparation to the injured yet with-holden, the blasting of *their* laurels will be the smallest part of the consequence; for, on the great, though not always just, principle of *retaliation*, there may be too much reason to apprehend a possibility of the most dreadful *consequences to ourselves*, not only in the West Indies, but even in Europe!

In reviewing the proceedings of our army in the French islands, and comparing them with those of the French in the last war, when less propitious events had put *our* islands into *their* possession, the author says, he 'feels humbled by a comparison † so disgraceful to the

* It is system, government system, and mal-administration, not the want of military discipline, that is here the subject of complaint; nor are the necessary vouchers wanting.

† In this comparative view, the conduct of the truly noble MARQUIS DE BOUILLE rises with that just and honourable distinction which has since been gratefully and handsomely acknowledged in this country.

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British name, and so honorable to that of France!'—We feel, while we read, exactly in the same manner;—till we recollect that the charge which is anonymous may not be strictly true; and then Hope cries out "*Who is the accuser?*"

Art. 19. *A Letter from a young Prince to his Royal Father.* 8vo. 1s. Owen. 1795.

Given to the public as an expostulatory epistle from one of the sons of our gracious S———n, complaining of the unnatural cruelty of those laws which tear from his arms his beloved AUGUSTA.—After some warm, pathetic, and eloquent paragraphs, the supposed princely writer thus concludes: 'I humbly, I earnestly intreat, that your Majesty will direct your Minister to procure an act of the legislature, which shall effectually cut me off, and my posterity, from all hereditary claims to your Crown. The only objection to my having married one of your subjects, will then be removed, and I trust that you will, in that case, permit the holy ceremony to be again performed, which makes Augusta legally mine.'

On the whole, perhaps, this letter is too well written to be what it pretends to be. There are always artists in Grub-street, ready to *forge*, and *file*, and *polish* such literary wares to suit the demand of any market; inquire at the Pegasus, up three pair of stairs backwards.

Art. 20. *A Statement of Facts*; or an Inquiry into the Justice and Necessity of the present War; in a Letter to the Right Hon. Mr. Pitt. To which are added, Reflections on the new Taxes, &c. 8vo. 1s. Cambridge, printed by Flower, and sold by Symonds in London. 1795.

The author of this tract introduces himself to the public in the character of a young man. That he is a young politician will be evident to every competent reader who peruses his pamphlet. He disapproves the war, and he treats Mr. Pitt rather cavalierly: but he has said little that has not been often urged with superior weight, by our best political writers. With respect to his proposals for *new* taxes, we have only this to remark, that, were volunteer schemes of this sort too much encouraged, [sufficiently we know they have been,] we should have little hopes that any thing, even the very air which we breathe, (the *light* is in a great measure extinguished already!) would escape the fine of taxation.—Surely we *have* taxes enough! When peace returns, and soon may that happy time arrive! we should think of a *reduction* of our taxes.

AFFAIRS OF IRELAND.

Art. 21. *The Speech of Henry Duquery, Esq.* in the House of Commons of Ireland, Jan. 22, 1795, on the Address to the King, on proposing an Amendment to entreat his Majesty not to refuse entering into a Negociation with the present Government of France, for the Attainment of Peace. 8vo. 6d. R. White, Piccadilly.

The abilities of Mr. Duquery, who, at the close of Lord Westmorland's lieutenancy, was removed from the office of one of his Majesty's three serjeants at law in Ireland, are rated very highly both at

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at the bar and in the ſenate of that kingdom: this ſpeech is a ſufficient proof that they are not *too* highly rated: it is remarkable at once for elegance of edition, purity of language, and force of argument. If we view it in a political light, we may conſider it as the dawn of a change of ſyſtem in Ireland, which muſt neceſſarily affect the polities of Great Britain. The Iriſh parliament formerly was as little conſulted on queſtions of peace or war, as the aſſembly of St. Kitt's: but it would appear now that it entertains at leaſt, if it does not actually profeſs and avow, opinions, from which it may be inferred that Ireland is diſpoſed to put forth a claim which, if admitted, would ſhake the right of the Britiſh cabinet to involve the Iriſh nation in any foreign war, without a previous communication with the Iriſh adminiſtration. It would ſeem as if it were the diſpoſition of Ireland to have an executive government ſo conſtituted, that the officers acting under it ſhould be reſponſible to the Iriſh parliament for the advice which they ſhould give to the crown to go to war; that their previous concurrence ſhould be as neceſſary to the declaration of war, as that of his Majeſty's adviſers in England; and that, if the concurrence of the Iriſh miniſtry were not previouſly required and obtained, Ireland ſhould not be deemed in any reſpect a party to the war.

We do not pretend to ſay that Mr. D. maintains *in terms* any propoſition to the above effect: but we think either that nothing can be deduced from the principles which he lays down, or that they lead to ſuch a change of ſyſtem in Ireland as we have already ſtated. It is true that Mr. D. profeſſes, and we by no means queſtion his ſincerity, a reſolution to maintain inviolably the connection between England and Ireland, to make a common cauſe with both, and to enact it as a part of his political creed, that the two countries ſhould ſtand or fall together:—but it is very poſſible that, believing ſincerely in that creed, and being decidedly againſt every idea of ſevering the two kingdoms, he might alſo think it neceſſary that the king ſhould be obliged to conſult his Iriſh counſellors before he declared war; and that Ireland ought not to be involved in the hazards and expences of hoſtilities by a cabinet not reſponſible to and not puniſhable by Ireland, ſhould its advice be ever ſo corrupt, impolitic, unjuſt, or diſaſtrous in its conſequences.

Art. 22. *A Letter to his Excellency Earl Fitzwilliam,* Lord Lieutenant, &c. of Ireland. 8vo. pp. 63. 1s. 6d. R. White. 1795.

This letter bears the name of Dr. Drennan, a medical gentleman, whoſe writings have made much noiſe in the political, and have eſtabliſhed a very high character for their author in the literary world. His ſtyle is uncommonly forcible and expreſſive; and, though there are inequalities in it, yet, like thoſe of nature, they rather diverſify than mar the proſpect, and they enrich it by contraſt; every part poſſeſſing ſome beauty though differing in degree, like the face of the earth from the pleaſing landſcape to the towering mountains, or her productions, from the fragrant ornaments of the parterre to the lofty trees of the foreſt. He preſents himſelf before the Viceroy in the garb of manlineſs, and addreſſes him in the language of plain dealing, equally remote from rudeneſs and adulation. He gives him a picture of

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of his predeceſſor Lord Weſtmorland, which every man who underſtands good writing muſt allow to be admirably drawn, though it may not be prudent in any man to ſay that it bears a reſemblance to the original. Let our readers judge for themſelves:

'You come, the ſucceſſor of a Viceroy, whoſe name may ſerve as a date in the margin of Iriſh hiſtory, but will never once be noticed in its page. Public, without being known; little heard of, though often ſeen; he ſat at the council board a liſtleſs automaton, or galloped through the city, the terror of old women, and the envy of ſchool-boys. When made Maſter of the Horſe, he has fulfilled his deſtiny, and arrived at that point of animal perfection, for which alone nature and education had deſigned him. Yet, my Lord, you will perhaps experience with one or two of your predeceſſors, that the beſt qualifications for a continuance in the Lieutenancy of Ireland, are thoſe of a negative kind. A ſoft ſponginess of character that will eaſily acquire any hue, or any ſtain; a tabula raſa of intellect; a ſpirit invulnerable to inſult; that (for example) after vain endeavours to diſunite and diſcourage the Catholics of Ireland, could condeſcend to truck and chaffer, for the official tranſmiſſion of their addreſs; and then ſubmit to be paſſed by with a contemptuous neglect, equally degrading to the honour of the man, and the dignity of the ſtation:—ſuch are the qualities beſt ſuited to complete the luſtrum of an Iriſh Lord Lieutenancy.'

The Doctor's firſt piece of advice to Lord Fitzwilliam is to turn his attention to the *education of Ireland*, and, in forming a ſyſtem for that purpoſe, to keep as wide as poſſible from the ſyſtem propoſed by Mr. Orde; which made it *indiſpenſible* that the inſtructors ſhould be of the eſtabliſhed religion, and that the riſing generation ſhould be brought up in the ſame, though at leaſt three-fifths of the inhabitants were Catholics, and their religion was at that time tolerated by law. That Dr. Drennan's liberality on this and other topics reſpecting religious worſhip may be the better underſtood, it is fit that our readers ſhould know that he is a Proteſtant diſſenter, and that he announces himſelf as ſuch to his Excellency. He recommends it ſtrenuouſly to Lord F. to take public education out of the hands of the clergy of every denomination, who have hitherto given a clerical bias to the principles of their pupils, and the air of a *craft* to learning. The clergy, he admits, were very properly veſted at one time with the monopoly of education, becauſe they poſſeſſed a monopoly of learning: but learning is not now confined to them, neither ſhould the charge of education. He would have Catholic and Preſbyterian colleges built in Ireland, but not endowed; as endowments, he ſays, have a tendency to produce negligence and degeneracy: the univerſity of Dublin he gives up as incapable, from its inſtitution, of ever being made a *national* ſeminary. He thus ſpeaks of it:

'In ſhort, our common alma mater was turned into a hireling nurſe, and the rewards of genius into a job. This was, my Lord, a relique of a mode of government, equally tyrannical and puſillanimous; which wiſhed to ſacrifice two of the religious perſuaſions in Ireland, for the aggrandizement of the third; but the benevolence of genius, ſuch as I am willing to believe your Excellency poſſeſſes, would

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would rather aim at making these very varieties the source of national improvement, and by a sort of divine process, convert into a common benefit, what has been deemed the origin of national evil.'

The Irish charter schools have often been the subject of panegyric in England, and vast sums have from time to time been collected here for their support: had the humane contributors to what they considered a most charitable institution been as well acquainted with the nature of it, as our readers will be after the perusal of the following extract, we presume that they would have shuddered at what they then deemed an act of the greatest beneficence. We give this extract as a specimen of the liberality of a man, who thus pleads the cause of a set of people whose religion is different from his own:

'My Lord, I do request you will take the trouble of reading the account of this inveterately illiberal institution in any common Almanack, and every line will, I think, carry its own reprobation to an ingenuous mind. "The children," as it is regulated in this unnatural system, "are all placed in schools *remote* from their former abodes;" or in other words, they are torn from all the sweet associations that attend the interesting idea of home. This is indeed a charity which thrives on the extinction of all other charities of life; and the feelings of nature must be eradicated, before they can become nurselings of the state. They are banished from their vicinage to a remote quarter of the kingdom, where all traces and ties of kindred are lost and cut off; all habitudes of the heart smothered in the cradle; and when sent into the world, they know not the spot which gave them birth, the mother that bore them, nor the blood which flows in their veins. I think of the speech of Logan, the Indian chief, when all his kindred were murdered by the English: "There runs not a drop of my blood in the veins of any living creature." It is a cold, a chearless, and forlorn feeling of this nature, which must freeze the young blood, and placing the mind in a state of sullen insulation, makes its re action upon society rather dangerous than beneficial. The ties of kindred operate as a sort of external conscience upon the conduct of men, deterring them from the commission of great crimes, for fear of the disgrace which would be reflected upon their relatives. There is a family pride, a domestic honour, among the very poorest and lowest of the community, that guards, and sanctions, and is a sort of God for the little household. Even the highest have such workings of nature, and Lady Macbeth exclaims—"Had he not resembled my *father* when he slept, I had done't." The imagined countenance of her father was the only conscience left, and came between her and murder. But charter-school policy makes a sort of massacre of all those domestic moralities which operate upon character and conduct, without being able, in the present state of Ireland, to put a higher and nobler principle of action in their place; and thus, I fear, this same policy has bred up many victims for the laws, while they only thought of making proselytes to a religion.'

The next measure which Dr. D. recommends, as indispensibly necessary to a national education, is a reform in the commons house of parliament. 'There never can be, (says he,) any national morality, or what is the same thing, there never can be so much individual pro-

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bity as to influence and regulate national character, while a *borough* morality pervades the whole country, and perpetuates its idleneſs, its poverty, and its corruption.' The crime and miſery of civil ſociety in Ireland he conſiders as clearly traceable to the corruptions of the political conſtitution of that country; and thus he makes parliamentary reform not only ſubſervient to the purity of the adminiſtration of the government, but to the morality of the people.

The laſt thing which the author recommends to Lord F. is not only not to widen the breach between the different religious perſuaſions of Ireland, but to ſtudy to conciliate and reconcile them; making them forget their theological diſtinctions in the love and good of their country. He reminds the Catholics of the obligations which they have to the Preſbyterians of Ireland, who declared for their emancipation, when all thoſe of another deſcription were determined to reſiſt it; obligations which, we will venture to ſay, they cannot forget without being guilty of the blackeſt ingratitude; and which, from every appearance, they ſeem reſolved not to forget, for they keep alive the remembrance of them by repeated votes of thanks to the Proteſtant diſſenters of the North, as the beſt friends to the union and happineſs of *every* claſs of the people of Ireland.

Our readers well know that Earl Fitzwilliam's ſudden removal from Ireland, ſo ſoon after his having aſſumed the government there, has rendered the advice of Dr. Drennan inefficient at leaſt in reſpect to that nobleman.

LAW.

Art. 23. *Proceedings at Large, on the Trial of John Horne Tooke, Eſq.* for High Treaſon, at the Seſſions Houſe in the Old Bailey, from the 17th to the 22d of Nov. 1794. Taken in Short-hand by J. H. Blanchard. Vol. I. 8vo. 7s. Boards. Jordan.

This firſt volume of one of the moſt important and moſt intereſting trials, that ever occurred at the tribunal above mentioned, comprehends the arraignment of the priſoner,—the challenge of the jury,—copy of the indictment,—ſpeech of the Solicitor-general,—examination of witneſſes,—papers read in evidence,—ſpeech of Mr. Erſkine, in defence of Mr. Tooke. The other volume will contain the ſpeech of Mr. Gibbs, on the ſame ſide with Mr. Erſkine,—reply of the Attorney General,—ſummary by the Lord Preſident,—verdict of the jury,—and Mr. Tooke's addreſs to the jury.—The ſhort-hand writer needs not any certificate from us, with reſpect to his abilities and attention.

Art. 24. *The Speeches at Large of the Hon. Thomas Erſkine,* in Defence of Thomas Hardy and John Horne Tooke, Eſq. Tried by Special Commiſſion on a Charge of High Treaſon. 8vo. 3s. Jordan. 1795.

We ſuppoſe that theſe excellent pieces of Bar-Eloquence are publiſhed ſeparately from the Trials at large, in order to accommodate thoſe readers to whom it may not be convenient to have recourſe to them in the more voluminous publications of the whole proceedings: theſe ſpeeches are, indeed, worthy of peruſal, and of preſervation, in whatever form they are offered *(entire)* to the public.

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AGRICULTURE.

Art. 25. *An Agricultural Dictionary*, conſiſting of Extracts from the moſt celebrated Authors and Papers. By John Monk, (late 19th Light Dragoons) of Bears Combe, near Kingſbridge, Devon. 8vo. 3 Vols. 1l. 1s. Boards. White, &c. 1794.

A Lieutenant of Dragoons venturing to compile a *Dictionary* of Agriculture,—a ſubject the moſt dangerous for unpractiſed men to undertake, and in which the preſent compiler pretends not to poſſeſs an adequate ſhare of judgment,—may be deemed an inſtance of uncommon literary temerity. Accordingly we have here a very incomplete, although, no doubt, a very well intended performance. As a collection of valuable *extracts* from works of approved merit, it may certainly have its uſe. It may occaſionally furniſh many perſons with inſtructive materials, in their reſearches for information; and may ſerve to recommend, to notice, many valuable books on agriculture, &c. which are quoted.

THEOLOGY, &c.

Art. 26. *A Charge delivered to the Clergy of the Dioceſe of Lincoln*, at the Triennial Viſitation of that Dioceſe in May and June, 1794. By George Pretyman, D. D. F. R. S. Lord Biſhop of Lincoln. 4to. 1s. 6d. Cadell and Davies.

There is always ſo much propriety in adapting an epiſcopal charge to the times; and the preſent critical period is ſo pregnant with important topics of clerical addreſs; that we ſhould have been much ſurprized if the Biſhop of Lincoln had not availed himſelf of the opportunity, which his triennial viſitation gave him, of communicating to the clergy of his dioceſe his ſentiments on the aſtoniſhing events which are paſſing in the world. In his Lordſhip's charge we find what we ſought, a general ſurvey of the preſent ſtate of ſociety:—but we muſt own that we have *not* found in it that pertinency of obſervation, nor that liberality of ſentiment, which, from the writer's elevated ſituation, known talents, and former expreſſions of candour, we were prepared to expect. In an addreſs from an epiſcopal chair to a learned body of clergy, we can perceive no peculiar propriety in introducing a ſet of elementary propoſitions, aſſerting the neceſſity of government and religion to the well being of ſociety; and ſupporting them by an appeal to the authority of the antients.

Quotations from Ariſtotle and Cicero, to prove that it is impoſſible for men to continue united without the eſtabliſhment of ſome ſpecies of political power; that the coercion of law is neceſſary for the protection of the innocent, and for the defence of the weak; and that the comforts of ſocial life cannot be ſecured without the general prevalence of religion; might have better ſuited an academical exerciſe than a prelatical monition. The practice of antient legiſlators, in endeavouring to ſtrengthen their authority by *pretended* intercourſes with ſome deity, is, to ſay the leaſt, not very pertinently ſet up before an aſſembly of Chriſtian divines, in terms rather implying approbation than cenſure; and which are therefore liable to be miſconſtrued into an intimation that religious inſtitutions, whether founded in truth or falſehood, ought at all events to be maintained. In adopting the po-

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pular rumour, never yet confirmed, that the adminiſtrators of government in France have *publicly* and *deliberately* ſaid there is no God, and have avowed principles congenial with this declaration;—in conſtruing the murmurs and diſcontent, which have ariſen in this country, into total diſaffection to the conſtitution;—in repreſenting the exertions which have been made towards reform, as endeavours at deſtroying every principle of political ſubordination, and ſubverting all government, order, and religion;—and in throwing political odium on a particular religious ſect, by attempting to make out a natural alliance between Socinian and Republican principles, and by aſſerting that thoſe who degrade the character of the divine Jeſus into that of a man may be expected to endeavour to deſtroy all ſuperiority in their fellow-creatures, and to ſeek the gratification of their pride in the abolition of all worldly diſtinctions;—the Right Reverend Prelate appears to us to have ſuffered either zeal, or terror, to throw a temporary reſtraint on the natural candour of his diſpoſition, and for the moment to degrade him from the dignified character of a ſage monitor, into the vulgar ſtation of an angry declaimer. The dogmatical manner in which certain tenets of the eſtabliſhed church are aſſerted to be the leading doctrines of the Goſpel; and the acrimony with which thoſe, whoſe reſearches have not enabled them to diſcover theſe tenets in the ſcriptures, are mentioned as men governed by a captious and reſtleſs ſpirit, and holding licentious opinions on religion and government; can have little efficacy either in confirming the faithful, or in ſilencing gainſayers.

In the concluding part of this charge, however, his Lordſhip reſumes the proper character of a Proteſtant biſhop inſtructing his clergy. The grand ſecurity of this country againſt infidelity he very juſtly places in the opportunities, which the lower claſſes of the people enjoy for religious inſtruction; and he earneſtly adviſes his clergy to give their countenance and encouragement to the inſtitution of Sunday ſchools, as the means beſt calculated for diffuſing a general knowlege of the ſcriptures among the inferior claſſes of ſociety, and for inſtilling into their minds juſt notions of their religious duties. While the clergy confine their exertions to the communication of knowlege by honeſt inſtruction, and to the refutation of error by fair argument, they will act within their own proper province; and they will be entitled to that grateful reſpect from an enlightened public, which, to a good mind, will always be infinitely more valuable than the ſervile homage of an ignorant multitude.

Art. 27. *Sermons on ſome of the principal Doctrines of the Chriſtian Religion*, with Practical Inferences and Improvements. By Edward Stillingfleet, M. A. Chaplain to the Earl of Dartmouth, and late Miniſter of Weſt Bromwich, Staffordſhire. 8vo. pp. 431. 5s. Boards. Rivingtons. 1794.

There are two claſſes of doctrinal preachers. The firſt conſiſts of thoſe who think it neceſſary to explain, with preciſion, the meaning of the doctrines which they advance, and to endeavour to eſtabliſh them by a clear train of argument; or by ſuch a critical diſcuſſion of the ſignification of thoſe paſſages of ſcripture, quoted in their ſupport, as may ſerve to prove the quotation to be pertinent and the authority

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authority satisfactory. The second class content themselves with barely expressing, in general terms, the articles of belief which they embrace and teach, and with fortifying their own faith and that of their auditories by numerous texts of scripture. When it is considered how much trouble is saved by the latter method both to the instructor and to the learner, and how easily it accommodates itself to any system which happens to be prevalent, it is not surprizing that the second class should be more numerous than the first; and it is in this second class that we must place the author of the volume of sermons now before us. The doctrines, which he finds in the Christian religion, are those that have constituted the creed of such churches as, from a remote period of ecclesiastical history, have assumed to themselves the appellation of orthodox:—but he thinks it sufficient barely to assert the doctrines in those terms which, because they have long been in common use, are therefore supposed to be generally understood; and to adduce in proof of their truth, certain detached passages from the Old or New Testaments, without attempting to shew that the citations are properly understood and applied, and ought to be admitted as decisive evidence. By these means, however, the author leaves large scope for a serious and pathetic application of his doctrine to the hearts and lives of his hearers, in what he styles 'practical inference and improvement;'—and these parts of his discourses, taking for granted the truth of the points on which he proceeds, are entitled to commendatation. What he has laid down as the truth of religion he applies with a kind of energy very well suited to popular addresses; according to his professed design of setting forth, before a large congregation, the great truths of the gospel in the plainest language, that they might be understood by those of inferior stations as well as by the great and noble among his hearers.

Art. 28. *Outline of a Commentary on Revelations* xi. 1—14. 8vo. 9d. Johnson. 1794.

It is curious to observe the wonderful power of an hypothesis in guiding a man's judgment, and fixing his opinions. Thus associated, the most trivial argument or the slightest analogy becomes a demonstration. The author of this pamphlet, having embraced Mr. Evanson's hypothesis that civil establishments of religion are the Antichrist predicted in the book of Revelations, finds that 'the beast with seven heads and ten horns' means the civil power, as far as it was connected with the ecclesiastical, of the western division of the Roman empire in Europe. The woman, represented as seated on the wild beast, is the apostate church, supported by the civil power. The two witnesses, who were to prophesy in sackcloth during 1260 days, are symbolical persons, the principles of civil and religious freedom, who remained in a state of degradation, and uttered their voices without being heeded for 1260 years, from the year 325, when Constantine presided in the Council of Nice, to the year 1585, when the Dutch maintained their independence, civil and religious, against Spain. These witnesses, having power to shut up heaven that it rain not, and over the waters to turn them into blood, and to smite the earth with any plague as often as they will, represent the mischiefs, temporal and spiritual, resulting from the neglect of the genuine

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heine principles of government and true religion. The wild beaſt, which aſcends out of the bottomleſs pit, and makes war againſt theſe witneſſes, and overcomes and kills them, repreſents the combined powers of the European weſtern empire united to reſtore deſpotiſm and ſuperſtition, and conſequently to extirpate every trace of liberty. . The dead bodies of theſe witneſſes, lying in the ſtreets of the great city which ſpiritually is called Sodom, and Egypt, where alſo our Lord was crucified, are theſe ſymbolical perſons embodied in the new conſtitution, which now lies a dead carcaſe in France. Their remaining unburied for three days and a half denotes that the French conſtitution ſhall continue in a lifeleſs ſtate for three years and a half, during which all memorial of truth and liberty is attempted to be obliterated. By theſe witneſſes riſing from the dead, and aſcending up to heaven, is expreſſed the eſtabliſhment of civil and religious liberty at the termination of the preſent war, attended by the univerſal conſternation of the foes of freedom. The great earthquake which enſued, and in which the tenth part of the city fell, and of the *names* of men ſeven thouſand were ſlain, predicts a violent political commotion, in which the apoſtate church of France ſhall fall, and large bodies or orders of men ſhall loſe their privileges and titles. Laſtly, the affright of the remnant, who gave glory to the God of heaven, indicates the alarm which ſhall be taken at the progreſs of Atheiſm, and the ſubſequent deiſtical adoration of the Eternal.

What impreſſion the preceding miniature of the outline here publiſhed will make on our readers, we cannot predict: but for our parts we honeſtly confeſs that it appears to prove nothing more than the ingenuity, or credulity, or perhaps both, of the writer. It is not by ſuch fanciful applications of the obſcure language of the book of Revelations, that the edifice of our holy religion is to be ſupported. As to Mr. Evanſon's ingenious notion of ſeveral intervals, of 1260 years each, between an incroachment and an improvement on goſpel liberty, we cannot ſuppoſe that it will have much weight in the judgment of any one, who recollects how often liberty has been invaded and tyranny reſiſted, ſince the commencement of the Chriſtian era.

Art. 29. *The Signs of the Times:* Part the Second. With an Addreſs to the People of Great Britain. By J. Bicheno. 8vo. pp. 71. 1s. 6d. Parſons. 1794.

Mr. Bicheno agrees with Mr. Evanſon, and the anonymous author of the commentary noticed in the preceding article, in underſtanding by Antichriſt all that civil and eccleſiaſtical power, which has oppoſed itſelf to the ſpiritual kingdom of Chriſt, and in interpreting ſeveral of the prophecies in revelation as predictions of the ſpeedy downfall of ſpiritual and civil tyranny:—but in the application of the propheſies to hiſtorical facts he differs in ſeveral particulars from theſe writers. The deſtruction of the witneſſes by the ſecond beaſt, Rev. xi. 7. he chiefly applies to the perſecution of the witneſſes for religious truth and civil liberty under Louis XIV. after the repeal of the edict of Nantz. By the death of the witneſſes during three years and a half, he underſtands their political death during a period of a hundred and five years, and fixes their revival in the year 1789, when the French Conſtituent Aſſembly declared for civil and religious liberty. His

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reaſons for this interpretation, together with a commentary on other parts of theſe prophecies, are given in the firſt part of this work, (briefly noticed in our Rev. for July 1793,) of which a third edition conſiderably enlarged is now alſo before us. In this ſecond publication the author purſues his reſearches into the meaning of this myſterious book, and endeavours to prove that the judgments of the ſeventh trumpet, which are to bring the triumphs of popery, idolatry, oppreſſion, and wickedneſs to an end, and to introduce the kingdom of Chriſt, are already begun, and will be ſhortly completed. Underſtanding by the word thunder, in the language of propheſy, war, Mr. B. finds that, according to the propheſy (chap. x. ver. 2.) of ſeven thunders, there have been exactly ſeven periods of war, ſince the termination of the ſixth trumpet in 1697. The ſlaughter of ſeven thouſand names of men, Mr. B. with the commentator in the laſt article, explains by the abolition of titles and the deſtruction of privileged orders in France.

Some obſervations are added on the prophecies which predict the overthrow of the Turkiſh empire, on the reſtoration of the Jews to Jeruſalem, and on the ſigns of the times which indicate the ſpeedy accompliſhment of theſe prophecies. To confirm the expectation reſpecting the reſtoration of the Jews, Mr. B. quotes an account given in the Aſiatic Reſearches, vol. ii. and tranſcribed in the Monthly Review enlarged, vol. x. p. 502, from which it appears probable that the Afghans are deſcended from the Jews, and are the remains of the ten tribes of Iſrael, and of which we have not heard for many generations.

Not to purſue farther Mr. B.'s inveſtigations, which, after all, we apprehend, will leave the generality of his readers in a conſiderable degree of uncertainty reſpecting the true meaning of theſe prophecies, we ſhall only remark that the work bears ſtrong marks of an ingenuous diſpoſition, and of a zealous attachment to truth and liberty. The author is a decided enemy to the preſent war, and apprehends, from other grounds beſides thoſe of propheſy, that moſt ſerious calamities are to be dreaded from its continuance.

Art. 30. *A Letter to Thomas Paine*, Author of the Age of Reaſon. By George Burges, B. A. Curate of Whittleſea, Iſle of Ely. 8vo. 1s. Evans.

The old ſaying, "Truth is not to be ſpoken at all times," may ſtand as a fit motto to this letter to Thomas Paine; which is not an examination of the contents of "the Age of Reaſon," but a general condemnation of it on the ground of its being an impolitic and ill-timed publication. Mr. Burges, though an advocate for the Rights of Man, is nearly of the ſame way of thinking with Mr. Burke on the ſubject of eſtabliſhments; he would pay a high deference to prejudice, *as prejudice*; and, whatever were his private thoughts, he would not diſcloſe opinions which were ſubverſive of antient inſtitutions. As a clergyman, he makes rather a ſingular aſſertion and confeſſion, when he ſays 'that it matters not, politically ſpeaking, whether their religion be true or falſe,' and 'that there is no religion to which fraud does not in ſome meaſure attach.' Conſiſtently with ſuch data, he contends that 'whether Chriſtianity be a matter of fraud, a matter of doubt,

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doubt, or a matter of fact, Mr. Paine has not consulted the welfare of mankind in attacking it at the time and in the manner that he has done:' yet, in spite of all his rhetoric against Mr. P. as unkind to his fellow-creatures by publishing his deistical religious opinions, Mr. Burges, when he comes to speak of Christianity as a truth, so far forgets the ground of his censure on the author of the Age of Reason, as to hope that its *memory will perish for ever* if it will not stand the test, and to declare that, if he thought it a fraud, he would obliterate it from his own mind as a *nuisance*, and endeavour *gradually* to extirpate it from the minds of others.

Mr. B. may lay stress on the word *gradually:* but if the circumstance of its being a fraud makes it a *nuisance*, the force of his former reasoning is taken away. He probably means well, but his pamphlet is an injudicious publication; and Mr. Paine may fairly retort on him the very censure with which he is attacked on the score of an indiscreet avowal of opinions. To tell the people that, politically, it matters not whether their religion be true or false is a most effectual mode of lessening its influence on the common mind. Such may be the language of the politician, but it ought not to be that of the ministers of the gospel.

Art. 31. *Essays on the most essential Theological Subjects*, particularly the Divine Humanity of the Lord—Man's Self-derived Intelligence—the Importance of Divine Things—and the spiritual Liberty of Man, &c. &c. Together with an Introductory Preface. Designed for the Promotion of the New Jerusalem Church, announced by Emanuel Swedenborg, Messenger of the second Advent of our only Lord and Saviour Jesus Christ. By George Nicholson. 8vo. pp. 148. 2s. Boards. Sibly. 1794=38.

Fanaticism, though charged on many religious sects by others, is a character which no sect is willing to take to itself. Perhaps few religious professors have given stronger indications of this quality than the followers of Swedenborg, whose claim to credit as the founder of a new church rests on pretensions to supernatural illuminations, and an intercourse with angels and spirits; the wonderful and sublime relation and discoveries of whose spiritual experience his disciples receive with implicit confidence; and whose doctrines have never yet been explained in such a manner as to bring them within the comprehension of logicians and philosophers. Yet the present writer speaks of his master not only as the illuminated and inspired, but as the truly rational Swedenborg: he publishes these Essays, that the divine truths which are now revealed from the Lord, may be rationally understood and perceived; and he calls on his readers to think and judge for themselves, and not to take their creed on his authority, but on that of their Great Leader, the illustrious Messenger of the New Dispensation; adding, as an admitted maxim, that only that conversion to the truth can be of permanent and effectual use, which springs from the impartial investigation of evidences.

After these professions, we might seem authorized to expect such a plain statement of the principles of Swedenborgianism, and of the grounds on which they rest, that every candid inquirer might at

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once judge of the validity of this new prophet's pretenſions, and of the reaſonableneſs of adopting his ſyſtem. All this, however, we have in vain ſought in the preſent publication. No evidence is adduced in proof of Swedenborg's divine illumination, except his own *ipſe dixit*; and as to doctrine, as delivered in theſe Eſſays, we meet with miſts of obſcurity in every page, which our unenlightened intellects are incapable of diſperſing. When we are told that Jeſus Chriſt is the only true God, the Jehovah, the Everlaſting Father; that the divine *eſſe*, hitherto worſhipped under the name of Jehovah, cannot be ſeen even by the ſpiritual eye of faith, but that the New Church worſhips a viſible God, in whom is the inviſible, and whoſe *divine human* is the only proper object of which we have a ſpiritual idea;—when we are told that, though the common fiction of three divine and eternal perſons in the Godhead is a flagrant abomination, nevertheleſs there is in the perſon of Chriſt a divine trinity, of which his *eſſential divine* is the Father, his *divine human* is the Son, and his *divine operation* is the Holy Spirit;—when we are told that regeneration is a divine influx, by which man is made ſpiritual, and endued with a true perception of the Lord Jeſus, whoſe divine *eſſence conſiſts* in goodneſs and truth;—when we receive theſe, and other ſimilar propoſitions, as the doctrine of the New Jeruſalem Church, we find ourſelves in a thick wood of words, and aſk in vain for clear definitions and legitimate proofs. Mr. Hindmarſh tells us, with indignation againſt Dr. Prieſtley for having made the ſuppoſition, that Swedenborgianiſm is not Unitarianiſm. Neither Mr. Nicholſon nor any of the Swedenborgian teachers plainly tell what this new doctrine is. What is to be inferred from all this, but that it is a hopeleſs undertaking to bring enthuſiaſm to the ſtandard of common ſenſe, and that, in religion at leaſt, it is impoſſible *inſanire cum ratione?*

We are at a loſs what to make of the author's date in his title-page, 1794=38. He cannot mean to call on his readers for ſo great a ſtretch of faith as to believe, which the characters, algebraically read, aſſert, that 1794 is equal to 38: perhaps the number 38 may be intended to mark the year for the commencement of the New Jeruſalem Church.

POETRY *and* DRAMATIC.

Art. 32. *Llangunnor-Hill*: a Loco-deſcriptive Poem, with Notes. Humbly dedicated by the Author to the Public at large. 8vo. 2s. Printed at Caermarthen.

It ſeems a pity that this poem was not printed in, and confined to, the Welſh tongue; as it will, we ſuppoſe, be chiefly intereſting to Welſh readers, and as the author is, perhaps, more intimately acquainted with the Cambro-Britiſh than with the Engliſh language. That he is not ſo perfectly and critically ſkilled in the latter, as will fully juſtify his attempting to write and publiſh *poetry* in it, may be juſtly inferred from ſeveral miſtakes which we marked in reading this performance; ſome of which ſeem to manifeſt not only poetical defect, but even a miſ-uſe of words, of which we ſhould ſuppoſe a competent Engliſh writer, either in verſe or proſe, would have been incapable.

With

With regard to poetic imperfection, for inſtance, we may produce the following lines:

V. 33. 'With penſive contemplation *fir'd!*'

Who ever before heard of the mind being *fired* with *penſive* contemplation?

— 101. 'What *charming beauties* ſtrike your *ſight!*'

What reader will be *charmed* with ſo glaring a pleonaſm as this redundant epithet?

— 248. 'And various *other* ſorts *beſide*—'

More *pleonaſm* here!

— 294. 'That villa, beautiful and *new*—'

To ſay that a building is new is not very 'loco-deſcriptive;' any more than the epithet in the next quotation:

— 301. 'How green the fir-trees ſtanding near!'

The greenneſs of the firs does not, according to our taſte, much improve the view of 'Penlan Manſion-houſe.'

We are now to take a view of Caermarthen Bridge:

— 436. 'Which ſerves to join each ſever'd ſhore,
And waft the paſſing trav'ler o'er.'

Here we have one of thoſe improprieties which ſeem to indicate the writer's incomplete acquaintance with our language. What idea can we form of a traveller being *wafted* over a bridge? If ſuch a mode of croſſing a river ever occurred, it muſt have happened by the extraordinary operation of a prodigious high wind; or in conſequence of the bridge being overflowed by a ſudden and tremendous inundation!

Another reaſon for our thinking that *Llangunnor-Hill* ſhould have been only printed in the Welſh language, is, that none but Welſhmen can read and pronounce it: witneſs the following lines:

'And *Pen'rallt-fawr* amongſt the reſt.'
'There *Alt-y Gôg* appears in ſight.'——
'See white-waſh'd *Dan-yr-Alt* appear.'——
'From *Park-yr-Eglwys'* brow deſcend.'——
'Thence *Liwyn-y Gwragedd* hill appears.'——
'Till *Erw Frâu* you ſlowly gain.'——

With many others, too tedious, indeed, to mention.

Although we could not overlook the glaring defects of this writer's verſification, we acknowlege, with pleaſure, his merit in a higher reſpect. If his work cannot claim a compariſon with the *Cooper's Hill* of Denham, the *Windſor Foreſt* of Pope, or the *Grongar Hill* of Dyer; if he be not an excellent poet; he appears to be a very good man. We honour his piety, and we eſteem his benevolence. He is the feeling advocate of the poor; and his humanity is amiably extended even to the brute creation. Among other paſſages which have given riſe to this remark, we were not the leaſt pleaſed with the compaſſionate manner in which, after having glanced at the flinty hearts of our *ſportſmen*, he laments the hard fate of the timid and inoffenſive Hare. With this proof of the poet's tenderneſs and ſenſibility, we ſhall conclude our remarks:

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'Thence Llwyn-y-Gwragedd Hill appears,
Where oft his hounds the huntſman cheers,
When early in the bluſhing morn,
He ſweetly winds his bugle horn,
And caſts his dogs round yonder brakes,
To which the hare for ſhelter makes,
Whene'er ſtern winter's ſhiv'ring ſtorm
Requires a refuge ſnug and warm.
Yet what avails this cloſe retreat?
For then the hounds approach her ſeat,
Directed by the well-known trail,
And with loud notes her ears aſſail.
(Muſic to ſportſmen ever dear,
Who love ſuch harmony to hear,
But to the fearful panting hare,
Productive only of deſpair!)
Yet though by foes encompaſs'd round,
She cautious quits the dang'rous ground,
And flies o'er diſtant hills and fields,
Till, wholly ſpent, her life ſhe yields
With piteous ſqueakings, which impart
No pleaſure to the tender heart:
But ſportſmen's hearts reſemble ſteel,
And rarely ſoft compaſſion feel
For the four-footed timid race,
The harmleſs objects of the chace:
Thus the poor hare unpitied dies,
And uſeleſs are her piercing cries.'

Art. 33. *The Golden Age*, a Poetical Epiſtle from Eraſmus D——n, M. D. to Thomas Beddoes, M. D. 4to. 1s. Rivingtons. 1794.

Some poet, of conſiderable talents for ridicule, but of whoſe identity we have no conception, has choſen for his preſent ſubject whatever is new, ſingular, or, in his apprehenſion, abſurd, in the philoſophy of the Doctors Darwin and Beddoes. We are ſorry to ſee the powers of ſatire (an inſtrument which may be uſefully employed,) ſo ill applied in the preſent inſtance. If men of genius, of fancy, and of invention, had always been thus checked in their flights, they would never, perhaps, have ſoared to the ſublime heights which they frequently attained; and the world might have been deprived of many an IMPORTANT, many a GLORIOUS diſcovery!—If in their excurſions into the boundleſs regions of imagination, ſuch men have ſometimes failed of bringing home any thing of the high value or utility which they *expected* and *ſought*, the diſappointment was to *themſelves*, and the public ſuſtained no *loſs*. On the other hand, when in only one, out of many, aerial voyages of diſcovery in ſcience, they have returned laden with the GOLDEN FRUITS, how richly have mankind been benefited by the labours of thoſe whom, perhaps, they once turned into ridicule, under the indiſcriminating names of *innovators* or *projectors?* Thoſe diſtinguiſhed adventurers, who, at their own expence and riſk, thus nobly embark in the ſervice of mankind, ſhould never be *obſtructed*. Why ſhould we put an extinguiſher

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tinguiſher on the light of the human mind, inſtead of carefully trimming the lamp that is bounteouſly provided by Heaven for our guidance!

Art. 34. *A Poetical Epiſtle addreſſed to Miſs Wollſtonecraft*, occaſioned by reading her celebrated Eſſay on the *Rights of Woman*, and her *Hiſtorical and moral View of the French Revolution*. By John Henry Colls. 4to. 1s. Vernor, &c.

The main deſign of this publication, if we miſtake not, is to pave the way for a ſubſcription to two vols. of poems, by the author, and Mr. William Dyke. Of the poetry of this laſt named writer, we have here no ſample: but the epiſtle to Miſs W. may be conſidered as an ample ſpecimen of the talents of Mr. Colls. In the *dedication* of this work he profeſſes his very high admiration of the lady's abilities, but he diſſents from her political principles, particularly reſpecting the French revolution. His verſes are not inelegant, but we ſee nothing in the poem that we can extract, with any great appearance of advantage to the author.

Art. 35. *Sonnets: By a Lady.* 4to. pp. 24. 2s. 6d. Debrett. 1793.

The ſonnet is not improperly claſſed among the moſt difficult and artful of the ſmaller poetical compoſitions, as it requires the utmoſt accuracy, and a concluſion containing ſome ingenious thought exhibited with peculiar neatneſs and felicity. If we could convict the compoſitions before us of ſome inaccuracies and violations of preſcribed rules, we muſt alſo acknowlege that, on the whole, they are extremely pleaſing; and we might extract ſeveral paſſages from them which are replete with tender and refined ſentiment, evidently the production of an elegant and reflecting mind. Of theſe, we ſhall tranſcribe only the following, to juſtify our commendation:

From the Sonnet entitled *the Yew-tree*.

'With eye ſerene—a parent mark'd the ſpot
"And here, my child, when Nature's fine is paid"——
The words ſunk deep—nor diſtant was his lot,
For ſoon below theſe boughs I ſaw him laid.

'Scarce could revolving Spring one garland ſpare
To deck (all wet with tears) his much-lov'd tomb,
'Ere its faſt-grated doors prepare
To give another mournful tenant room.'

Theſe lines are too pathetic not to be felt by all who have ſhared in ſimilar griefs.

The two following ſtanzas, in the Sonnet entitled *Change of Fortune*, are truly deſcriptive of the ſordid paſſions of a baſe world:

'Once fortune ſmil'd—and plenty crown'd my board,
The cluſt'ring vine obſcur'd the noon-tide glare,
My loaded trees ſupply'd the winter's hoard,
And friends would flock my garden's ſweets to ſhare.

'Revers'd the ſcene!—my native woods adieu!
No longer flowers bloom, or friends enquire;
The ſmooth civilities to ſhew are due;
And cordial warmth with fortune's gifts expire.'

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From the Sonnet on *the Sea*.

'To gain Hygeia's gifts—I ſought the briny wave*,
The diſtant view appall'd my trembling ſight:
O how far leſs can hardy vet'rans brave
The ocean's ſtorms, or 'tempt the mountains height.
'Prais'd be that fate, our weaker ſex decreed
Serene to glide life's narrow peaceful ſphere;
To deck the bow'r—or tune the vocal reed,
On gentle ſtreams a little bark to ſteer.'

The praiſe of the critic is ſeldom unallayed; and, by the mind which is deſirous of improvement, indiſcriminate commendation is not to be wiſhed. We conſider the mind of the preſent writer as of this deſcription. Regarding our court rather as a phyſical college than as an inquiſitorial tribunal, ſhe may look for ſome ſalutary advice; and, as thoſe who lay their caſe before the faculty are extremely diſſatisfied if they refuſe to preſcribe for them, hence concluding either that their caſe is deſperate, or that they are deemed unworthy of attention, we ſhall, in our phyſico-critical capacity, recommend to the muſe a few gentle alteratives, as all that her caſe requires.

In the 3d ſtanza of the ſonnet entitled the CHANGE OF FORTUNE *claim* is made to rhime to *gain*. In that entitled MORNING, the laſt line of the 3d ſtanza is proſaic and inelegant;

'And chearful ſteal thro' life thy gifts *without*.

As we have before obſerved that it is required of the ſonnet to cloſe with a peculiar grace, we muſt point out the concluſion to the ſonnet on *the pain of unpleaſant converſation* as very defective, as well as ungrammatical;

'For reaſon ever muſt our ſouls attach,
Her poliſh'd charms embelliſhes a thatch.'

Theſe imperfections, however, not being of ſufficient number and magnitude to affect materially the general merit, we would preſent the fair writer with a ſprig of laurel, and apply to her penſive and pathetic ſtrains Milton's deſcription of the nightingale's ſong——'Moſt muſical,—moſt melancholy."

Art. 36. *Ode ſur la Guerre. Par B. Frere Cherenſi, Auteur du Heros Moderne*, &c.† 8vo. pp. 16.

The ode-writers of the French nation ſeem never to have ſtudied any other maſter than Horace, and accordingly they have excelled in the frolicſome but never in the ſublime ode. Allegorical perſonifications, with their regular claſſical emblems, gods and goddeſſes, from the Roman mythology, Victory and Mars, Peace and Ceres,—parade in unvarying proceſſion through their ſtanzas; which indeed often contain moral maxims neatly expreſſed, and ingenious alluſions. We by no means with to impute to the author before us an exceſſive leaning to the hacknied manner of his nation: on the contrary, we have peruſed his ode with as much gratification as we have ever re-

* This line is too long.

† See Rev. vol. vii. p. 107. and x. p. 346.

ceived

ceived from the similar compositions of J. B. Rousseau; and we have no doubt that it would be admired in Paris. The four lines

> ' *D'un pole à l'autre que la foudre*
> *Tonne & fracasse l'univers,*
> *Et que sur les soleils en poudre*
> *Le Chaos maitrise les airs, &c.*'

contain imagery highly sublime: and many others will be found of great beauty. The poem is neatly printed, and is dedicated to Earl Stanhope.

Art. 37. *The Adventures of Timothy Twig, Esq.* in a Series of Poetical Epistles. By Joseph Moser, Author of Lucifer and Mammon, Turkish Tales, &c. 12mo. 2 Vols. 7s. Boards. Williams. 1794.

Mr. Anstey succeeded so well in the application of the cantering kind of verse, called by Grammarians Anapestic, to the humorous exhibition of manners, that he has since had a numerous train of imitators:—but it is much easier to copy the versification of the Bath Guide, than to borrow the lively vein of humour and pleasantry to which that poem has been chiefly indebted for its success. We cannot compliment Mr. Moser with the praise of being a successful rival of Mr. Anstey: but he writes something like Anstеyan verse, with ease, and executes his design of sketching the varieties of fashion and manner in dress, diet, public amusement, gaming, &c. with tolerable success. The hero, Tim. Twig, comes up to town, a raw and staring lad, and, after a course of experiments in the science of *life*, returns to his Welsh mountains, a goose stripped of his feathers.

Timothy, though the hero, is not the only person who figures in this tale; besides his man John, who is a very honest fellow, we are introduced to Tim.'s mother, sister, uncle, and cousin, and a pretty long string of friends and acquaintance. Some of the party talk sentimentally, and carry on a tender tale, in different kinds of verse:—but, in proportion as the author becomes grave, the story is dull, and the reader hastens to return to his friend Tim.

NOVELS.

Art. 38. *The Necromancer:* or the Tale of the Black Forest: founded on Facts. Translated from the German of Lawrence Flammenberg, by Peter Teuthold. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

In the mind of man there is a predisposition to credulity, which too often renders the very means adopted as a remedy, a proximate cause of new disease. The Platonic idea of influencing dæmons or disembodied spirits by human rites and adjurations, of learning secret phænomena from their revelation, and of accomplishing by their intervention important purposes of this world, had scarcely been mentioned, much less credited, since the time of the old Alchemists and Rosicrusians, until some modern novelists chose once more to familiarize the superstition; partly in order to expose it, and partly in order to extract from it new sources of the terrible. The opinion itself

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ſelf now ſeems again creeping into repute; it is mentioned even by philoſophers without a ſneer; and it is becoming the corner-ſtone of a ſpreading ſect of viſionaries, whoſe favoured or impudent proſelytes are ſaid to behold by day, and in the very ſtreets of this metropolis, the wandering ſouls of holy men of other times. It requires perhaps ſome leaning towards theſe and the like notions, or at leaſt a ſufficient reſpect for them not to laugh at but to ſympathize with the curioſity and apprehenſions of thoſe imbued with them, in order to be pleaſed with this novel. In Germany, no doubt, ſuch doctrines have made a wider impreſſion and progreſs than in our country; ſince *raiſing ghoſts* is an operation of frequent recurrence in The Necromancer; although the ſcene of adventure be laid in a frequented part of the country in our own half-century, and among the informed claſſes of the people. The prevailing ſpirit of the ſable would beſt be manifeſted by extracts: but for theſe we cannot ſpare room.

The extraordinary events, which occupy the firſt volume, are, in the ſecond, not very dexterouſly unravelled. They chiefly reſult from a confederacy of banditti; the leaders of which are ſeized, tried, and executed for their crimes, and die becomingly penitent; leaving behind them the neceſſary confeſſions.

Of the ſtyle of this novel, we have only to obſerve that it is not improperly adapted to a work which, we doubt not, will eagerly be peruſed by thoſe who are ever on the watch for ſomething new and ſtrange.

Art. 39. *The Pariſian*; or Genuine Anecdotes of diſtinguiſhed and noble Characters. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

Whether the promiſe of this title-page, to entertain the public with genuine anecdotes of diſtinguiſhed and noble characters, be made good in the volumes, or whether it be nothing more than a lure thrown out to meet the faſhionable humour of the day, we ſhall not determine. In peruſing the ſtory, we have been led to recollect a celebrated French preceptreſs, whoſe writings have deſervedly obtained a conſiderable ſhare of reputation, and who ſome time ago reſided in England with ſome of the younger part of the family of a nobleman whoſe memory is conſigned to infamy: but we cannot aſſert that any of the particulars of the ſtory are grounded on fact. We can only treat the work as an ordinary novel; and under that character we find little, either in the fable, ſentiments, or language, to entitle it to any high degree of commendation. Its chief merit conſiſts in the lively exhibition of ſome of the frivolities of high life. Several of the characters are ſtrongly marked with the negligent gaiety of faſhionable manners. The ſtory, conſidered as an entire plot, produces little effect: but ſome of the incidents are not unamuſing, and the piece, all together, may afford a tolerable *lounge*.

Art. 40. *Count Roderic's Caſtle*: or Gothic Times. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

In works of fiction, fertility of invention is unqueſtionably the firſt excellence; and this excellence the author of the romantic tale now before us certainly poſſeſſes. The ſtory at its firſt opening ſeizes irreſiſtibly on the reader's fancy, and through the whole of the

firſt

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first volume rivets his attention to a crowded succession of incidents full of surprize and terror; and though, in the second volume, the mind is somewhat relieved from the uninterrupted suspense and agitation in which it has been kept, its interesting emotions are never suffered to flag; they are only turned into a different channel, in which curiosity and sympathy unite to afford him new pleasure.

Of a performance of this kind, which is throughout narrative, and the effect of which almost entirely depends on novelty, the *least that can be said*, in the way of information, or of such particular criticism as supposes an acquaintance with the story, we dare say our readers will be of opinion *will be saying enough*. We shall therefore only remark that this tale is conceived with originality, and elegantly written, and that those readers who can find pleasure in things new, strange, and terrible, will be much gratified by a visit to Count Roderic's Castle.

MODERN PROPHECY.

Art. 41. *The Age of Prophecy!* or further Testimony of the Mission of Richard Brothers. By a *Convert*. 8vo. 1s. Parsons, &c.

This *pretended* convert attacks Mr. Brothers in so thin a mask, that he who runs may see through it. He does not at all, like most other writers on the subject, consider the Prophet as (most probably) a lunatic. He regards him merely as an impostor, but not as one skilled in the business: he rather treats him as a bungler at *soothsaying*.

Although we have not much commendation to bestow on this pamphlet, yet, on the author's supposition of dishonesty and mischievous intention in Brothers, we cannot pronounce it to be altogether a bad publication.

Art. 42. *Further Testimonies on the Authenticity of the Prophecies of Richard Brothers*, astrologically accounted for, &c. 8vo. 6d. Pugh, &c.

Nonsense, collected from the astrological jargon of the old almanacs, with additions from the proper stock of the author;—who styles himself *divine, capromancer, augurer, soothsayer, chiromancer*, and *cozen* of Richard Brothers. If, however, there really be, at this time, or has lately been, a demand for this sort of nonsense, who can blame the pamphlet-manufacturers, or other dealers in such commodities, for carrying their wares to market? and if, (as Pope expresses it,) hence "the poor are cloath'd—the hungry fed," what good-natured reader can object to it?

Art. 43. *Recent and remarkable Predictions*, of many great and astonishing Events that are to happen before and at the Close of the present Century, relative to the Revolution in France, the Fall of Popery and Mahometism, the approaching general Conversion to Christianity, and the glorious Effects that will arise to the whole World, from the present most eventful and important Period. By *a Gentleman of known Piety and Veracity*. 8vo. 6d. Chapman.

Brothers is here out-done, in his mystic occupation, as far as *numbers* have the odds against *one*. There are, it seems, seven or eight inspired men at Avignon, French, English, German, Italian, &c. and *more*, 'associated under like impressions, in different parts of Europe, to

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to the number of seventy; who *know* that they shall be instrumental in the great events which they foretell. Among these wonderous events, is the destruction of the Turkish empire, by the instrumentality of a boy *now at Rome*. The prophets declare that they are not disciples of E. Swedenburg.' It may be of no consequence whose disciples the *seventy* are, provided they do not themselves, in these distracted times, gain disciples enough to become formidable to the nations of Europe, by attempting to *act on their own predictions*.

Art. 44. *Another Witness!* or a further Testimony in favour of Richard Brothers: with a few modest Hints to modern Pharisees, and Reverend Unbelievers. By S. Whitchurch. 8vo. 6d. Wright, &c.

Mr. S. Whitchurch, like the rest of the fautors of the prophet of Paddington, is violent in his disapprobation of the French war, and in his censures of the clergy, 'those 'pretended ministers of the PRINCE of PEACE,' who so frequently 'sound the war-whoop from the pulpit,' and like the lying prophets of Ahab say "*Go up to battle and prosper:*" p. 14.—Whence this remarkable connection of modern prophecy with modern politics? Let the curious inquirer into the nature and species of enthusiasm determine.

Art. 45. *The Lying Prophet examined,* and his false Predictions discovered; being a Dissection of the Prophecies of Richard Brothers. By William Huntington, S. S. Minister of the Gospel at Providence Chapel, Little Titchfield-street, and at Monkwell-street Meeting. 8vo. 1s. 6d. Terry, &c.

Mr. Huntington seems to be a plain, uneducated man*, who has studied the Scripture prophecies with attention sufficient to justify his exhortation to his readers, 'Pay no regard to the dreams nor to the pretended revelations of Mr. Brothers; for the whole of them contradict the word of God, and are nothing but lying vanities.'

Art. 46. *The Age of Credulity:* in a Letter to N. B. Halhed, Esq. M. P. in Answer to his Testimony in favour of Richard Brothers; with an Appendix in Vindication of the Scripture Prophecies. By the Author of "The Age of Infidelity." 8vo. 1s. Button. 1795.

It seems rather hard on the present age that its general character should be affected by every new occurrence which happens to engage the public attention, and that a fresh name should be imposed on it, whenever the writer of a pamphlet inclines to treat the public with a new *touch on the times*. Thus, Thomas Paine sits down to manufacture a few pages of infidelity, and, concluding that he shall make

* He says of himself, in his dedication to Mr. Halhed, 'I am no gentleman, sir, nor scholar; I never had learning enough to qualify me to read a chapter in the Bible with propriety. In my younger days I was severely exercised with much internal distress, through a consciousness of sin, the perpetual fears of death, and the dreadful apprehensions of divine judgments to come.' This pamphlet, however, is not ill-written; and we cannot but admire the uncommon humility of the author.

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a great number of converts, compliments the age with the title of "The Age of REASON."—In opposition to Mr. Paine, comes the author of the tract before us; and big, as it should seem, with fearful apprehension that Tom's purpose was in a great measure already answered, he at once stigmatizes the age with the opprobrium of INFIDELITY. Of that performance we gave some account in the last vol. of our Review, p. 342.—Having, it is presumed, been victorious over the sturdy champion of unbelief, and done away the reproach of the times, he now, perhaps, sees things in a new light, and, behold! we neither live in the age of *Reason*, nor in the age of *Infidelity*, but in the age of *Credulity**!—Whence this sudden change in the character of the existing generation? Why—a visionary man [not to repeat the worst things that have been said relative to him,] one Richard Brothers, pretends to have received the gift of prophecy; and some few other visionaries are thought to have really credited his pretensions. *Is this all?* Have not all ages, and almost all countries, afforded similar instances? why, then, is the *present* age to be thus libelled by degrading epithets?

This writer considers R. B. as an artful impostor; and, accordingly, he expostulates with Mr. H. for countenancing such a character. He also takes up, very seriously, the subjects of TRUE and of *False* prophecy, in order to assert the credit of the former, and to refute not only the pretensions of R. Brothers, but to overthrow the interpretations of Mr. Halhed. In this undertaking our author, who is undoubtedly a man of sense, could hardly fail of succeeding.

Art. 47. *Letters to Nathaniel Brassy Halhed, Esq.* M. P. in Answer to his "Testimony to the Authenticity of the Prophecies of Richard Brothers," and his pretended Mission to recal the Jews. By David Levi, Author of *Lingua Sacra*, Letters to Dr. Priestley, &c. 8vo. 1s. Johnson, &c.

Mr. Levi treats the gentleman, to whom he addresses these letters, with severity, and with a degree of harshness, mingled with courtesy and the appearance of respect.—Mr. H.'s scheme of interpretation of Daniel's beasts, &c. is denounced as ænigmatical, fallacious, absurd, and ridiculous; for all of which, as well as for other parts of his famous pamphlet, he, sometimes seriously, at other times rather ludicrously, reprehends and admonishes him; and also for the support which the learned senator has afforded to the '*impostor, Brothers.*' On the other hand, Mr. L. has here given us his own exposition of Daniel's predictions, and of their accomplishment; with which we confess that we are much better satisfied than with the Halhedian explanation.—This respectable writer refers occasionally to his "Dissertations on the Prophecies," of which he observes, in a note, the first vol. is already published; the second, he says, is now in the press; and we are given to understand that *more* volumes of this work are intended: but the exact number is not specified.

* He endeavours, indeed, p. 9. to reconcile this seeming contradiction, and to prove that the present age 'seems likely to bear the impression of two characters, *apparently* inconsistent—credulity and unbelief.'

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MISCELLANEOUS.

Art. 48. *The Letters of Themistocles.* 12mo. pp. 294. 3s. 6d. Hookham. 1795.

Of these letters it is not necessary that we should say much; for, though this is the first time of their appearance in the form of a book, they have been long known to the public, having been originally printed in one of the London newspapers. They are now acknowleged by Lord Mountmorres, in a dedication to Lord Orford. They were written on various subjects, highly interesting in their day, but now of less importance to the world; such as the regency, the revolution in Austrian Flanders which preceded that of France; the establishment of the hempen manufacture of Ireland; comments on the 8th article of the treaty of Utrecht, and on the question of our dispute with Spain relative to the fishery of the antipodes at Nootka Sound; the corporate rights of the city of Dublin; the abatement of an impeachment by a dissolution of parliament, &c. &c.

By the present publication, and others which the noble author has sent into the world, he shews that he is extremely well calculated for that kind of literary pursuit which requires deep research, laborious investigation, an acquaintance with old records and historical events, &c. The flowery paths of science his Lordship leaves to others, whose parts, without perhaps being as solid as his, are more brilliant and shewy. The noble Lord seems to know his own *forte*, and therefore undertakes such things only as are suited to his strength and capacity; consequently, he very rarely fails in his undertakings.

Lord M. thinks that he has cause for complaint against the minister; to whom, during the important question of the regency, he had rendered no small service by his conduct both in and out of parliament, and who nevertheless was so ungrateful as totally to overlook him in the distribution of honours and court favours. On this subject, the noble Lord appears to feel sore; and his concluding expression is severe in the extreme. 'The minister, (he says,) having quitted that country (Ireland) with general dislike, from a similar conduct in other matters, the author from peculiar and delicate circumstances, declined all personal altercation either in or out of parliament; not thinking it creditable or expedient for a man of honour to tread upon a degraded character.' It will not be expected that we should suggest who that minister was: but we will take the liberty of advising his Lordship to look to other rewards, for the rectitude of his intentions and the zeal of his actions, than the favours of *any* minister of state;—to the approbation of his own heart and the applause of his fellow men.

In a preface to this collection, Lord M. more than insinuates that the establishment of the southern whale fishery had not so much for its object the acquisition of oil, spermaceti, and whalebone, as the emancipation of South America from the dominion of Spain; and that the settlement at Nootka Sound was intended more for political than commercial purposes. The man, from whom he appears to have derived his intelligence on this head, was the celebrated General de Miranda, a native of Curassoa in Mexico; to whose character the noble author bears a much more honourable testimony than others who have spoken of this extraordinary man, who, it would seem, had formed a plan for

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for establishing the independence of South America, and enabling England to participate in the commerce of that immense country now monopolized by Spain. 'This project, (says Lord M.) it is supposed, was communicated to our ministers, and so far patronized by them as to generate the question about the whale fishery, and the establishment at Nootka Sound.' With due deference, we presume to think that Lord M. ought to have stated better authority than *supposition* for so very important a piece of information: it would appear, indeed, that he had received it from Miranda himself, who felt authorized to complain of our ministers, from whom he conceived he had reason to expect a pension, but who disappointed him.

In the Appendix, our author gives the characters of three persons eminently distinguished in the political or literary world, namely, Dr. Franklin, Mr. Flood, and Mr. Malone the votary of Shakespeare. In his delineations he displays discrimination, judgment, and powers; and his style is much more remarkable for clearness and simplicity, than for elegance and ornament. He sometimes uses words which, though very expressive in other languages, have not yet been adopted into ours, and are unintelligible to such readers as do not understand French: of this we will quote one instance in the word *Journalier*. Lord M. says, in his character of Mr. Flood, 'it should be remembered, that the abilities of men, like the beauties of women, are often *journaliers*, uncertain and varying from day to day:' as the periphrasis that follows the word 'journaliers' very well conveys the idea which the French annex to it, there was the less occasion for making use of a term which is by no means English.

Art. 49. *A Tour through the Isle of Thanet, and some other Parts of East Kent*; including a particular Description of the Churches in that extensive District, and Copies of the Monumental Inscriptions, &c. 4to. pp. 507. 16s. Boards. Nichols. 1793.

On the perusal of such a volume as this, we could not but exclaim, *Cui bono?* It may, however, in some instances, furnish amusement, perhaps utility; particularly, as the collector supposes, 'to those who have made the drawing out of pedigrees their business or amusement: but, (he adds,) as the number of such is very small, these sheets will stand or sink, in proportion as their general readers approve or disapprove of such legendary lore.'—*Legendary* lore is, we think, a phrase employed commonly to intimate what is unauthenticated, or at least suspicious: but this meaning we shall not here apply, for we doubt not the veracity of these collections, nor the fidelity of the editor in regard to the transcripts. Nor need he despair of indulgence, 'if in the course of his perambulations he has ventured to enliven the *tædium* of funereal detail, or to suggest occasionally a moral reflection.' —We cannot say that we have remarked very much of an *enlivening* kind in passing through the work: but the writer's industry in procuring materials for his compilation is conspicuous; inscriptions and epitaphs are indeed numerous, and the pages of a different kind are comparatively few.

Margate and its environs occupy the largest space: the seat of the late Lord Holland at Kingsgate is remarkable: a list is

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given of the antiques and curiosities which embellished the *saloon*, and which, it seems, are soon to be dispersed.—Two or three coins are mentioned, found at Margate in 1791: among them we are told of 'a coin, in good preservation, of *Helena*, the first wife of *Constantius*;'—it is added, 'she was the Queen of England, and daughter of King *Coel*:' for which we are referred to Reynolds' Chronicle, 1571.—A writer of more knowlege and less confidence would have avoided asserting so roundly a doubtful fact. Good historians think it necessary to say 'that this at best is only conjecture.'*

The journey, and the country about Margate, Canterbury, and other parts of East Kent, are at times described, and some pleasant views are pointed out: but, as to the chief object of the volume,—mere *inscriptions*,—they cannot possibly be interesting to general readers; and it is seldom that epitaphs are worth preserving. Reflections on mortality present themselves at all times and places, and may be usefully pursued:—but a grave-stone often affords diversion rather than improvement:—who can with-hold a smile when he reads concerning a man and wife,

"——Both set down, when angels gather
Their guests in heaven, at *Boorde with Isaac's Father*."

When this writer takes his leave at the church of *Reculver*, (so repeatedly mentioned,) he intimates a design of extending his labours to all the remaining churches in the diocese of Canterbury.—The name of this collector is concealed, but it is said that his youth might plead an excuse for inaccuracies.

ART. 50. *A Chronological Account and brief History of the Events of the French Revolution*, from the taking of the Bastile, 1789, to the Conquest of Holland in 1795, including a Period of nearly six Years. By J. Talma, a Native of Paris, and now a Dentist in Chester. 8vo. 5s. Boards. Sael.

This brief, and we think impartially written, series of all the remarkable events and principal circumstances attending the public proceedings in France, during the period above mentioned, must be very acceptable, particularly for occasional reference, to many readers. The industrious compiler may reasonably claim our indulgence for any slight imperfections in his language, on account of his being an 'alien both to the manners and language of this kingdom.' We have observed, in perusing a few pages of this neatly printed volume, [it could not be expected that we should read *the whole* of a book of this kind,] no material error besides those that are pointed out in the table of errata.

As many circumstances are here necessarily detailed from the public prints, which have been corrected by subsequent accounts, this compilement must consequently need a careful revisal, in case of a second edition.

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* Gibbon asserts that she was the daughter of an inn-keeper at Drepanum, a town in the Gulph of Nicomedia: but he defends her from the charge of having been the *concubine* of Constantius.

FAST-

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FAST SERMONS, *Feb.* 25, 1795.

[*Continued from our last Month's Review.*]

Art. 51. Preached at Stockton-upon-Tees, by the Rev. Samuel Clapham, M. A. 4to. 1s. Johnson, &c.

Exhortations to piety, to loyalty, to a repentance of our sins, and a due amendment of our lives, are usually, and properly, the general heads of sermons composed for the service of public days appointed by government for the observance of what is called a National *Fast*;—in course, there can be no material difference in the compositions adapted to these solemn occasions, except what must necessarily arise from the respective abilities of the several composers.—To say that Mr. Clapham's discourse is zealous, plain, pious, and practical, is barely doing justice to its merit: it also breathes the spirit of *loyalty* with uncommon fervour and zeal.

Art. 52. Preached on the 8th of Feb. 1782, a Day of national Humiliation; and again (by the Assistant Minister) Feb. 25, 1795, to a Congregation of Protestant Dissenters in St. Saviourgate, York. Now published by Newcome Cappe. 8vo. 1s. Johnson, &c.

To this publication an advertisement is prefixed, importing that 'Though the following discourse was composed thirteen years ago, the author has been induced to lay it before the public, apprehending, that if the state of this country was at that time alarming, it is not less so *now*;—and that, should it be the means of awakening any to a serious examination of themselves, and of their situation, he will feel the less regret that he has long been disabled, by severe illness, from continuing his accustomed labours as a minister of the gospel.'

'*York, Mar.* 2, 1795.'

The divines of the last age had a peculiar name for pulpit discourses of a certain description: they were called "*Awakening* Sermons."—Mr. Cappe's performance is one of that kind; and a powerful one too! He must, indeed, be a slumbering, incorrigible, and heavy-laden sinner who is not to be rouzed by the sound of an alarm bell, such as this, which has been twice rung at St. Saviourgate, York.

Mr. Cappe is a preacher of *peace*, as well as of righteousness, in every moral and Christian sense of the term; and we do not think that he can justly be brought under the censure denounced by the author of the preceding discourse: "As ambassadors, (says Mr. Clapham,) of the gospel of peace, we esteem it not our indispensible duty—whatever the tongue of reproach may have uttered against us—to join indiscriminately in the clamorous cry of peace, peace, dictated, it might seem, by mistaken humanity, narrow policy, factious opposition, or sordid interest, &c. &c."

The author of the present discourse, whose general character is confirmed by the internal evidence of his published compositions, appears to be a man of a very different stamp from that which Mr. Clapham has exhibited, of a preacher who *clamours* for peace. There can, indeed, be no doubt of the "Godly sincerity" of many, we would hope *all*, of the clergy, of whatever denomination, who, like Mr. Cappe, have with earnestness and ardor pleaded for what they unquestionably

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apprehend to be the higheſt and moſt important intereſts of their country, and of their Chriſtian brethren,—with regard both to this world, and to a better.

Art. 53. *The Watchman's Report and Advice.* Preached at Old Gravel-lane. By N. Hill. 8vo. 1s. Johnſon.

Conceived much in the unornamented but truly pious ſtrain of the good old ſermons which uſed to edify our grandfathers, and which ought not to be deſpiſed by their grandchildren. There was a mixture of energy with ſimplicity in the pulpit compoſitions of Richard Baxter's time, which we greatly prefer to the dainty whipt-ſillabub of thoſe poliſhed divines "Who ſcorn to mention *hell* to ears polite."

Mr. Hill dilates on the protracted baneful effects of the war, and the fruitleſs formality of our *ſolemn appointments*. He ſees, as yet, no ſign of true repentance and amendment among us, notwithſtanding the frequent returns of our periodical faſt days: but he does not content himſelf with the mere arraignment of ſin *in the abſtract*; he comes to cloſe quarters with his hearers, and readers; and particularizes the more prominent characteriſtic vices of the age: 'That prevailing want of principle; omiſſion of great and eſſential [*religious*] duties; careleſſneſs and negligence with which duties not wholly laid aſide are diſcharged;—that Pride, Earthly-mindedneſs, Senſuality, Diſſipation and love of Pleaſure, which, O Britain! are now thy diſgrace and danger.'

Towards the winding up of the diſcourſe, Mr. Hill modeſtly offers a few hints to our *ſpiritual guides*, with reſpect to the 'nature of their office and duty;' and in his concluding paragraph, he thus takes leave of his audience,—after having again and again reminded them of the neceſſity of an effectual reformation of life and manners, without which all formal pretences to national humiliation are but a ſolemn mockery: 'What an idle, ſenſeleſs boaſt is *love of country*, and attachment to the *Britiſh conſtitution*, in thoſe who are devoted to pleaſure, or live in a ſtate of open or ſecret rebellion againſt the great Lord of heaven and earth! *They* are the enemies from whom Britain has moſt to fear. Their ſins are pregnant with every national evil. They diſtract our councils, ſow the ſeeds of inteſtine diviſion,—undermine the conſtitution, ſhake the pillars of the ſtate, and put every thing to dreadful hazard.' The pious author enlarges a little on this very ſerious idea, but we have given a ſufficient ſpecimen.

Art. 54. Before the Lords Spiritual and Temporal, in the Abbey Church of Weſtminſter. By Henry Reginald, Lord Biſhop of Briſtol. 4to. 1s. 6d. Robſon.

This is a very rational and well-written diſcourſe, adapted with propriety to the occaſion, and to the audience before which it was delivered. Its contents are judiciouſly calculated to afford general inſtruction and improvement; without the intervention of a ſentiment, or even of a word, that can reaſonably give offence to any of our various ſectaries, or denominations of Chriſtians whatever.

Art. 55. *War the Stumbling-block of a Chriſtian*; or, *the Abſurdity of defending Religion by the Sword.* By the Rev. J. H. Williams, LL. B.

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LL. B. Vicar of Wellsbourn, Warwickshire. 8vo. 1s. Robinsons.

The title of this discourse sufficiently indicates its cast and complexion. As a CHRISTIAN, Mr. W. is certainly right in his abhorrence of war; as a *Citizen*, the multitude (especially in their present inflamed state of mind,) will be apt to *gainsay* him.

In the 14th volume of our New Series, p. 355, we gave an account of two fast sermons by this powerful preacher. The character of the present discourse is very similar. 'It has,' says he, in the performance before us, 'been openly declared, both by *Christian orators* in their senate, and by *Christian prelates* in their pulpits, that the WAR in which the nation has been so unhappily engaged, has, for one of its principal objects, the DEFENCE OF RELIGION. It is with the bashfulness of singularity surmounted by the boldness of conviction, that I shall venture to propose some plain and scriptural arguments to oppose a doctrine which is a stumbling-block to the Christian mind; which tends to corrupt the religious opinions of mankind; which, to my understanding, directly opposes the whole scope and tenor of the gospel; which is engendered in *fallacy*, nurtured by *Prejudice*, and productive of nothing but *blind fanaticism* or *Pharisaic insolence*.'

In support of his pacific principles, Mr. W. writes with animation and force; and we must acknowlege that his reasoning, aided by the resistless weight of the sacred writings, has made a greater impression on our minds, than has always been the case when we have risen from the perusal of discourses of the same kind.—The author may not be rewarded with a bishoprick, but he may obtain what is of still greater value.

Art. 56. Preached at the Parish Churches of *Burgh*, *Thurlton*, and *Thorpe*, in the County of Norfolk;—and distributed among the Parishioners by the officiating Minister. 8vo. Yarmouth printed.

Well adapted to the apprehensions of those persons who usually make up the bulk of a country congregation; people of plain, uncultivated understandings, of general good intention, and honest though sometimes mistaken meaning. The principles here maintained are those which are common to every zealous minister of our established church. We hope that the pious author is mistaken in his idea of those of our brother protestants and fellow Christians, at whom he glances when he speaks of 'Our secret *and internal enemies*;—who preclude themselves from the benefit of our church liturgy;—they forget that they are tolerated, and they want to rule,' &c. &c.—Such a general stigma cannot but give offence to such of our sectaries as may be conscious that they do not deserve it.

Art. 57. *At the Parish Church of Ashborne, Derbyshire.* By the Rev. W. Leigh, LL. B. Rector of Little Plumstead, and Assistant Minister of Ashborne. 8vo., 1s. Robson, &c.

Mr. Leigh takes a very proper view of the existing circumstances of the times, the war, and its ill success; and judiciously applies them to the solemn occasion of the day. He also, with good effect, introduces the subject of prophecy, antient and modern, with a due

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censure of the recent and strange pretensions of the latter. In a word, this discourse does ample credit to the abilities of the preacher.

Art. 58. *The Example of our Enemies a Lesson of national Abasement and Reformation to ourselves*,—at Ycovil, by George Beaver, B.D. Rector of Trent, in the County of Somerset; and West Stratford, *cum* Frome Billet, Dorset. 4to. 1s. Baldwin.

We meet with so many indications of narrowness of mind, and of bigotry of sentiment, in our fast-day sermons, that when we turn over the pages of a discourse that is free from imperfections of that disgraceful kind, we are ready to exclaim, "Well done! thou that hast done no ill!"—In Mr. B.'s discourse, we see nothing reprehensible; on the contrary, there is ample room for commendation; particularly where the preacher cautions his hearers against depending on a '*formal* deprecating of God's wrath, &c.' and takes notice of the apparently little effect of those *periodical* solemnities, which seem to be too generally regarded as 'an easy method of entering into a *composition* with the Almighty for the sins of a whole nation, &c.'

Art. 59. *The Times*, &c. *preparatory* to the Public Fast.—By W. Gilbank, M.A. Rector of St. Ethelburga, London. 4to. 1s. Robson, &c.

Mr. Gilbank's fast sermon is to be chiefly regarded as a zealous philippic against the French; the honest preacher, however, does not forget his own countrymen, but tells them, as the vulgar phrase goes, "*a little of their own.*"

'Fasts,' says he, 'have been proclaimed with all the devotion that could sanctify the occasion: the people have been called to meet in solemn assembly, to humble themselves before God, and to acknowlege their errors: but has there afterward been seen any sign of true repentance? Is there any where less anxiety shewn in the pursuit of wealth? Is the intemperate thirst after distinction and preeminence at all abated? Is expensive or criminal pleasures become less an object than before? Have the obligations of conjugal fidelity been better observed? Has the extravagant rage for dissipation at all subsided? Has there in any class of people appeared a greater regard for religion, or a stricter attendance on religious worship? In short, have we much reason to suppose that we are not, by our multiplied transgressions of commission and omission, almost as much the objects of Divine vengeance as our neighbours?'

Every reader, who is in any tolerable degree a competent observer of the "signs of the times," will be ready, without much hesitation, to give a proper answer to the foregoing *home-put* questions.

Art. 60. —at Henley on Thames. By the Rev. Edward Barry, M.D. 4to. 1s. Parsons, &c.

There is a peculiarity of cast in this discourse, (somewhat difficult to describe,) in which the preacher carefully avoids the common style of declamation respecting the *war*, and the *wickedness of the French*; confining himself chiefly to such notice as he thinks proper to take of our national and private iniquities. There are many good things in his remarks and admonitions; though, as we must be free to add, we have met with nothing equal, in point of excellence, to the 3d, 4th, 5th,

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5th, and 6th verſes of the lviii. chapter of Iſaiah, with which Mr. Barry's diſcourſe is very properly introduced by way of *text*.

CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR, 'Framlingham, April 8, 1795.

'IN your Review (February, p. 191,) of the *Marquis de Caſaux* on *the Effects of Taxes*, you quote him as affirming that, towards the cloſe of the laſt century, viz. from 1688 to 1697, wheat was ſome few pence more than 50s. a quarter; and adducing it, (with the amount of the whole produce of England and the price of labour in that period, compared with the price of corn and produce of the land from 1744 to 1780,) as an irrefragable proof of the benefit of taxes, and that the united enjoyments of the land owners and labourers have actually increaſed very conſiderably in the latter period.

'Had his affirmation ſet forth a real fact, the inference drawn from it would not, in my apprehenſion, neceſſarily follow; for the high or low price of wheat at any given period may be entirely owing to the *ſeaſon* and conſequent ſtate of the crop, the farmer being better able in a plentiful year to ſell his grain for a ſmall price, than after ſuch a harveſt as the laſt for more than double the ſame ſum, when the average quantity of wheat, (at leaſt in theſe parts,) appears to have fallen much below four coombs per acre.

'But the affirmation is, I believe, falſe and groundleſs, and the argument drawn from it in favour of taxes, and horrid war, altogether inconcluſive. I beg leave to confront with it the ſtatement of the price of wheat in that period given by that accurate obſerver, Mr. *Samuel Say* of Weſtminſter, in a letter to Dr. *Short* of Sheffield, accompanying a copy of his journal of the weather, which commenced with the year 1695. The letter is dated Feb. 1744.

'Mr. Say writes,—"I think I can remember that the ſeaſons were kindly to the fruits of the earth, the latter end of the reign of K. *James*, and the beginning of K. *William*'s. I ſee under the hand of a perſon on whoſe relation I can depend, that wheat ſold for 2s. the buſhel only, by the quarter, at Yarmouth market in the year 1688." [Mr. *Say* had in his poſſeſſion the books and papers of his uncle, Mr. *N. Carter*, a conſiderable merchant in that place.] "The ſpring was very mild and forward the year 1690, and wheat only 2s. 6d. the buſhel that year, and other proportions agreeable. From 1691 to the end of 92, I boarded at *Norwich* for 11l. per ann. in a good family; and, if I miſtake not, the following winter of 169¾ was very ſevere;—" which is in general a prelude to a favourable wheat harveſt.

'I leave it to the Marquis, and others, to reconcile his aſſertion, that wheat was ſomewhat more than 50s. per quarter from 1688 to 1697, with Mr. *Say*'s ſtatement of the fact, that it was only from 16s. to 20s. in 1688 and 90, and that he had reaſon to think it to have been plentiful and cheap the four following years, at leaſt in 91 and 92, when he boarded in a good family in the city of Norwich for 11l. per annum.

'Not *taxes*, but the earth's *fruitfulneſs*, kept wheat at ſo low a price during theſe years, and a ſucceſſion of unfavourable weather in 1695 and the following years raiſed it to a much higher pitch in 1698 than ſtated by the Marquis, viz. 72s. to 80s. per. quarter; but though, from the wetneſs of the autumn in 1698, there was but half a crop ſown, yet in 1699, from the heat and ſeaſonableneſs of the ſummer, wheat fell to a reaſonable price, and continued ſo for ſeveral years.

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'From this account, it seems just to conclude that the Marquis's statement of the price of wheat, at the first period mentioned, must be materially erroneous, and that the great increase of it in 1698 was entirely owing to a remarkable badness of the season. In the other period, the variation in price in different years was nearly as great, according to the *seasons*, and not as influenced by the *taxes*. His arguments in favour of them may be specious, but they are too contrary to the common sense and feelings of mankind to prove convincing.

'S. S. TOMS.'

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR,

'HAVING seen in your Correspondence of last month that Mr. T. G. in justification of his having omitted my name, as the original author, in his translation of the *Tour to the Pennine Alps* and *Description of Nice*, acquaints you that he purchased these works of me, four years ago, I must request you, in order to clear this matter to the public, to insert in your next publication, that when T.G. applied to me for the purchase of the plates belonging to those books, he assured me that they were merely to be coloured and framed for exportation; and as T. G. did not introduce himself to me as either author or bookseller, on these conditions only I parted with them.

'The present being a true state of the case, I defy T. G. to prove, that he ever purchased of me the copy right, although it is certain, that at the time I parted with the plates, I made him a present of a few of the remaining copies, looking on them as useless; intending, as the introduction to my description of Nice (which he has likewise omitted) formed the public, to enlarge that description with a sequel of observations, &c. on that country at a future period, and which I have now perfectly completed in my present book on the Maritime Alps, &c. and which I flatter myself will soon appear before the public.

'My cause of complaint does not however entirely originate from the translation of those works; but from their having been done without my consent or knowledge; and the suppression of my name, which last omission I have most forcibly felt, from the idea of its being particularly unjust, those books having met with the most flattering indulgence from men of taste and science in this country.

'I am, Sir,

'South Molton-street, April 9, 1795.' 'Your most obedient humble servant, ALBANIS BEAUMONT.'

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‡‖‡ We have received a long letter from Mr. Anstice, in which he mentions certain practical observations, and cites some authorities, that furnish, he presumes, an argument or an apology for his reviving the famous controversy about the estimation of mechanical force. The principles which we explained on the occasion of examining his late pamphlet* were sufficient, we thought, to satisfy every reasonable doubt which might be entertained on that head: but the novelty of some of the doctrines then advanced, and the conciseness at which we commonly aim, have perhaps prevented several of our readers from fully comprehending our views. We shall therefore resume the subject, and bestow a few reflections on the material passages of Mr. Anstice's letter.—

* See Review, vol. xv. p. 465.

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It is now very generally admitted by philosophers, that the noted controversy about the force of moving bodies was at bottom a dispute of words. The loose and undefined acceptation of the terms *action*, *effect*, *performance*, &c. in mechanics, proved the source of endless debate. A question in reality so nugatory affords not a single conclusion applicable to practice. Both parties agreed on the fundamental principle of dynamics: but the followers of Leibnitz were guilty of inconsistency in superadding an arbitrary proposition.

To shew that the Newtonian doctrine does not answer, so well as the Leibnitzian, the purpose of the practical mechanic, Mr. Anstice describes the machine used in founderies for breaking cast-iron, &c.

'It consists of a ball of iron of one hundred weight, which is raised by manual labour to the height of 64 feet, where it is disengaged and suffered to fall on a pig or bar of that brittle metal, which by its velocity it is just sufficient to break. Now this ball is raised to the above height by the exact same muscular labour and in the same *time*, as would be requisite to raise a ball of 4 cwt. 16 feet by using any of the mechanic powers. But what will be the efforts in this case to break the iron? In the former, the velocity at the moment of percussion will be as 8, in the latter 4, which, according to the Newtonian doctrine, will produce a momentum in the one as 8 by 1=8, in the other as 4 by 4=16, with this advantage attending the latter, that, although it be raised by the same power in the same time, it will fall when disengaged in half the time which the former will require. Therefore, by the Newtonian account, there will be great waste of labour, unless the weight of the ball be altered to the greatest, and the height through which it is raised to the least, which the given power, as to exertion and time, will admit of.'

It is to be observed that neither the Leibnitzian nor the Newtonian doctrine is adequate to the explanation of the fact here mentioned. According to the former, for instance, the *effect* of the stroke would be the same if 64 cwt. fell from the height of one foot:—but Mr. Anstice, and every person acquainted with practical mechanics, will readily acknowlege that the substitution of this slow ponderous mass will not produce the end desired. The true explication must be derived from the principle which we formerly stated. The rapidity of the descending body is such as to concentrate the whole action of the stroke on the contiguous portion of the obstacle, without allowing time for the motion to diffuse itself through the mass. Hence the fracture is commenced, and is continued by the general tremor which ensues. A similar consideration will obviate another objection which Mr. Anstice proceeds to make. 'If a ship break from her moorings by the action of a current moving with the velocity 1, and it be found that a chain of brittle metal be just sufficient to stop her: if the velocity of the current were 2, it would by the Newtonian doctrine require 2 such chains, and by the Leibnitzian 4 such, to stop her motion; and as the effects in both cases would at last appear to be instantaneous, it would be in vain to urge that the *times* of action, during the separation of the metal in those instances, were different.' The assertion at the close of this quotation is very hasty and inaccurate. Our senses are not sufficiently delicate for philosophical ob-

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servation. Motions, whether extremely rapid or extremely slow, elude their discrimination. In these cases, it is reason or the analogy of facts that must direct our decisions. Were ropes substituted for the metallic chains, the progressive straining of their fibres, which terminates in rupture, would render the interval of time apparent; yet the only difference in the effects consists in degree. *Instantaneous* in the strict acceptation is absolutely inconceivable; in ordinary language, it denotes a celerity which outstrips the current of our sensations. *All motion is performed in time:* this axiom, although often neglected, is of most important application in natural philosophy.

We advanced that all the modifications of force may be resolved into *pressure*. To this doctrine Mr. Anstice urges the objection 'that one *hard* body may press, by its gravity, &c. on or against another, during a hundred days, without producing more effect (as to any mechanical purpose) than in one; although, by the above position, the force exerted be a hundred degrees more in one case than in the other; therefore, causes and effects cannot here be equal.' We would only observe that absolute hardness is a mere fiction of theory. All substances are condensible, and differ only in the degree of that quality. The incumbent body will occasion such a compression as to form a repulsion equal to the weight; and these two opposite forces will maintain perpetual balance. If the weight rested on a spring, Mr. Anstice could be at no loss to conceive our meaning.

What has confused or misled our author, and many others who are not exercised in metaphysical discussion, is the crude doctrine delivered in the common books on Natural Philosophy. The treatises written in the English language are particularly defective. We are sorry to confess that mathematical learning has long been on the decline in Great Britain. The memory of past glories has nourished our vanity and damped our exertions. Supinely proud of our imagined superiority, we have ceased to cherish the ardent impetuous spirit of research.

*** JOHNERIA, and XYZ, must excuse our non-compliance with their requests. We really have not time to answer all the applications for literary advice, &c. which are continually made to us.

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†‡† The letter signed 'An Old Woman' is received. We do not question the Lady's veracity.

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‡‡‡ W. D.—Clericus of Leicestershire,—J. W. &c. &c. are under consideration.

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‡§‡ Several small tracts have been transmitted to us from certain of the North-country Presses, [Whitehaven, Carlisle, Penrith, &c.] but are unsuitable to our purpose; some are of a date too remote; others are not of sufficient consequence.

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§‖§ The late Mr. STUART'S *Antiquities of Athens*, Vol. III, will appear in our next Review.

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APPENDIX

TO THE

SIXTEENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyages de M. P. S.* PALLAS, *&c. i. e.* Travels of Professor PALLAS in different Provinces of the Empire of Russia, and in Northern Asia; translated from the German, by M. GAUTHIER DE LA PEYRONIE, Secretary for Foreign Affairs. 4to. 5 Vols. with another of Maps and Plates. Paris. 1789—1793. 7l. 17s. 6d. De Boffe, London.

THE truly imperial design set on foot by the magnificent Catherine, for obtaining an exact account of the inhabitants and the natural and artificial productions of her vast empire, in which some of the ablest men in Europe were for many years employed, has already diffused much copious and useful information among the learned in general:—but the works at large of the travellers themselves, having been shut up in the German language, long remained inaccessible to the greater part of readers throughout Europe. The publication before us offers, in the vehicle of a language which may almost be termed universal, the principal of these works,—that of the celebrated Professor PALLAS; so well known for his accurate, various, and extensive knowlege *.

The tour, of which this is a detail, commencing in the summer of 1768, did not terminate till July 1774. Its general course was south-eastward, comprizing the provinces of Kasan and Orenburg, the borders of the Caspian Sea, the provinces of Onsa and Permia, Tobolsk, the course of the Irtish, the government of Kolivan, the lake Baikal, and as far

* See Review, vols. lxiii. lxix. and lxxi.

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eaſt as the banks of the river Amour. The principal objects of his reſearches were the manners and cuſtoms, religions, languages and antiquities, of the ſeveral tribes and nations which he viſited; the natural productions of the countries, eſpecially in the vegetable and mineral kingdoms; with the working of mines, and preparation of metals. On all theſe topics, we find many curious details in his voluminous narration, related with minute exactneſs, but generally in a manner better ſuited to inſtruction than entertainment. We ſhall extract a few of thoſe articles which we think will prove moſt agreeable to our readers; and, as only the laſt three volumes can now be conſidered as a recent publication, we ſhall confine ourſelves to the matter which they afford. They take up the writer at Tcheliabinſk, whence he proceeds eaſtward to the Altaiſk mountains, and the river Irtiſh.

In the neighbourhood of this river, M. PALLAS procured a remarkable bird, the white crane, called *Sterk* by the Ruſſians; which he thus deſcribes:

'Theſe cranes are more crafty than the common ſpecies. As ſoon as they perceive a man, even at the greateſt diſtance, they immediately riſe into the air and give the alarm: their cry reſembles that of the ſwan. They are nearly five feet in height when they ſtretch themſelves out, ſo that they ſee a great way. The leaſt noiſe in the ruſhes ſcares them, and the fowlers are obliged to take the opportunity of approaching while they are buſy in watching for the little fiſh on which they feed. They fear dogs leſs than men; inſomuch that when they ſee dogs on the banks, they run on them, and attack them with fury; forgetting that at the ſame time they expoſe themſelves to the fowler. They attack men with equal rage while they have young, if any one approaches their neſts. In that caſe, they do not riſe into the air, but defend their retreat with obſtinacy; and their bulk, and very ſharp cutting beak, render them dangerous. They make their neſts on little eminences covered with reeds in the midſt of the ruſhy marſhes, and weave them with ſmall ruſhes. The male and female ſit and take care of their young alternately. They never lay more than two eggs; which are of the ſize of that of a gooſe, and are of a greeniſh yellow, ſpotted with brown. The young arrive nearly at their bulk in the firſt year, during which their feathers are of an ochre yellow, ſomewhat white beneath; the head a little black near the bill. In the ſecond year, they become white, having only the quill-feathers black. The head is red where diveſted of feathers, that is, as far as beneath the eyes; and it has little hairs of the ſame colour. The ſkin, bill, and feet become red; the neck alone preſerving ſomewhat of a fiery yellow. This ſhade is loſt as they grow old, when they acquire all over the dazzling whiteneſs of the ſwan. Theſe birds are found from the Uralſk mountains to the Obi, but moſt frequently near the extenſive lakes and ſolitary moraſſes of the heaths of Iſchimi and Barabini. They reſort to the ſouthern diſtricts every ſpring; at which period they have alſo been

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seen to cross the Caspian Sea, but in small numbers; and it is to be presumed that they pass one by one, and rise very high in the air, since they are scarcely perceived. They are no where seen in flocks so numerous as those of the common crane. It appears that the former travellers through Siberia have taken this bird for the white stork, on account of the affinity of the Russian name, *sterk*: but it has been through the want of examining them with attention. The white stork is not found in Siberia, but in Bukaria, where they build on roofs and chimnies as in Europe. Young *sterks* may be reared with common cranes, and live well with them; yet, though tame, they are apt to be mischievous, and readily attack children, to whom they are dangerous.'

The vestiges of the works of that antient and unknown people, the *Tshudes*, at the rich mineral mountain of Schlangenberg, in the hilly country between the Obi and Irtish, form a curious object of speculation. They are thus described:

'The antient labours of this nation in the Altaisk mountains prove what an industrious race they were. It appears that the Tshudes knew how to make a distinction between the upper and the lower ores of the Schlangenberg. They have wrought the rich and tender ores of ochre, and the clays of the surface of the soil, by deep rakes, and pits which they have carried more than five fathoms in depth. They were destitute of means and tools to penetrate into the solid minerals. In the still existing upper works, an excavation is found which has been filled up; a proof that they made an attempt to pierce into the hard spar, and succeeded so far as to make a tunnel-shaped cavity. This fact may be certified, since their tools have been found buried in the minerals of the new works. All their mining instruments are of copper. Last year, one of their pick-axes of the same metal was found at the depth of ten fathoms. As a proof that they were ignorant of iron, all the knives, poniards, points of arrows, and instruments, buried in the antient sepulchres of the Tshudes, existing near the chain of mountains and in the heath washed by the Irtish, are of copper. Instead of a hatchet, they made use of very hard stones of an oval figure, round which they hollowed a groove, which doubtless served for fixing a thong, in order to use them more easily. Several of these stone hatchets have been dug up. Some years ago, the entire skeleton of an old miner, half mineralized, was found among the ores. He had, without doubt, been buried by the falling in of the earth. A leathern sack filled with very rich ochre was found near the skeleton. All the marks that have been discovered prove that these antient miners dug the ochres only in order to procure the gold which they contain. Between the mouth of the shaft of Nadesda and the stamping-mill near Zmiiefka, the ruins of their works have been found, extending more than 100 fathoms along the stream. This proves that they here washed the shlick of gold which they got from the pounded ochres and tender ores. These ruins have been found still to contain metal enough to deserve being again stamped and submitted to washing.

'All these labours throw no light on the origin of the Tshudes, called *Tshudaki* by the Siberian Russians. They would seem to have de-

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ſcended neither from the Mongols nor the Tartars, ſince theſe people have at all times known the preparation and ſmelting of iron, whereas they are ſtill ignorant of that of copper, and the fine metals, and even of working their ores. It may be preſumed that this nation has been driven from its antient ſettlement along the mountains of Siberia, and has been entirely extinguiſhed by the migrations of the Mongols and Tartars. The magnificent tombs, furniſhed with gold and precious materials, which they poſſeſſed in great number in the pleaſant mountains on the Yeniſſey, prove that their principal reſidence was there. The tools and ornaments found near that river are richer and better wrought than thoſe on the Irtiſh. The latter are clumſy, ill-made, and without ornament; and in this place very few rich tombs are found, moſt of them being only formed by heaping up ſtones or earth without order. The ſepulchres ſurrounded by ſlabs are as rare here, as they are common near the Yeniſſey. No traces are found of ſtone buildings, the origin of which can be attributed to this nation; whence it appears that they led a wandering life, which was likewiſe moſt proper for their mineral reſearches; and very few places of this country ſeem to have eſcaped their ſcrupulous examination.

'It is worth obſerving that the timber, found in the antient works of the Tſhudes among the minerals at three or four fathoms depth, was very brittle, and entirely mineralized. It had become impregnated with copper and ſilver. Several pieces were covered with native copper and gold, which formed a fine duſt like ſhlick, and a beautiful ſuperficial cruſt of pyrites.'

The obſervations on the Oſtiaks and Samoyedes, chiefly made by M. SOUJEF, whom Profeſſor PALLAS detached on a ſeparate expedition to the mouth of the Obi and the adjacent tracts, contain ſome new and curious particulars of thoſe wretched people; though ſuch as cannot but excite diſguſt in all who feel for human nature, under its worſt ſtate of degradation. The following fact, however, is too intereſting to the moral and phyſiological hiſtory of our ſpecies, not to deſerve ſelection:

'It is remarkable that the magicians, and a great number of the Samoyedes, have ſomewhat frightful in their appearance: which is owing to the tenſion and extraordinary ſenſibility of their fibres, proceeding from the climate, their mode of life, their imagination and prejudices. Perſons worthy of credit have aſſured me, that ſimilar figures are found among the Tonguſes and Kamtſhadales; Major *Iſbrand* tells me that they exiſt alſo among the Jakutſki, and I have ſeen them among the Buriats and the Tartars of the Yeniſſey, but leſs frightful. If they be touched ever ſo ſlightly in the flanks, or any other ſenſible part, or alarmed with a ſudden cry or whiſtle, a dream, &c. the wretched creatures are thrown beſide themſelves, and fall into a kind of frenzy. This riſes to ſuch a pitch among the Samoyedes and Jakutſki, whoſe nervous ſyſtem and fibres are extremely ſenſible, that in the paroxyſm they ſeize knife, hatchet, or whatever comes in their way, in order to maſſacre the perſon who has occaſioned it, or any other whom they may meet; and they can only be maſtered

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mastered by forcibly disarming them. When prevented from satiating their rage, they strike with the hands and feet, howl, roll on the ground, &c. The Samoyedes and Ostiaks have an excellent method of curing these maniacs; they kindle a bit of raindeer's skin, or a tuft of its hair, and make them inhale the smoke through their nostrils. The patient immediately falls into a drowsiness and lassitude, which usually lasts twenty-four hours, when he entirely recovers his senses. This remedy throws more light than any thing else on the cause of the malady. M. Soujef saw near the Obi a female schaman or magician, whom age had obliged to quit her profession. The least whistling, even that of the wind through a crevice, terrified her. He saw, among those Samoyedes who accompanied him to the Frozen Ocean, a woman almost as easily frightened. He met with a young Samoyede magician in his journey this year through Mangazeia. As soon as this person perceived him, he was thrown into confusion, thinking they were going to strike him. When the end of a finger was presented to him, he seized it with both his hands to defend himself, and then fled as fast as he could run. He resumed courage as soon as the interpreter told him that he had nothing to fear. After having mollified him with caresses, they suddenly put a black glove on one of his hands. He contemplated it with haggard eyes, and then fell into such a fit of frenzy, that the consequence might have been fatal to those who were near him, if they had not instantly taken away the hatchet that hung at his side. Not being able to accomplish his violent intention, he began to run, howling at the same time, and shaking his hand to get rid of the glove, which he took for a bear's paw, and durst not touch with the other hand. He struggled much, but they secured him by force, and took off the glove; when he gradually became composed.'

The subsequent journey of M. Pallas eastward to the remote country called *Daouria*, beyond the lake Baikal, affords a variety of curious matter, from which we shall extract some zoological observations:

'A surprizing circumstance is the abundance of field-rats in all the level plains between the Ingoda and Argun. The blackish species, of which I give the description in Append. No. 4. under the name of *Mus Oeconomus*, is particularly remarked. It is also found near the Yeniffey, and in the heaths of Barabinski and Ischimi; but it is less abundant in these districts. This animal makes itself wide burrows under the turf, with galleries which communicate with other holes. The latter serve for magazines to store the roots that are to support it during the winter. It takes care to clean them well before it lays them up. These rats commonly live by pairs, and it is rare to find more together in winter. It is scarcely to be conceived how two little animals can draw such a great quantity of roots beneath the turf, which is very compact, and can accumulate such heaps in their burrows. One of their magazines often contains eight or ten pounds of clean roots; and several burrows have five magazines. The rats often forage at a considerable distance. In the places of their frequent resort, holes are seen in the turf, which indicate whence they

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have dug up their roots. They take off the earth and the fibres on the ſpot, and then carry them to their burrows, marching backwards. In order to facilitate this conveyance, the little animals have bored holes every where in the turf, which communicate with their burrows. The roots which compoſe their harveſt are thoſe of the common burnet, viviparous knot-graſs, and a kind of chervil, *Chærophyllum temulum*. The latter is a narcotic poiſon, and the Tonguſes aſſert, that the rat collects them only for the purpoſe of getting intoxicated with them. It certainly eats them as well as the reſt. In the more elevated ſtepps or deſarts of Daouria, another kind of rat, of a bright grey, is found, *(Mus ſocialis an mus gregarius, Linn.)* which I had already ſeen near the Jaik. Its manners are nearly the ſame. Its burrow is eaſy to be diſcovered, from the ground appearing newly ſtirred. It alſo makes proviſion againſt the winter, which conſiſts of the roots of the ſarana lily, *(lilium pomponium)*, and of a little taſteleſs garlic which grows in the ſand. Near the Jaik it is particularly fond of the bulbs of the tulip.

'The idolatrous people of Daouria, and of ſeveral eaſtern countries of Siberia, who do not employ themſelves in agriculture, take advantage of the induſtry of theſe ſmall animals. The Tonguſes eſpecially ſearch out their burrows for the ſake of their magazines; for they ſometimes ſupport themſelves during a whole winter on theſe roots. They chuſe for this purpoſe the autumn, the ſeaſon in which the rats have filled their burrows, called by them *ourgan*. When the Tonguſes think that they have found one, they feel with the foot or ſpade whether the turf gives way; in which caſe they remove it, and lay open the burrow, which is lined with ſoft herbs, or its magazine. They eaſily diſtinguiſh the forſaken burrows, when the little paths which lead to them are not newly hollowed, are not in good condition, and have not near them the marks of dug-up roots. When they find a good burrow, they immediately take away the roots, carefully ſeparating thoſe of the chervil. Theſe are of the ſame form with the roots of the burnet, but whiter and more coriaceous; conſequently eaſy to diſtinguiſh from the ſecond ſort, which are black. The Tonguſes eat the burnet roots as a legume, and alſo drink an infuſion of them like tea. The poor rats have ſcarcely time to ſave their lives by flight when their magazines are thus plundered; and they are not always lucky enough to do this, when invaded by the wild boars, who are as greedy after theſe roots as the Tonguſes, and hunt for the burrows that contain them. They often devour the little induſtrious animals and their magazines together.

'*Hunting the antelope* is the principal amuſement of the Tonguſes who inhabit the heaths of Daouria. They chuſe for this purpoſe the level and open tracts, ſituated near a mountain, a river, or a foreſt. In autumn, the ſeaſon in which their horſes are in the greateſt vigour, they form companies of 150 or 200 hunters, all on horſeback, with led horſes beſides. Each has a trained dog; and they are armed with bows and arrows. This chaſe commonly laſts ſeveral days. When arrived at the rendezvous, they ſend before three or four ſharp-ſighted huntſmen to get a view of the game from the heights or mountains; who ſtop to wait for their companions as ſoon as they per-

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ceive the antelopes. When the troop comes in sight, the scouts make signals to them, or by some evolution of their horses signify the place in which the antelopes feed, and the course that must be taken in order to come up with them. The troop then breaks into several divisions, and the hunters separate to the distance of sixty or eighty fathoms from each other, in order to form a great ring. Those on the wings advance towards the pasturage of the herd, and endeavour to conceal themselves behind the heights till the animals are surrounded. The ring then closes. When the antelopes, at the approach of the hunters, attempt to escape, the men rush on them, chace them from one party to another, terrifying them with their shouts, and the whistling of their arrows, which, for that purpose, are furnished with a button of bone, perforated beneath the head. In this manner they kill all that they can reach. The people who inhabit the Daourian heaths are excellent hunters, from their experience, and their skill in shooting at a mark. The chase is more successful when it is carried on in the vicinity of a river, or a wooded mountain. These antelopes or heath-goats never enter the water, though furiously pursued by men and dogs; they rather attempt to save themselves by leaps and bounds, in order to pass between the hunters *Messerschmid*, therefore, did not deserve blame in giving this animal the name of *capra hydrophobos*, the hydrophobic goat. *Gmelin* asserts that they sometimes cross rivers of their own accord in order to seek new pastures, or from other instinctive movements, but never when hunted. The Daourian antelopes have the same dislike to forests. When they are chased in the woods, they are so confounded that they strike their heads against the trees, entirely lose their wind, and suffer themselves to be taken after having run 200 yards. Hence they have a good deal of difficulty in escaping from the hunters in all cases. In these chases, wolves and other carnivorous animals are often taken, which are surrounded along with the antelopes. If the chase be carried on in a country entirely open and void of shelter, the hunters in the rear are obliged to conceal themselves till those in the wings have well inclosed the antelopes, and forced them to fall back on the centre, by pushing them closer, or shooting their whistling arrows among them.

'On May 23d the Tonguses brought me a considerable number of these antelopes, among which were old, young, males, and females. I employed the evening and the next morning in dissecting them. One remarkable thing in these animals, and which is observed in no other species of antelope, is that the buck has very long horns; its larynx is of so extraordinary a size, that the old males seem to have an enormous goitre. Under the belly, near the chest, they have a great oval bag which has a particular orifice, and perfectly resembles that of the musk-animal, except that it is empty. It is perhaps filled with some substance in the rutting season, which is in the end of autumn. The female brings forth in the month of June, during the flowering of the Sarana lily. These young antelopes, as well as the Saiga of the Volga, become very tame when brought up by men. I have seen them run about the cabins of the Tonguses, who suffer them to roam freely in the fields, as they return every evening to

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their ſtable. When purſued by the dogs, they run for protection to any perſon whom they ſee. The wild antelopes readily mingle with the herds of cows and calves, and I have ſeen them paſs quietly among them without ſhewing any fear. Yet when they are on the open heaths, they take great care not to ſuffer a hunter to come near them. They are ſaid to ſurpaſs the Saiga in ſwiftneſs.'——

'In the ſtepps watered by the Tarei is ſometimes ſeen the wild horſe called by the Mongols *Dſhiggetei* (long-ear). They are ſaid to be in numerous herds in Mongolia, and eſpecially in the vaſt heath of Gobea, which is without water. In theſe countries, ſince the eſtabliſhment of the numerous poſts which defend the frontiers of Ruſſia, they are rarely ſeen, as elſewhere, in troops, conducted by an old ſtallion. Theſe troops generally conſiſted of from 10 to 30 mares, or more. They now only appear ſingle.

'The Dſhiggetei is neither horſe nor aſs; his conformation proves that he is a particular ſpecies between the two, like the mule. On this account, *Meſſerſchmid*, who firſt made the animal known, called it a fertile mule. It is not to be conſidered as androgynous. Many parts in its ſtructure are peculiar to it. Its form is handſomer than that of the common mule. We are not to confound it with the aſs of the ſtepps, called *Koulan* by the weſtern Kirguis; which, as I am convinced from various details that I have procured, was the wild aſs or onager of the antients. The Koulan keeps in herds in the mountainous heaths of weſtern Tartary, as the Dſhiggetei does in the deſarts of Mongolia. The latter has beauties not found in the Koulan. He is very ſlender and light; has fine limbs, a wild and lively air, and a well-furniſhed coat of hair. His ears are better proportioned and ſtraiter than thoſe of the mule. His head is ſomewhat heavy, and his hoof reſembles that of the aſs. He has alſo two other imperfections which disfigure him; a long and ſquare back, and a tail like that of a cow. He has the ſtrength of our poney, which is ſomewhat more vigorous than a ſmall-ſized mule. His head is rather large, his breaſt broad and ſquare below, and his cheſt ſomewhat contracted. The ſpine of his back is not ſlender like that of a horſe, but a little concave and round; not ſo ſtraight and ſquare as that of an aſs, but curved outwards, low and uneven. His ears are longer than thoſe of the horſe, and ſhorter than thoſe of the common mule. His ſhort and frizzled mane reſembles that of the aſs. His ſhoulders are narrow, and, as well as the breaſt, leſs fleſhy than thoſe of the horſe. His rump is more ſlender. All his limbs are very thin, and yet pretty high. The hair is a brown yellow, tolerably bright. The noſe and interior part of the limbs are of a ruſſet yellow; the mane and tail blackiſh. The ſpine of the back is marked in its whole length with a pretty band or ſtripe of black brown, which ſpreads a little at the ſmall of the back, and contracts a good deal towards the tail. When the Dſhiggetei is on his legs, he carries his head very ſtraight; and, when he runs, his noſe is quite in the air. That which I diſſected was a mare three years old; it had been killed on the heath, where it was alone. The Tonguſes, a few days before, had killed two young ſtallions and eaten them, preferring their fleſh to that of any other game. Theſe animals had already quitted their long frizzled winter coat, which

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which is a little more on the russet, and had their new one, which is short, very smooth, and shining. It is unanimously asserted that the Dshiggetei surpasses all other animals in the course, and that the best horse is not a match for him. He can be taken no otherwise than by stratagem. The hunter is obliged to get the wind of him, and to hide himself till he comes near enough to shoot. When a troop of them perceives danger, or discovers a huntsman lying on the ground, or walking double, the conducting stallion immediately begins to leap three times round towards the object of alarm, and then flies off with the rest. On this account, a stallion is much more easily killed than a mare. If he be knocked down, the troop disperses; and it is then probable that some of the stray mares will be taken in the country. This animal has never yet been tamed. A Kosack of Nershinsk, having taken one of the foals, kept it several months, and tried to tame it; but it resisted all his efforts, and finally killed itself with kicking and struggling.'——

'The lake Baikal yields a fish which is entirely peculiar to it. The Russian inhabitants of the borders of the lake call it *Solomjianka*. It has only been known within these few years; though probably the knowlege of it had previously existed, and been lost by negligence. This fish perfectly resembles a lump of fat. When put on the gridiron, the oily fat with which it is filled melts so as to leave nothing but the bones. It is never taken in nets, and has never been seen alive. It is with probability supposed to reside only in the gulphs of the Baikal. It exists in the centre of the lake, and in several places of the steep banks to the North; where lines of 300 or 400 fathoms have failed to reach the bottom. It would be difficult to assign the causes which throw these fish to the surface. It happens commonly in summer, during the high winds which come from the mountains, or the hurricanes from the north. At those seasons, these fish are thrown on the banks, especially on the coasts of Posolskoi, or towards the mouth of the river of that name. When the lake has been agitated by tempests, they are found floating on the water in such quantities as in some years to form a parapet on the shore. This proves a rich harvest for the inhabitants, who extract an oil from them, which they sell to the Chinese. This year, they only appeared in the month of June, immediately after a hurricane; and the quantity was not considerable. They were twice sent to me to Posolsk, some dried, others preserved in spirits of wine. They appeared the second time on June 24. When these fish are thrown on shore, they are not devoured by the gulls and crows, which are probably disgusted with their oily fat. They scarcely remain two hours on the bank before a slight pressure with the hands makes them melt to oil.'

We shall terminate these zoological remarks on this part of Siberia, with an extraordinary proof of its cold, shewn by the congelation of mercury exposed simply to the open air. M. Pallas was then at Krasnojarsk, between 56 and 57 degrees of latitude.

'Winter was felt early; from the beginning of December the cold was excessive. On the 6th and 7th of that month it surpassed what had

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had been remembered in Siberia. The air was calm, and at the same time, as it were, condensed; so that, although the weather was very fine, the sun appeared as through a cloud. I observed, on the 6th in the morning, that the mercury of an excellent thermometer which I had remaining, fell into the ball and condensed there; which I had never before remarked in my observations on this instrument for eight years. I carried it from the gallery, where it was, into a chamber, moderately warmed with a stove. In this temperature, the column of mercury that had condensed in the tube, immediately fell into the ball: but that of the ball gradually recovered its fluidity in about half a minute. I repeated this experiment several times, and always with the same success, so that each time there remained in the tube only some little particles of mercury, and often one alone. In order to observe the progression of the phænomena, I gently warmed the ball of the thermometer by applying my fingers on it, and remarked the ascent of the mercury. I clearly saw that the condensed and frozen columns made a considerable resistance before they were pushed upwards. During this interval I exposed about a quarter of a pound of mercury, which had been well washed in vinegar, strained through leather, and carefully dried, in an open saucer, placed on the northern side of the gallery of my house. In less than an hour the edges of the surface of the mercury were frozen; and, in a few minutes afterward, all was condensed by the cold into a soft mass perfectly resembling tin. The inside, however, being still fluid, the frozen surface presented different ramified wrinkles; yet the greater part of it was tolerably smooth. I observed the same thing in a larger quantity of mercury, which I exposed to the air in like manner. This mass of frozen mercury bent more easily than lead, and by a sudden flexure it became more brittle than tin; on flattening, it appeared somewhat grumous. I placed it under the hammer, but, not being quite cold, the quicksilver fell from it drop by drop. The same circumstance occurred in touching it with the finger, the end of which was benumbed by the touch. I placed it in a chamber temperately warmed by a stove; there the mass thawed, and became like wax before the fire; the drops separated from the surface, and it did not melt all at once. On breaking it in the cold, the pieces attached themselves to each other, as well as to the saucer in which I placed them. The cold seemed to diminish towards night, yet the frozen mercury preserved its condensation; and the other experiments which I tried with the thermometer had the same results. I made similar observations on the 7th. Some hours before sun-set, the wind turned north-west, and the thermometer rose to 215 degrees (Delisle's), and then the masses of mercury began to melt.'

M. PALLAS was informed that at Irkoutsk (lat. 52.) the mercury in the thermometers and barometers froze on the 9th of the same month.

In several parts of his tour, M. PALLAS met with colonists; some of them voluntary settlers, others compelled, and in very different states as to comfort. The following paragraph will shew how dangerous it is, in these cases, to entrust an arbitrary power of

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of ſelection to a ſet of men rendered incapable, by ſituation or intereſt, of ſympathiſing in the welfare of thoſe over whom they exerciſe authority.

'The colony eſtabliſhed in the territory of Tomſk is of all the moſt miſerable and ill peopled. I am ignorant of the cauſe. Theſe colonies in general want women; whence the greater part of the young people, being unable to marry, give themſelves up to debauchery. It muſt be confeſſed that the choice of perſons deſtined to people Siberia is extremely faulty. Thoſe to whom it is committed are the Ruſſian provincial gentry. I have ſeen, among the wretched peaſants on whom the lot fell, infirm and diſabled perſons, men long married without having had any children, and old men abſolutely unfit for population. What is ſtill more ſhocking, is, that lords are found, who, from a ſordid diſpoſition, have the inhumanity to ſend away married men, when arrived at an age in which they can do them little more ſervice. By theſe means, they ſeparate them from their wives and numerous families, and ſend them to periſh with grief and diſtreſs in theſe inhoſpitable regions. Hence it happens that theſe poor wretches, in order to obtain a companion and helpmate, forget in courſe of time that they have left a wife and children in their own country, and contract marriage with the firſt female whom they meet in their new ſettlement. Many have told me, with tears in their eyes, how afflicted they were at being obliged to abandon their families, with whom they could have lived perfectly happy, had they been permitted to carry them along with them into Siberia; in which caſe, far from complaining, they would have bleſt the hand which had delivered them from the tyrannical yoke of the lords under whom they formerly lived.'

The German colonies on the Volga afford an intereſting article to thoſe who ſpeculate on the means of improving an uncultivated country. The ſoil and climate, however, are but moderately favourable to the farmer; and the induſtrious artiſans, of whom there are a conſiderable number and variety, do not ſeem yet to have acquired an adequate market for their goods.

Many of the deſart tracts in the neighbourhood of the Caſpian ſea contain ſalt-ſprings and lakes. Of theſe, one of the moſt conſiderable is that commonly called the lake of *Elton*, properly the *Altan-Nor*, (golden lake,) ſituated in the government of Saratof, not far from the Volga. We ſhall tranſlate part of the deſcription of this lake, which ſupplies the ſurrounding country with ſalt:

'The Altan-Nor may be regarded as inexhauſtible in ſalt, and it is not difficult to diſcover the cauſe of its riches. The brine collected in this lake, from the ſalt ſtreams which run into it, has a ſurface more than ſufficient for evaporation; and the ſalt remains, and forms year after year new layers. It is poſſible that wet years may ſometimes increaſe the brine, but the diminution of ſalt can ſcarcely be-

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come ſenſible in compariſon to the whole maſs. The ſalt has hitherto been obtained at three different places on the bank: but what has been taken is ſcarcely any thing compared to the whole quantity, and even this loſs is repaired in a very few years. The depth of the bed of ſalt which covers the bottom of the lake has not been yet ſounded. When they work it, they begin with taking away the firſt cruſt which has been formed during the year: this ſalt, having not yet acquired its perfect ſolidity and maturity, is laid aſide. The ſecond layer, formed in the preceding year, is then taken off. Theſe layers are ſeparated from each other by a ſlight interpoſition of black mud. When come to the fifth layer, they find between it and the fourth a ſimilar mud four ſpans in depth. Under it are other layers of ſalt, thinner and more compact than the upper. It is not poſſible to ſound deeper, on account of the mud, which becomes too fluid. The layer which they were now working was of an extraordinary thickneſs, owing to the great dryneſs of the ſummer. The year's ſalt formed a bed nearly five fingers thick, and it was ſtill augmenting. The eaſt winds having cauſed the ſalt waters of the bank to retire, the manner of formation of the ſalt was diſtinctly ſhewn. It was ſpread in clots, thin, but of the ſize of a ſpan. When the weather is calm, theſe form at the ſurface of the brine in pellicles, or ſmall very thin cruſts; which, acquiring a certain weight, fall to the bottom, and accumulate layer on layer. The little intermediate ſpaces fill up by the formation of new ſalt, ſo that the whole heap becomes one maſs. When theſe clots are detached, they preſent, below the cubes and on the ſurface, very fine needles of Glauber's ſalt, which have a beautiful appearance. Theſe cubes and needles are principally formed in the cool ſeaſon of autumn, whence the ſummer's ſalt is always the beſt, being leſs adulterated by the bitter ſalt. It is in this reſpect that the ſal gem of Ilezki is much ſuperior to the ſalt of Elton.

'The ſprings which ariſe from the bed of the lake make themſelves a paſſage acroſs the ſalt, and form canals. If, after the retreat of the waters, a perſon wiſhes to croſs the lake on foot, he muſt take care of theſe channels, becauſe he would run the riſk of plunging into the black mud with which they are filled. The ſalt water of theſe ſprings has commonly a reddiſh appearance, and a ſtrong ſmell of rotten eggs. There forms on it a fat various-coloured pellicle ſwimming on the ſurface. When the ſalt waters of the lake are conſiderably high, and the ſun ſhines on them, they appear quite red from a diſtance. When I was witneſs of this phænomenon, the brine had ſomewhat of a fire colour. The year's ſalt which forms the upper layer, and which has not yet acquired all its conſiſtence, does not become white, and only hardens at the ſurface; on breaking it, its colour is a deep red. It has at the ſame time that violet or ſtrawberry ſmell which is remarked in all the red ſalts, and preſerves it a long time. In ſome places it takes a greeniſh hue.'

Having thus given our readers a few ſpecimens of the information and amuſement which they may expect from this great and valuable work, we ſhall only add that each volume is terminated by an appendix, containing a deſcription, in Latin, of the various new or uncommon objects of natural hiſtory men-

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tioned in the tour; and that to the fifth volume are annexed additions and explanations relative to various points, taken from the writings of *Gmelin*, *Lepechin*, and other travellers through the ſame countries.

The plates and maps are important companions. The former contain chiefly repreſentations of ſubjects of natural hiſtory; alſo portraits of men and women, of different tribes, &c. &c.

ART. II. The Marquis DE CASAUX'S *Conſiderations on the Effects of Taxes.*

[*Article concluded from the Review for February.*]

THE meaſure which this profound writer principally and forcibly recommends, in his principles of taxation, is—to ſpare the Poor, not by forbearing to tax the neceſſaries of life, for they are every where either directly or indirectly taxed, but by allowing the people an increaſe of wages proportioned to the amount of their taxes; or rather by leaving it to labour, and indeed to every article that is bought or uſed by man, to find its own level; abandoning the abſurd practice of raiſing the price of commodities, and at the ſame time beating down as low as poſſible the wages of the working part of the public. Every ſtateſman, of every country, he obſerves, has always profeſſed a deſire to ſpare the *poor working man:* but theſe profeſſions were deluſive and never realized.

'In England, (ſays he,) where they are as loud as in any other part of the world in their *expreſſions* of pity for the lot of the *poor man*, malt, beer, ſpirits, candles, coals, &c. are taxed, as if *he* never uſed any of them. It is true that they begin by ſaying, with reſpect to beer and ſpirits, that the object of the duty laid on them was to prevent exceſſes equally prejudicial to morals and to health: but who could not ſee through the hypocriſy of ſuch a declaration, when the miniſter was always taking credit for the progreſſive produce of this very duty, as much as for that of all the others? who could be blind to the real object of this tax, when it was ſeen that all others, which, like this, bore equally on the poor and on the rich, were the moſt productive, the moſt certain, and the moſt eaſy to be collected?

'In my plan, I will be as cautious and circumſpect as they are in England, where it is not the barley, the wheat, nor any other ſort of grain, that is taxed, for that would be dreadful as they ſay; they only tax the malt, which cannot be made without a prodigious quantity of barley; the beer, that cannot be made without malt; and ſpirits, which can be diſtilled only from wheat and other grain of which great quantities are annually conſumed in diſtilleries. How much would government find itſelf embarraſſed, were the poor working people to renounce and abſtain from theſe very precious and productive immoralities!'

The

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The author comes at laſt to his plan for raiſing the immenſe ſum of 500 millions of livres a-year, by means of one ſingle tax, but a tax which would bear at once and in the faireſt proportion on every claſs of men—a *tax on wheat and ſuch other grain as is uſed in France in making bread.*

He eſtimates the quantity of wheat neceſſary for feeding 24 millions of people at 48 millions of ſeptiers *.

A duty of 11 livres 10 ſous † *per* ſeptier, on 16 millions of ſeptiers of wheat uſed by the working part of the community, would produce	184,000,000
Ditto of 8 livres 5 ſous *per* ſeptier on 16 millions of ſeptiers of every other ſort of grain uſed by the ſame	132,600,000
Total of the duty on what is conſumed by the laborious and induſtrious parts of the nation	316,000,000
A duty of 11 livres 10 ſous *per* ſeptier on the 16 millions of ſeptiers of wheat conſumed by the remaining third of the people	184,000,000
Total of the produce of the new duty on the different ſorts of grain neceſſary for the uſe of 24 millions of inhabitants	500,000,000

The author next proceeds to anſwer, with great ability, the objections that might be ſtarted againſt this tax: he obſerves that of the ſum of 316 millions to be raiſed on the 16 millions of working people, one half would be paid by thoſe who cultivate the earth, the other by thoſe who are employed in trades and manufactures. Of the former he ſpeaks firſt. The ſhare which they muſt bear of this new tax amounts to 158 millions: but this is not all; for the tax muſt neceſſarily raiſe the price of all the articles which they conſume;—he eſtimates the riſe at 11 *per cent.*; ſo that what coſt them, before the tax, 833 millions 333 thouſand 333 livres, will coſt, after it is laid on, additionally 91,666,666

which, added to their ſhare of the tax, viz. 158,000,000

would make the whole of the additional burden amount to 249,666,666

this, added to the whole of their former earnings or wages, which produced annually 833,333,333

would make 1,082,999,999

and thus they would find themſelves not only enabled to bear their proportion of this additional burden, without being

* The *ſeptier* is a French meaſure containing about twelve Engliſh buſhels.

† In the original we find '11 livres 10 ſhillings:' but it is evident, from caſting up the ſum, that this muſt be an error of the preſs.

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deprived of any one comfort that they enjoyed before, but actually to add ſomething to their former ſtock, as appears from the following ſtatement:

The total produce of the land amounted, before the tax, as has been already obſerved, to	2,500,000,000
A riſe of 11 *per cent.* on it, amounting to -	275,000,000
would make the whole - - -	2,775,000,000
from which deduct the ſum which the farmers muſt pay either to or in conſequence of the tax, viz. - - - - - -	1,082,999,999
there will remain in their pockets - -	1,692,000,001
Before the tax, they had - -	1,666,666,666
The difference therefore in their favour will be	25,333,335

that is to ſay, ſomething more than 10 *per cent.*—of which they muſt pay about one half to thoſe who may be ſuppoſed to have lent them the 249,666,666 which the riſe of the price of labour would oblige them to advance to their labourers, and which advance could not be withholden from them conſiſtently with juſtice any more than with ſound policy; it being a truth, as our author contends, that the conſumption of the articles which they uſe cannot be diminiſhed, without occaſioning a proportional diminution in the reproduction, and conſequently a loſs to the community at large.

After having repelled a great variety of objections to the tax, which are too long to be detailed, and cannot well be abridged, (two only excepted, which we ſhall mention preſently,) the Marquis ſhews that, by being made payable at the mill where and when the corn was ground, it would not only be eaſily collected, and at very little expence, but would alſo be attended with this advantage, that it might be paid every week, and ſo be conſtantly arriving at the exchequer to anſwer the public exigencies. It would alſo be extremely beneficial in this reſpect, that, though producing the largeſt revenue ever raiſed in any part of the world on any one article, it would fall lightly on individuals; for a man poſſeſſing 100 thouſand livres a year would not have to pay more towards it than 1500 livres; a man who had 20,000 not more than 300; and a man who had 1000 only 15; it would not increaſe the price of articles produced by manufactures and agriculture more than one and a half *per cent.* and the burden of this increaſe would not fall on a ſingle working man in the community.

We now come to the two objections to which we have juſt alluded; and which cannot but have weight in a commercial country. One is, that the tax would raiſe the price of labour, and conſequently injure the export trade, by making our manufactures

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factures too dear for thoſe who could afford to purchaſe them at their former value. The other, that a diminution of the balance of trade, without which (it is thought) a commercial nation could not thrive, would be a neceſſary conſequence of a contraction of our exports. To the former, the author's anſwer is, that the price of labour has within the preſent century been raiſed from 12 to 15 *per cent.* in England, and yet, ſo far from having experienced any falling off in her export trade, ſhe has had the ſatisfaction of ſeeing it trebled during that period. The other objection he meets in the following manner:

'Nothing can be more capable of making a man implicitly follow an opinion adopted in France than that he ſhould ſee it eſtabliſhed in England, and reſpected throughout the reſt of Europe, though it were obvious that it was the intereſt of the reſt of Europe to take the moſt vigorous ſteps to prevent itſelf from being involved in the fatal conſequences of ſuch an opinion if well founded, or to overturn and deſtroy it, if not eſtabliſhed on an uninterrupted ſeries of undiſputed facts.—I will confine myſelf here to ſome obſervations on theſe undiſputed facts:—from which I think an inference may be drawn diametrically oppoſite to this generally received opinion.

'England, it is ſaid, has an annual balance in her favour, of 4 millions ſterling; and France of 70 millions of livres, or about 3 millions ſterl.; conſequently, there muſt be every year a balance of 7 millions to ſatisfy the voracity of theſe two monſters.

'Now it muſt be obſerved that it was a common ſaying in France that the fall of that kingdom would begin, when its balance of 70 millions of livres ſhould begin to decline; and that it was a generally received opinion in England that, when *her* balance ſhould ſink to between 2 and 3 millions ſterling, ſhe muſt neceſſarily become bankrupt.

'It muſt alſo be obſerved that the annual importation of gold and ſilver from America (almoſt the only country from which theſe precious metals are drawn,) does not exceed, if it amounts to, 6 millions ſterling: of this ſum we may ſuppoſe the Spaniards and Portugueſe, who extract it from their mines in America, keep a ſixth for their own wants. The reſt of Europe muſt contrive as well as it can to club or make up the two millions ſterling, which would obviouſly be wanting to complete the annual balance required by the voracity of England and France. Where does Europe find them? where has ſhe found them even for the laſt twenty years, not to go farther back? I am ſure I cannot tell: but you will find the pretenſions and wants of France, on this head, made out and eſtabliſhed in M. *Necker's* juſtly eſteemed work on the finances of that kingdom; and the very exact ſtatements made by Sir *Charles Whitworth* of all the balances of England with the reſt of Europe, particularly from 1752 to 1773, ſhew an annual balance in favour of England amounting to 4,180,000l. ſterling.

'You will farther obſerve, from theſe ſtatements, that her trade with Pruſſia is the only one in Europe that does not yield a balance

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in her favour; and that there is not one other country in Europe to which ſhe does not export three times the quantity of goods which ſhe exported at the beginning of the century; and that ſhe imports in preciſely the ſame proportion from every ſtate in Europe with which ſhe has any dealings, France only excepted, which lies at her door.

'Hence it follows that, if England has in the ſpace of a century trebled her commerce, the other countries with which ſhe trades have trebled the means by which they feed the trade that they carry on with her.—If theſe obſervations be founded in fact, it unqueſtionably follows alſo, that theſe countries muſt have been gainers as well as England, or they would not have continued and even extended their commercial dealings with her.

'Thirty years ago, the ſpecie in circulation in England amounted to at leaſt 25 millions ſterl.: if to theſe we were to add 4 millions 180 thouſand pounds a-year for thirty years, which ſhe is ſuppoſed to clear annually by her balance, ſhe ought to have now in ſpecie full 150 millions ſterling; whereas in point of fact ſhe has not at the very moſt above 30 millions.

'Now if England and France have really received yearly 7 millions ſterling from Spain, Portugal, and other countries, of which theſe two nations pretend they have annually ſtripped the reſt of Europe, as the reſt of Europe thinks it really has been ſtripped of it, it is evident that the money has only paſſed and repaſſed through their hands to the places in which it was wanted, leaving every where behind it, to thoſe who carry on this trade, the profit, as juſt as it is neceſſary, which they ought to find in it.'

We cannot follow our author in his detail of the manner by which he explains this myſtery of the balance of trade; we refer our readers to the work itſelf, p. 262, &c.

We would here cloſe our account of this elaborate performance, if we did not think it of importance to take ſome notice of the laſt chapter; in which the author ſpeaks of the preſent war, and urges the ſtrongeſt reaſons to perſuade the allied powers, if they wiſh well to themſelves, to reſolve to proſecute it with redoubled vigour. This ſeems, indeed, to be conceived in the true ſpirit of a French emigrant, againſt which we ought ever to be on our guard, even when manifeſted by the very beſt characters among them;—in the number of whom we ſtrongly incline to rank the Marquis DE CASAUX. Speaking of the objects of former wars and of the preſent, he thus emphatically expreſſes himſelf:

'In the wars to which I have alluded, and which, with their ſuſpenſions and interruptions, were lengthened out to a period of ten centuries, the champions fought for the honour and advantage of reigning over laborious, brave, and wealthy men: but in our days it is a monſtrous convention that carries on the war, a convention that has promiſed to over-run all Europe, and leave it inhabited only by villains, and ſpiritleſs wretches, and every where to mark its pro-

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greſs by heaps of ruins. Its conduct wherever it has been able to get a footing, or even to penetrate for a few moments, has proved that it meant to leave behind it only ſuch ruins as might be neceſſary to inform poſterity that, at the cloſe of the 18th century, Europe was inhabited by ten poliſhed, induſtrious, rich, and powerful nations; but that they were not able to maintain their ground for more than a ſmall number of years, after a monſtrous convention had ſignified to them an order to diſappear and return to the chaos, into which it was reſolved once more to plunge ſociety *.

'It would ſeem as if Europe were beginning to ſuſpect the poſſibility of this dreadful cataſtrophe; and if ſhe has, throughout her whole extent, been ſufficiently chaſtened courageouſly to adopt all the means capable of warding off ſuch a calamity not only for the preſent, but for ever, it appears as if, at leaſt in the ſouthern parts of this quarter of the globe, the nations were beginning to feel the neceſſity of ſuſpending and ſincerely adjourning all private projects of conqueſt and dominion,' (has the horrid caſe of Poland eſcaped our author's attention?) 'when her ſtates are obviouſly reduced to the neceſſity of fighting even for mere exiſtence, when it is evident that they muſt either ceaſe to exiſt, or immediately deſtroy this monſtrous convention, which promiſes to deſtroy every thing that it cannot throw into confuſion; and which would not renounce for the preſent ſo atrocious a project, if it were not for the purpoſe of making greater preparations for it, and rendering the ſucceſs more certain. Perhaps England was the firſt to open her eyes, and diſcover the neceſſity of this ſtrange alternative. She might, it may be ſaid, have prevented this neceſſity, by offering her mediation at *the moment* in which the then rulers (who were for war, only that they might by means of it deſtroy royalty in France, and afterwards make uſe of France as an inſtrument for effacing even the name of King from the reſt of Europe,) forced the unfortunate Louis XVI. to declare war. At that moment, no doubt, the internal movements of the kingdom, the reſult of the real ſentiments of the people, which revolutionary armies that did not yet exiſt could not then have ſtifled, would have ſhewn to the handful of men of blood that forced from him that fatal declaration, the weight of ſo powerful a mediation as that of England, who alone poſſeſſed the means of moving the reſt of Europe, and who might nevertheleſs offer to France, as well as to Auſtria and Pruſſia, ſuch explanations as ſhould ſatisfy them, and ſuch propoſitions as might reconcile all parties.—If England has loſt this occaſion of immortalizing herſelf in the nobleſt way; if ſhe has liſtened perhaps too much to the voice of a reſentment, natural enough it is true, but the conſequences of which are ſtill far from being ſettled, and the effects of which it becomes daily more and more difficult to foreſee or to calculate; ſhew me the power in Europe, whoſe views have been ſo juſt, whoſe intentions ſo pure, whoſe conduct ſo free and open, whoſe meaſures ſo vigorous, and at the ſame time ſo wiſe, as that it might venture to

* It ſhould not be forgotten that the Marquis wrote this work while terror, deſtruction, and barbarity, formed the ſyſtem of the temporary rulers in France.

reproach

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reproach England with this want of greatneſs, delicacy, precaution, and foreſight!'

Our author ſuppoſes, (would that his ſuppoſition ſhewed us the full extent of the expenditure!) that the war ſhall have coſt us 30 millions ſterling, and that, with the loſs of that ſum, peace and order may be ſo eſtabliſhed in Europe, that the powers may be able to *diſarm*, without any danger to their governments or property. He then ſays that, were we to renounce what he calls the abſurd and uſeleſs plan of employing a million annually in reducing the national debt, we might find in that ſum a fund for nearly the whole of the intereſt of the 30 millions expended on this war: but, ſuppoſing that new taxes to the amount of 1,500,000 l. annually ſhould be neceſſary for the purpoſe of ſafely and honourably terminating it, he aſks what would be the effects of them on the different articles of conſumption? In anſwering this queſtion, he ſays that he proceeds not on theory, but on the experience of a whole century:

'The American war,' ſays he, 'has loaded the Engliſh nation with a debt of, I will not ſay 100 millions ſterling, which is ſometimes really worth 90 millions, ſometimes 95, ſometimes 60, and ſometimes 70; but I will ſay it has loaded the people of England with 5 millions a-year in taxes. Soon after they were laid on, the price of every thing was raiſed, thanks to the freedom left to every claſs of men to balance their various intereſts, and to the very reaſonable efforts that each of theſe intereſts made to ſuffer as little as poſſible by the general advance in the price. If we may judge of the riſe on every article connected either with manufactures or agriculture, by that which took place on wheat, it will appear that, on the whole, the riſe was from 12 to 15 per cent.; for, at the beginning of the American war, the average price of wheat was at 40 ſhillings per quarter; it roſe ſoon afterward, and has for ſix or ſeven years continued at between 44 and 46 ſhillings. I had foretold that it would not exceed 44, for my foreſight did not go ſo far as to ſuppoſe a perſeverance in the ſyſtem of annually ſacrificing a million ſterling to that idol—the reduction of the national debt.

'Now let us obſerve that, if, while the price of every article produced by huſbandry and manufactures was raiſed, the price of labour had ſtill continued the ſame, the unfortunate claſs of men who live by their induſtry would have loſt one-half of their enjoyments, and their employers would have loſt the profits which they make every year on this conſiderable part of their ſales, amounting, perhaps, to a *third*:—but in England people calculate too well to be complaiſant or unjuſt for any length of time. From Mr. Young's Annals of Agriculture, it appears that the price of labour in that line has increaſed on an average from 12 to 15 per cent.; and every maſter manufacturer knows that the wages of journeymen have increaſed in the ſame proportion.

'Remark, alſo, that the taxes were laid only on luxuries and manufactures, but that did not prevent the different articles ſold by

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the farmer, and the other neceſſaries of life, from becoming juſt as dear as if they had been taxed directly.

'What difference is there, then, between the preſent condition of the Engliſh, and that in which they ſtood before the mightily diſaſtrous American war, a war which increaſed their imports and exports above 20 per cent.? The only difference that I ſee is, that they now ſell, buy, and enjoy under the number 112 or 115, inſtead of ſelling, buying, and enjoying under the number 100, as they did before the war.

'Now, 5 millions a year produced by additional taxes having raiſed the prices of the different articles of agriculture and manufactures no more than 12 or 15 per cent., notwithſtanding a ſyſtem of taxation three times more expenſive than that which I have propoſed, how much may they be raiſed when new taxes to the amount of 1,500,000l. a year are laid on?—About 4 per cent.; and after this operation, all the pecuniary evils of the preſent war, as far as they affect the Engliſh nation, will be at an end, and they will enjoy every thing under the number 116 or 119 inſtead of the number 112 or 115, as they did before this *horrid** war. The ſeptier of wheat will, on an average, coſt a ſhilling and ſome pence more than it coſts at preſent: but what is that to the labouring or working man, if his wages be raiſed in proportion? It is equally certain that the national debt will be increaſed: but what ſignifies that to the nation, ſince the value of every article is neceſſarily increaſed in the ſame proportion? Indeed the people would think leſs about this debt, if they would pleaſe to obſerve that it has been clearly proved that it would be equally abſurd and uſeleſs to pay it off.'

When the author ſays that the value of every thing increaſes with the taxes, he may be right enough with reſpect to moſt things: but we would wiſh to know how thoſe, whoſe whole ſubſiſtence ariſes from rent-charges on eſtates, which they can never raiſe, or from the intereſt of certain ſums placed in the precarious

* In uſing this *ironical* epithet, the Marquis does not ſeem to have taken into the account of the expence of war, the value of the great number of brave men who always periſh in that TRULY *horrid* buſineſs! Politicians are generally, and, we fear, juſtly conſidered as cold-blooded men, who, in eſtimating the expences of war, conſider only the *money*, not the *lives* that it will coſt; who deem very lightly of butchering their fellow-mortals, and ſhedding torrents of human blood, in order to accompliſh their deſigns. Humanity, religion, (the CHRISTIAN religion!) would view ſuch *purpoſes*, and their *conſequences*, in a different light; and would be apt to exclaim, "Periſh!—for ever Periſh! theſe alledged *advantages!* advantages only to *ſurvivors*, which are to be purchaſed by the ſlaughter of hundreds of thouſands of our fellow-creatures!" Including both ſides, 150,000 are computed to have fallen in the unhappy conteſt with our colonial brethren; and how has that number been already doubled and trebled in the preſent war! What *advantage*, what *recompence*, have the SLAIN?

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public funds, or from lands or houſes let on long leaſes, or from annuities payable on account of the national debt, or otherwiſe, can increaſe their incomes, and make them keep pace with the growing demands of the ſtate? A working man may demand and obtain higher wages, and ſo may enable himſelf to pay the additional taxes: but the above-named deſcriptions of men cannot reimburſe themſelves, and may therefore be driven to very great diſtreſs without a hope of indemnity.

To conclude. It muſt on the whole be admitted that this work diſplays a profound knowlege of mankind, of finances, agriculture, manufactures, and of their different bearings on each other; united with manlineſs of ſentiment, energy of diction, and force of argument. With reſpect to the Marquis's various poſitions, various opinions will probably be entertained; and readers of different political ſentiments will judge differently concerning his very ſtrong ideas and expreſſions relative to his own country. That France *is* his own country, however, will account for his dwelling on her affairs; and that he is an exile from it will prevent our wondering at the acuteneſs of his feelings. *

ART. III. *Atti della Società Patriotica di Milano, &c. i.e.* Tranſactions of the Patriotic Society of Milan, directed to the Advancement of Agriculture and the Arts. Vol. III. 4to. Milan. 1793.

THIS very reſpectable ſociety begins the preſent volume of its Memoirs with a tribute of praiſe to the memory of ſome of its deceaſed members, which is followed by extracts from its truly patriotic regiſters, divided into ſeveral heads of brief information reſpecting objects of economy and the arts. Then ſucceeds the ſecond part, conſiſting of thoſe papers which they have thought worthy of giving to the public, either entire, or in an abridged form. Theſe are, two memoirs on the cultivation of vines, being anſwers to queſtions propoſed by the ſociety on that head;—a memoir concerning the beſt method of making and preſerving the wines of Auſtrian Lombardy;—a memoir on the beſt method of preparing leather and ſkins;—two memoirs in reply to queries propoſed concerning artificial dry meadows;—a ſupplementary memoir on the plants of watered meadows;—a memoir on the exiſtence of olive plantations in ſome places in Lombardy, from the fourth to the tenth century;—deſcription of a moveable tablet for the uſe of engravers;—on microſcopic lenſes, and a new machine for mak-

* By turning to the *Correſpondence* at the end of the Review for April, the reader will find a letter ſigned S. S. Toms, controverting ſome of the Marquis's aſſertions.

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ing them;—obſervations on an inedited antient Milaneſe monument;—on ſome new inſtruments for engrafting.

Theſe pieces, many of them of great local utility, are not of a kind to afford much amuſement or inſtruction to the generality of our readers. We ſhall, however, ſelect a paſſage from one of the papers on the culture of vines, written by DON GIULIO BRAMIERI, (a patrician of Placentia,) the reaſonings and facts of which may, we conceive, admit of extenſive and uſeful application. It is in reply to the query, "Why, in certain diſtricts, are the vines buried under ground in the winter? and why, in the ſame parts, do the vines trained on trees and trelliſes reſiſt the cold, though not buried?"

'Vines are buried in order ſolely to preſerve them from being frozen, in thoſe places in which, by experience, they are found ſubject to this accident. By cutting off the communication with the external air by this contrivance, a ſtop is generally put to the moſt powerful cauſe of freezing. Long and repeated obſervations have ſufficiently ſhewn that it is ſeldom an intenſe and laſting cold increaſing by degrees, but often a ſudden cold wind, which acts on the vine when wet or full of juice, that damages it by ſtrongly freezing it. Cold ſeems, indeed, the direct cauſe of froſt, yet it does not operate ſolely in proportion to its force, but in correſpondence with concurrent cauſes which determine its effects. A very penetrating wind, and a preceding moiſture, are the cauſes which render it fatal; as appears, 1ſt. becauſe the vine, either buried, or ſimply defended by an intermediate body, reſiſts the cold equal to that in which an open and expoſed vine periſhes; 2. becauſe a dry one reſiſts better than a wet or juicy one.

'Vegetables ſuffer from froſt, becauſe their organs are either injured or broken, and the veſſels neceſſary to vegetation deranged; and, indeed, lividneſs of the buds or eyes, and cracks in the trunk and branches, are the common effects of froſt. Theſe conſtant appearances ſufficiently indicate that moiſture is the miniſter of the total or partial death of the tree. A fluid, when conſolidated into ice, occupies a greater ſpace than before; and no other reaſon can be given for the cracks, than this internal force; nor for the lividneſs of the tender ſubſtance of the eyes, than a mortification proceeding from the contact and preſſure of the congealed moiſture.

'Vines eaſily receive humidity, and cannot eaſily part with it, becauſe of their penetrable and pliant texture. The eyes, ſcarcely defended by very thin ſcales, encloſe a ſoft and downy ſubſtance, in the centre of which the germ is nouriſhed. The twigs of the laſt ſhoot, cloathed with a thin bark, and a ſlight ſcarf-ſkin, include, under few and rare ligneous ſtrata, a delicate heart, and an abundant pith; and in the mature wood of the ſtem and branches, which, however, is always pliant and lax, the exterior bark remains irregularly dried, and disjoined by cracks, with a ſpungy and abſorbent dead matter hanging all round it. Such is the aptitude of the vine to receive and retain moiſture; which, though uſeful to its growth, and the nutriment of its fruit, is a fatal cauſe of its propenſity to be injured by the froſt.

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'Low lands, in ſoils either naturally rich, or rendered ſo by culture, and which are expoſed to moiſt vapours, are peculiarly liable to the evils of humidity. Such lands, even in the depth of winter, exhale vapours much more than the barren; and others fall on it, which attach themſelves in great quantity to vegetables. Commonly, in cold weather, vapours either riſe little, or, if raiſed, ſoon fall down again. How often do we not ſee them whirling in a thick miſt on the ſurface of the earth, unable to aſcend? The vineyards and rows of vines elevated little above the ſoil, and all immerſed in theſe exhalations, muſt be much more moiſtened than thoſe which run up the trees, or are ſupported on trelliſes. It is eaſy to comprehend that the vapours, externally collected about vines, will ſoon, on account of their ſpungy and lax ſtructure, paſs into their veſſels, to the untimely increaſe and dilution of their juices. Nor in theſe circumſtances will the lowly-placed vines imbibe more than the high by their trunks and branches alone, but alſo by their roots.

'I am not of the opinion that moiſture, attenuated into vapour, can alone penetrate into roots; I rather believe that it may enter them in a leſs rarefied form; yet it cannot be denied that vapour is eaſily capable of being imbibed by roots;—and when, as during the winter, the ſtrong tranſpiration of plants is ſtopt by the loſs of the organs deſtined to promote it, the denſer juices may be hindered from aſcending through the root into the tree, while the ſubtle and more active vapour may be capable of inſinuating itſelf. The farther, therefore, the limbs of the vine are removed from the ſeat of the vapour, the leſs, on account of their ſluggiſhneſs in the winter ſeaſon, will they be attacked by it, and the leſs will it be ſucked in by the roots; and only its lighter and more active parts will riſe in any conſiderable portion into the high branches. Nor for theſe reaſons alone, but alſo on account of the different aptitude of the organs, and the difference of the ſurrounding atmoſphere, will the abſorption of highly-ſeated vines be different from that of the low. The latter, already moiſtened by the ſurrounding exhalations, ſoftened by their warmth, and having their juices put in motion by the afflux of new fluid, can offer little or no reſiſtance to their invaſion; while the former, reared above the ſenſible exhalations, hardened in their ſtructure by dryneſs, and defended by the cold air which ſurrounds them, will be able internally to reſiſt the ſluggiſh and phlegmatic juice, and to keep it down at the bottom of the ſtem, only appropriating to themſelves the ſcanty vivid matter of nutrition.

'The winds themſelves, which ſometimes are deſtructive to vines in froſts, are rather ſerviceable, if gentle, to thoſe on trees and trelliſes. When they are wetted by rains or miſts, ſprinkled with ſnow, or incruſted with hoar froſt, a dry wind ſucceeding ſoons ſhakes off and carries away the moiſture: while the low and creeping vines, ſheltered by buſhes and mutually by each other, enjoy this ſalutary influence in a leſs degree, and remain longer ſubject to be ſurprized by the froſt while in a wet condition.

'It may be concluded, from theſe brief remarks, that the different aptitude of vines to reſiſt or to contract humidity, and their greater or leſs expoſure to the free air, will be the meaſure of their diſpoſition to

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ſuffer in froſts, and that the loweſt are in the moſt frequent danger. There are, however, circumſtances in which all equally, or rather the higher more than the lower, ſuffer from freezing. I ſhall touch on two caſes in which this takes place. 1. When the low vines, during a very ſevere cold, are all buried in ſnow; while the high are left naked, or are only ſprinkled with ſnow in the forks and curvatures, which melts at noon, wetting the branches, and is frozen again at night. 2. When, after long rains and warm winds, very ſevere winds ſucceed, prevailing rather in the upper than the lower regions of the air. The chance of vines, whatever be their poſition, is equal, 1. when the froſt proceeds from an obſtinate augmentation of the cold; 2. when the ice ſurprizes both the high and the low in a wet and unſheltered ſtate.

'The winter between the years 1785 and 1786 verified this laſt caſe, to the grievous injury of the Placentine country. The examination, as well of the extraordinary courſe of the ſeaſon, as of the effects of the froſt on the vines, may ſerve to corroborate my remarks concerning the concurrence of cauſes which diſpoſe theſe plants to be injured.

'Rains fell, almoſt continually, during the autumn and the beginning of winter, in 1785, and the ſouth wind conſtantly reigned, keeping a kind of warmth in the air. Hence the trees preſerved a good deal of juice, and were thoroughly wetted from the bottom to the top. A light ſnow, which fell on Dec. 24th, ſoon melted, and only ſerved to increaſe the ſoaking of the earth and vegetables. In this ſituation, a ſudden eaſt wind on Jan. 4th greatly cooled the air, and brought a quantity of ſnow, which, however, was not deep enough, except in the mountains, to bury the Placentine vines planted in rows. It was thought that its duration would be ſhort, becauſe it fell on bodies extremely moiſt: but the cold ſuddenly increaſed, and froze the ſnow and the ground beneath ſo ſtrongly that they bore the trampling of horſes and the wheels of carriages. However, neither the Po, nor the great torrents which deſcend from the mountains, were frozen over. After four days, the cold remitted, and never again became ſo ſevere during the remainder of the winter.

'Let us now ſee the effects of this extraordinary weather on the vines. All thoſe that were buried, that is, thoſe of the greater part of the plain in the dutchy; thoſe immerſed in the ſnow among the mountains; and the few on the trelliſes on the weſtern ſide of any wall; were preſerved entirely uninjured, and produced abundance of fruit. The vines attached to trees, and thoſe that grew ſpontaneouſly along the hedges, as well as on the trelliſes, facing the eaſt, almoſt all ſuffered grievouſly and equally. The vines in rows of that portion of the Placentine plain which is neareſt to the hills, where, as alſo on the hills, the cuſtom of burying is not uſed; thoſe of the wide vallies bordering the great torrents among the hills; and thoſe placed on the ridges of hills towards the eaſt, were all very greatly damaged, and always more in the richeſt fields, and thoſe leaſt protected from the eaſt. On the contrary, on the hills facing the weſt; in narrow and ſheltered vallies; in poor and chalky fields; the effects of this cruel froſt were much leſs, and ſcarcely perceptible.

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'The disaster was soon rendered manifest by the lividness of the eyes, and the clefts in the limbs, of the vines raised above the snow; and when, somewhat beyond the middle of January, the snow was melted, all that portion of the tree appeared unhurt which, detached from the pole, was lying on the ground, although it had sprung from the injured lower limbs, and had been for several days immersed in a hard ice. These very branches, however, thus preserved on the lower shoots damaged by the frost, in germinating bore very few grapes, and for the most part made scanty shoots; and in general they totally perished during the succeeding summer, and the following winter, though a mild one. Was this because these branches also suffered some secret harm while buried in the ice, by which their organs were deranged or mortified in some manner imperceptible to human sight? I am convinced of the contrary; and the general safety and fecundity of the limbs lying, in a similar situation, beneath vines not less damaged, confirm my opinion. We must then attribute their inactivity and successive death to the defect contracted from the lower limbs. It is known that diseased wood usually communicates a torpidity to the surrounding limbs, and especially to those which are partially produced from it. This languor of vegetation is most sensible in delicate plants. The clefts in the slender bodies of vines are not a slight disease, as they might be in the chesnut or oak. The free course of the sap impeded by the dry lips of the cleft, access given to the air now cold, now hot, and a lodgment afforded to the water in the cracks themselves, are sufficient causes for the premature death of a shrub so weakly formed. It may also happen that the mortification of the eyes, and the clefts in the wood, are not the only effects of the frost, though the only apparent consequences.

'*M. Dubamel* enumerates, among the consequences of frost to trees, the injury of the alburnum. This not entirely solid portion of the wood must, indeed, be more penetrable to the cold than the mature and hardened part. It may also be reflected that, after having frozen, if a branch be cut across, a manifest lividness is seen between the wood and the bark. Hence it is easy to conclude that the inner bark has been injured by the frost: but, in proportion to the different nature of the country, and the total or partial attack of the branch (for wood is often frozen only on one side,) the effect of the frost may be rapid or slow, recoverable or mortal, just as we see happen to animals, in proportion to the unequal vitiation of the fluids, or laceration of the organs. The injury of the alburnum or inner bark, not so soon perceivable, may have been able, either of itself, or in concurrence with other causes, to occasion the withering of the vine. Without stopping, however, to discuss this matter more fully, I shall satisfy myself with having demonstrated what are the principal circumstances which promote the effects of frost on vines, and with having proved that, in many situations, the precaution of burying them is well founded.

'I am not ignorant that many are of opinion that it is best to leave the vines exposed, in order to avoid some danger in breaking, as well as the expence attendant on their interment; and they are persuaded that, in such a situation, they will accustom themselves so well to resist

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ſiſt the cold, that they will at length ſuffer no detriment from it:—but I may obſerve that the fig, the laurel, the pomegranate, the olive, by being always expoſed, are yet not ſo well inured to the cold as not to periſh in Lombardy in certain rigorous ſeaſons, and much more readily in the fertile plains; and I can diſcover no reaſon why vines ſhould become better accuſtomed to it.

'I ſhall here take the liberty of deviating from the limits of the queſtion, by ſuggeſting that the only expedient for recovering vines, which have been much injured by the froſt, is to cut them down to the trunk, in the ſame manner as when they have periſhed by the hail. It is vain to expect a ſtrong and fruitful plant from the mere relics of an ill-diſpoſed vegetation, when the injured limbs are preſerved. The deceitful hope of reaping ſome product in the very ſame year, and of ſooner reſtoring the vine by preſerving its branches, has too often deluded our unwary and greedy farmers; while thoſe who have cut down their vines to the quick have ſoon had them ſpring up again fruitful and thriving. I readily admit, however, that, for a ſlight freezing in winter or ſpring, when an untimely hoar-froſt will ſometimes chill the moving bud and the ſtill herbaceous germs of the vines, it is ſufficient to prune cloſer, and to cut off a few more ſhoots than uſual: but this rule is not to be extended to the caſe of a ſtrong froſt, which has done material injury. In the firſt caſe, the maſter-bud and the tender extremities alone commonly ſuffer. The counter-bud, more tardy, and often contributing nothing to the happy product of the maſter, ſupplies its place when that is loſt. In the ſecond caſe, it is either itſelf injured, or ſubſiſts on limbs become unfit for properly nouriſhing the product. A remainder of life, ſeconded by the mild influence of the ſpring, may indeed promote the germination of the buds: but the germs, being ſituated on unſound and diſeaſed wood, will be weak and ſteril, and will often periſh by the death of the branch from which they proceed.'

Since the ſymptoms of froſt in trees proceed from the ſlighteſt to the moſt important, by minute degrees, the danger of an erroneous judgment will always be great; nevertheleſs, if, on cutting acroſs a ſhoot in the ſpring the natural colour between the wood and bark appears manifeſtly altered, and if in the trunk and branches of the vine deep cracks ſhew themſelves, the author is of opinion that it ought, without heſitation, to be cut down to the ſtem. Theſe two marks he conſiders as ſigns of a diſeaſe that is, for the moſt part, irreparable.

ART. IV. *Sejour de Dix-Mois en France, &c. i.e.* Ten Months' Reſidence in France, by an Emigrant who could not get away from Toulon in December 1793, and who did not eſcape from France till the Priſoners confined in Paris were enlarged in Auguſt 1794. By the Comte DE C***. 8vo. Parts I. and II. 2s. each. De Boffe, London.

THIS little performance ſeems to belong to that claſs of ſerious romances in which, though truth may be the foundation,

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tion, the embellishments and episodes appear to be supplied by fiction. The hero of the piece, like other heroes of romance, gives an account of his family, education, and first love.

Having been bred to the naval service of his country, he was at Toulon when that city opened her port to the British fleet, and put herself under its protection. His description of the evacuation of that place by the allies is as impressive and affecting, as his picture of the barbarities committed by the victorious French on entering Toulon is shocking. He escaped the general carnage by mixing with and having been taken for one of the galley slaves, the only body of men who experienced mercy from the conquerors. He says that 200 of the inhabitants, who were the warmest partisans of the Convention, went out to congratulate their friends on the expulsion of the English, and the return of Toulon to the dominion of France: but Toulon had been declared infamous; and therefore its inhabitants, whether friends or foes, must not expect any quarter. Accordingly, these 200 men were put to death, and the soldiers, having cut off their ears, fixed them in their hats over their cockades, and thus made their entrance into the town. During three days, they glutted themselves with the blood of the Toulonese, and fraternized only with the galley slaves.

Having mixed with the slaves, the Count pretended that he was a Swiss, who had been sentenced to the gallies for smuggling; he was immediately liberated, and obtained a passport and some money to return to his own country. He departed with that view: but an obstacle occurred near the frontier, which made him change his mind, and bend his course towards the interior part of France. He arrived at Lyons, where he remained during the siege. This event he describes in the style of a master; and he shews that the Convention at Paris might well have trembled for itself, for there were assembled, at one dinner given at Lyons, deputies from 52 out of the 83 departments of France, making a majority of 21, confederated for the purpose of resisting the authority of the new rulers of the Convention. He tells us that there were also deputies from 14 cities and towns, and from 400 surrounding villages.

On the point of escaping from Lyons after it was taken by the troops of the Convention, the Count was stopped by a whimsical accident; he was carried, disguised as a female, before a police magistrate; and, just as he was going to be dismissed, was discovered to be a man, and a royalist; as such he was condemned to death: but by some unknown influence he was suffered to escape from prison. He travelled through Lower Languedoc, Gevaudan, and the Cevennes, as a drover in the service of a dealer in cattle. He afterward became acquainted

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quainted with a ſociety of determined royaliſts under the maſk of the moſt decided republicans. In the accounts which he gives of their plans, their views, and their intentions, he takes occaſion to expreſs his own opinions of the internal ſtate of France, and would have his readers believe that, in the midſt of thoſe who bellow loudeſt for a republic, the moſt zealous champions for monarchy are to be found.—No doubt of this! Is not every public cauſe, good or bad, liable to dangers attending the treachery of pretended friends, whoſe *employment* is to deceive and betray?

In the ſecond part of this work, we have the ſequel of the Count's adventures. He tells us that he at length reached the army of royaliſts commanded by *Charette*, with whom he had previouſly lived in the ſtricteſt friendſhip, and under whoſe banners he engaged to fight. Here he takes an opportunity of giving a hiſtory of the war in la Vendée, both before and after his arrival. The country known, ſince the revolution, by the name of la Vendée, lies on the ſouth of the Loire, in the province which was formerly called Poitou, and which was united to the crown of England by the marriage of our Henry II. with Eleanor of Acquitaine. It is an uneven country, full of natural faſtneſſes, covered with thick foreſts, and interſperſed with bogs or ſwamps. It is remarkable that its appearance has undergone little or no change ſince the days of Julius Cæſar; who, in his Commentaries, acknowleges that it was a diſtrict which, on account of the obſtacles oppoſed to him by nature and the obſtinate reſiſtance of the inhabitants, he never could completely ſubdue. This may be conſidered as an apology for the republican generals lately ſent againſt it, and for the leaders of the Convention, who propoſed an amneſty as means much more effectual than arms, to reclaim the people of that country. The name of la Vendée, which it received from the Conſtituent Aſſembly, when it was made one of the 83 departments of France, was taken from a muddy little river till then ſcarcely known beyond its own marſhy banks. The firſt who raiſed the ſtandard of royalty in that quarter was *Charette*, a young gentleman only 28 years of age, who, on the 10th of March 1792, at Machecould in the neighbourhood of Nantz, his native place, proclaimed Louis XVII. He was originally brought up to the ſea, and, at the time of the revolution, was a lieutenant in the royal navy. His example was ſoon followed by *Stoffiet*, who had been a private in the Swiſs guards; and about the ſame time *Catineau*, the ſacriſtan of the church of Beaupreau, appeared at the head of a third body of royaliſts, and declared for the ſame cauſe. The laſt two ſoon ſubmitted to be commanded by men of higher rank, ſuch as Monſ. *D'Elbée*, an experienced general, whom all acknowleged

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leged as commander in chief, *Bonchamp*, *Lescure*, *Fleuriot*, and *La Roche-Jacquelin*: but these having since fallen in battle, it appears that *Stofflet* became again the leader of his party.

When the forces of the royalists were organized, they were divided into three armies: one assembled in the west to make head against Nantz and Olonne: the second was formed in the south to keep in check Lucon and Fontenay-le-Comte; while the third, which was the most numerous of the whole, and had the greatest number of enemies to combat, was stationed to the east to watch the motions of the people of Saumur and its environs. The author says that the first was the weakest of the three, that it acted distinctly and separately from the other two, and was always commanded by *Charette*. The Loire was the bulwark of la Vendée to the north. Their first movements were almost irresistible: they took Fontenay, Thouars, and Saumur. The capture of this last city was the consequence of a bloody battle and a decisive victory. At Thouars 4000 regulars were made prisoners by the royalists. When they laid siege to Saumur they were 50,000 strong: but they could muster no more than 18,000 when they marched to besiege Nantz, great numbers of the peasantry having returned home to get in their harvest. In the fight at Vrine bridge, 5000 royalists put 25,000 republicans to flight with dreadful slaughter. Some few days afterward they did more: for with 6000 men they had the boldness to attack 40,000, and defeated them, taking a part of their artillery and baggage: this was at the famous battle of Coron. Soon afterward, fortune began to change sides; the republicans made themselves masters of Mortagne, (the place which, if we mistake not, gave the title of Earl to our King John before he came to the crown,) Chollet, Tiffauge, and Beaupreau, recovered their cannon and prisoners, destroyed the magazines collected by the royalists, and penetrated at last to the borders of the woods and marshes of la Vendée. Thus 90,000 men were left without homes, and almost without food or ammunition, on the banks of the Loire; while, to complete their misfortunes, *D'Elbée*, *Bonchamp*, and *Lescure* were so badly wounded, that they could no longer take any part in the operations of the armies. Thus situated, some one proposed that the troops should cross the Loire, and march to meet the succours expected from England: the proposition was adopted, and thus the main army was separated by that river from the rest of the Vendeans. This measure was the ruin of the royalists, and would not have been executed, if the three generals above mentioned had not been disabled from acting or advising; and if *La Roche-Jacquelin* had not been absent at the time, serving with a detachment. It was the departure of this army

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army that enabled the commissioners to assure the Convention that the war of la Vendée was at an end. It was at an end for that time in la Vendée, but it was raging with greater violence in Normandy and Brittany. The royalists who crossed the Loire divided themselves into two bodies; one of which marched into Normandy and laid siege to Grandeville; while the other entered Brittany, and, keeping the thick forests of Fougères and Viere in their rear, blockaded St. Maloes, and endeavoured to penetrate towards Concale. In this position, they waited for intelligence from England, but not a sail appeared on the coast. In the mean time, some gun-boats from St. Maloes forced them to retire: before this event took place, a single English frigate would have compelled those boats to keep in port, and, trifling as such a succour may appear, it might have given a turn to the affairs of Europe. The royalists, repulsed at Grandeville, formed a junction with those who had blockaded St. Maloes: but they carried with them disappointment and discomfiture; and, all being in want of provisions, despair became general, and all was lost. *Ponchamp* and *Lescure* could not restore confidence to their friends, for they had died of their wounds; and *D'Elbée* had been carried for the benefit of his health to Noirmoutier, which had fallen into the hands of *Charette*. Upwards of 30,000 men had joined the royal army after it had crossed the Loire: but they had not the docility of the first who declared for that party, and insisted on quitting a part of the country in which they had experienced nothing but disasters. In vain did the commanders oppose such a measure; the troops began their march without orders and leaders; the officers were obliged to give way to a torrent which they could not resist; and, unfortunately for their cause, this retrograde movement had scarcely taken place when the English appeared on the coast: so that had the royalists remained a little longer, nothing could have prevented them from receiving Lord *Moira* in their camp, with the succours and supplies which he was carrying to them.

The Vendeans, having re-crossed the Loire, over-ran the provinces of Maine and Anjou: the conventionalists were alarmed, and the tocsin was kept ringing in every parish as far as Orleans. The republicans kept themselves strongly entrenched to the south and the east behind the Loire and other rivers, while the Convention was sending to their aid, in *carriages*, 30,000 men from Flanders, to reinforce the army of Cherbourg, which was advancing from the North: while the army of Brest, consisting of 80,000 men, was approaching to surround them on the west. In this situation of affairs, an emissary dispatched by Lord *Moira* had the good fortune to

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reach the royalists in the neighbourhood of Angers, with advice that his Lordship was on the coast. *La Roche-Jacquelin* proposed on this occasion a bold and desperate measure, which was to push forwards with all possible dispatch to Cherbourg, and seize that town, which would cover them from all attacks by land, and open to them an easy communication with England. The measure was generally approved; and the proposer immediately set forwards, with the main body of his army, to carry it into execution, leaving a third of his numbers to cover his march, and collect the different corps that were spread over the country. The republicans followed, and, near the city of Mons, coming up with the rear of the royalists, a furious attack took place. The impetuosity of the royalists was irresistible; they carried every thing before them: but, not satisfied with repulsing the enemy, they pursued the flying troops a great way from the field of battle, and at last had the misfortune of falling in with a fresh army of republicans, whose onset, in their then exhausted state, they were not able to bear; the royalists fled in their turn, and *Westerman*'s cavalry made a dreadful slaughter of their dispersed troops. This General, pursuing his advantages, came up with the centre, the waggons, baggage, ammunition, provisions, the aged and the wounded; and these last were butchered without mercy. The news of this calamity soon reached the van of the army, which was seized with a panic: in vain did the brave *La Roche-Jacquelin* and the intrepid *Stofflet* strive to inspire the men with courage to face their danger; they fled in every direction; and those very royalists, who had so often made the most gallant use of their arms, now basely threw them away, that they might not impede their flight. Forty leagues of country thus became exposed to the rage of a conquering army; and every thing was put to fire or sword.

Another corps of royalists, which could not pass the Loire above Nantz, threw themselves into the department of Morbihan, a country very capable of being well defended on account of its great natural strength: but they were cut to pieces at Savenay; and the royalists were no more seen to the north of the Loire.

Charette, in the mean time, acting separately from the other armies, had made himself master of the island of Noirmoutier: he was at the head of 25,000 men: but, when the news of the discomfitures at Mons and Savenay reached his troops, he was deserted by all except 4000 men. These however were all devoted to him, and determined to defend themselves to the last; and with this handful of men he withstood the conquerors for two months: but, at length, having lost Noirmoutier, he was obliged

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obliged to take shelter in the woods; and as he no longer appeared in the field, he was considered as ruined past recovery. Then the monster *Carrier*, and his associates, giving themselves up to every species of cruelty, committed acts at which nature shudders, and for which their own deaths on a scaffold have since but poorly atoned: by their orders, nearly 40,000 persons perished at Nantz by suffocation or sickness in prison, or by the sword and drowning in the Loire. These horrors enabled *Charette* to raise a new army of 12,000 men, with whom he fell on the republicans, and every where routed them. His ranks daily began to swell, till at last he and *Stofflet* found themselves at the head of 40,000 men, and la Vendée rose again from its ashes: but the country having been every where given up to fire and plunder, he had daily to apprehend the approach of famine.

We will not attempt to follow our author through his details of the discipline and internal œconomy of the Vendeans: but we must observe that, since the beginning of the war, in no part whatever have the battles been so dreadful as in la Vendée; the bloodiest on the frontier were but mere skirmishes compared with these: scarcely did a single action take place in which one of the contending parties was not destroyed, and the baggage and artillery taken by the conquerors. The battle of Mortagne cost both sides 30,000 men; in that of Saumur 10,000 republicans were killed, and 15,000 made prisoners; and in that of Mons the royalists left 15,000 dead on the field of battle, while the loss of the republicans was not much less. Reports made to the Convention have stated that the war in la Vendée had cost the republic 200,000 men, who fell by the swords of the royalists. The latter were humane at first: but, actuated either by ferocity or a spirit of retaliation, they afterward thought nothing of sacrificing their enemies. They took 15,000 prisoners at Saumur, whom they set at liberty, after having made them take an oath never again to bear arms against Louis XVII.: these men they had afterward to fight again; for, in defiance of their oath, they re-appeared in the field, and were easily known, as the royalists had cut off their hair before they enlarged them. When the royalists were driven from Mortagne, Chollet, &c. and obliged to fly along the banks of the Loire, they had 12,000 republicans prisoners, who greatly incommoded their march. Many who had to bewail the loss of a murdered father, mother, or wife, were for taking revenge on these prisoners and putting them all to death: but the generous *Beschamp*, then on the brink of the grave in consequence of a mortal wound, with tears in his eyes pleaded for the prisoners, and saved them; thus closing, by an act of humanity, a career

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of military glory. *Leſcure* died of his wounds, and *La Roche-Jacquelin* was killed by a muſquet ſhot, while he was reconnoitring the republican army: his miſtreſs, like a true amazon, aſſumed the command of his men, who readily ſubmitted to obey a woman who, on many occaſions, had diſplayed a reſolution that aſtoniſhed even the oldeſt ſoldiers.

The author next proceeds to give ſome account of the Chouans; who took their name from three ſons of a blackſmith of the name of *Chouan*, near Fougeres. They were at firſt no better than highway robbers: their numbers were increaſed by the ſyſtem of terror, which induced all perſons, declared to be ſuſpected by *Robeſpierre*'s government, to fly for ſafety to the woods and join the Chouans: they were at laſt ſaid to amount to nearly 30,000 men, diſperſed in different bodies through the woods of Brittany from the north to the ſouth, from Fougeres to Vannes; and they gave occupation to upwards of 80,000 republicans, who were endeavouring to encloſe them in that great extent, and ſtarve them into a ſurrender. They ſubmitted to organization and diſcipline, and, dropping the trade of robbers, declared for the king, and put themſelves under the command of officers of reputation.

The writer, having gone through the hiſtorical part of his work, returns to the romantic, and makes the Count happy at laſt in the recovery of his miſtreſs, and in the eſcape of both from imminent death, to which they had been doomed, and from which they were reſcued only by the revolution that ſent *Robeſpierre* to the ſcaffold, and releaſed the numberleſs priſoners whom he had confined.

We have applied the terms *romance* and *romantic* to this publication, becauſe the complexion of its narrative is ſuch as will warrant a ſuſpicion of the writer's ſtrict adherence to facts. We may, however, be miſtaken; for many wonderful and (properly ſpeaking,) extra-ordinary circumſtances might occur in the courſe of ſuch adventures as he deſcribes. At any rate, a peruſal of the work will give pleaſure to all who delight in pathetic deſcriptions, and in language calculated to excite, as occaſion requires, indignation, pity, and admiration.

ART. V. *In Morto di* UGO BASSVILLE *ſeguita in Roma il di* 14 *Gennaro*, 1793. 8vo. 48 Pages.

OUR readers will recollect that the French envoy at Rome, *Hugo de Baſſeville*, having rendered himſelf diſagreeable to the papal court, by protecting an officious ſpirit of proſelytiſm to the opinions then profeſſed at Paris, found on a ſudden the protection of the police inſufficient to preſerve his

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palace againſt the attacks of the mob; and that he himſelf was murdered during the progreſs of the riot. This popular outrage, which happened in January 1793, is here made the ſubject of a ſerious epic poem, reſembling in manner thoſe of Dante, and certainly not inferior in fanciful ſublimity. The author takes the ground of a high religious zealot, to whom the inſulted rights of his ſacred country are moſt dear. He qualifies the fury of the rabble as *diſpetto magnanimo e giuſto ſdegno*, and ſeems ambitious of canonizing the holy army which tore in pieces the ſuppoſed enemy of the church. He firſt preſents us with the ſlaughtered body of *Baſſeville*, and exhibits the ſoul as ſlowly liberating itſelf from the clay. Satan lays claim to it: but an angel of light obtains charge of it for the period deſtined to its purgation, and tranſports it through the air to France:

E ſupplicio ti ſia la viſta orrenda
Dell' empia patria tua!

The aerial journey is highly poetical. On the Sardinian ſhore they behold the fragments of ſhattered ſhips, and carcaſes of the repulſed invaders. They viſit Marſeilles only to ſhudder at the licentiouſneſs of the populace, and at the profanation of a crucifix. Next they hover over the apoſtate town of Avignon. At length, ſights of increaſing horror announce the vicinity of Paris.

The ſecond canto allegorically deſcribes the abominations of this *ſecond Babylon*: then the execution of Louis XVI. The ghoſts of *Damiens*, *Ravaillac*, *Ankarſtroem*, and of a fourth, who conceals with the hand his name written in blood on his forehead, bring fogs from the abyſs to quench all emotion of pity in the ſpectators. The ſpirits of the French martyrs who fell for their king receive his ſoul, and accompany it to Empyreum.

The third canto introduces *Baſſeville* moved by this ſcene to penitence, and aſking forgiveneſs of Louis; to whom he narrates his adventure, and who beſtows his pardon in theſe ſublime words:

Amai, potendo odiarlo, anco il nemico;
Or mè tolto il poterlo:

Now follows the triumph of the Pariſians for the death of Louis. The ghoſts of the philoſophers are repreſented as thronging greedily about the ſcaffold, to drink the blood of the king. A cherub with a flaming ſword reſtrains them. Two are thus characterized:

Capitano di mille, alto ſi vede
Uno ſpettro paſſar lungo ed arcigno
Superbamente coturnato il piede;
E coſtui di Ferney l' empio e maligno

Filoſofante,

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Filosofante, ch'or trai morti è corbo
E fu trai vivi poetando un cigno.

Again:

Vassene scio l'eloquente ed irto
Orator del Contratto, ed al par del manto
Di Sofo, ha caro l' Afrodisio mirto.———

These spirits, like the fallen angels of *Klopstock*, contend which has done most mischief; and the author of the *Système de la Nature* obtains the prize.

Were it not that we are loth to see maxims of intolerance and fanaticism supported by the charms of a very bold and vigorous poetry, we should be tempted to recommend, to the excellent translator of Dante, this fine production of the same school.

Art. VI. *Le Comte de Strafford: Tragédie, en cinq Actes, et en Vers. Par Le Comte* De Lally-Tolendal. 8vo. pp. 138 and 408. 12s. sewed. Elmsley, De Boffe, &c. London. 1795.

The literary talents of the Comte De Lally-Tolendal are already known to the public from his *Letters to his Constituents*, which appeared in January 1790, and contained his reasons for relinquishing his office of Deputy to the Constituting Assembly of France. His eloquence is of the warm sentimental kind, so common among the students of Rousseau; and his opinions, like those of an English Whig, tended to favour in his own country the institution of an aristocratic senate, and inclined to keeping a king with much parade of deference. He now offers to the public a tragedy, and subjoined to it a copious biography of the hero of the piece, the Earl of *Strafford.*

Of French tragedies, an Englishman is not commonly predisposed to form an advantageous opinion; and, although they mostly excel our own plays in plot, in propriety of style, and in the moral sentences, maxims, or sentiments, inserted in the declamation, yet they seldom address the feeling by so powerful a pathos; and still more rarely do they interest the observer of the manners, by bringing into action characters so various, so distinct, and so completely evolved, as is common on the English theatre. *Moliere* and *Diderot* have indeed displayed great knowlege of human nature, both in the multiformity and consistency of their delineations of character: but in *Corneille*, *Racine*, *Voltaire*, there are few and faint traces of this distinguishing excellence of *Shakspeare.*

It is not, however, on the same bench with the great tragic authors of his nation that the Comte De Lally-Tolendal can claim a place. *Corneille* would have given a more colossal importance to the character of *Strafford: Racine* would have

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impreſſed a more exquiſite tenderneſs on the domeſtic anxiety; and *Voltaire* would have ſhortened the tedious narratives and declamations, would have ſecured a climax of intereſt, and have allotted to every ſubordinate part that preciſe proportion of attention, which its bearing towards the whole required. We ſhall not rank among the faults of this tragedy the violations of hiſtoric truth and hiſtoric probability, which are of a nature chiefly to offend an Engliſh audience: particularly as it appears, from the dedicatory epiſtle, to have been the writer's intention to dramatiſe, under the name of *Strafford*, the misfortunes and ill-uſage of his own father; and as it cannot but be ſuſpected that, under the name of Charles the Firſt, he wiſhed to delineate the well-meaning weakneſs and imbecile inconſtancy of Louis XVI. —a portrait but too ominous. Neither ſhall we complain over the degradation of the venerable * *Pym* into a Palais-royal rioter, and of his highly principled party into a proſcribing faction; contenting ourſelves with extracting, for the reader's information, one of the moſt ſucceſsful ſcenes.

Strafford is in the Tower, expecting the order for his execution. His wife and children have propitiated the guards, and come to ſollicit his flight:

'*Strafford.* Laiſſez-moi vous ſerrer dans mes bras,
Ma femme, mes enfans, mon Eliza, mon frère!
'*La Comteſſe.* Cher & cruel époux!
'*Sir George.* O mon frère!
'*Tous les Enfans.* O mon père!
'*Strafford.* Quel moment!
'*La Comteſſe.* C'eſt celui qui change notre ſort,
Qui va briſer tes fers, qui t'arrache à la mort.
Par des détours ſecrets, inconnus au vulgaire,
Tu peux quitter ces lieux, & ſortir d'Angleterre.
Des ſoldats juſqu'au port avec toi marcheront;
Ta femme, tes enfans, ton frère, te ſuivront;
Allons, viens.
'*Strafford.* Songez-vous au peuple, à ſa furie?
Au Roi?.... Savez-vous bien qu'il y va de ſa vie;
Que les Communes, Pym....
'*La Comteſſe.* Eh! que me fait à moi
Ce peuple & ſon ſénat, l'Angleterre & ſon Roi?
C'eſt toi, c'eſt mon époux, c'eſt Strafford, c'eſt leur père
Que je veux préſerver d'une main meurtrière.
Périſſent ces tyrans, & ce ſénat impur
Qui veut toujours du ſang, & du ſang le plus pur!
Tombe à jamais ce trône, où l'on vit, d'âge en âge,
Des crimes ſans pudeur, des vertus ſans courage!

* The Speech of John Pym, Eſquire, touching my Lord of Strafford, publiſhed in June 1641, is a maſterpiece of argumentative eloquence.

Périſſ

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Périsse l'Angleterre, & son peuple, & son Roi;
Et de ce peuple entier qu'il ne reste que toi,
Toi qu'ils n'ont su connaître, ou qu'ils n'ont su défendre,
Qui leur donnas ton sang qu'ils brûlent de répandre!
Aussi barbare qu'eux, veux-tu nous condamner?
Pour la seconde fois veux-tu m'assassiner?
Peins-toi, si tu le peux, cet horrible veuvage,
Ces tourmens éternels qui seront mon partage.
Je ne pourrai pas même, au sein de mes douleurs,
D'un souvenir touchant garder quelques douceurs.
Si tu meurs aujourd'hui, volontaire victime,
Ta mort envers l'amour va devenir un crime.
C'est trop peu de te perdre, il faudra t'accuser,
Pleurer sur des liens que tu voulus briser,
Et détestant le jour, & te portant envie,
Dire: S'il m'eût aimée, il eût chéri la vie.

Strafford. Tu déchires mon cœur

La Comtesse. Ne puis-je l'ébranler?
Regardes ces enfans, veux-tu les immoler?
Sans appui, sans soutien, orphelins dès l'enfance,
Ils te reprocheront ta mort & leur naissance.

Strafford. Arrête.

La Comtesse. Rends-toi donc. Ah! t'ai-je mal connu?
Peux-tu voir tous nos maux, & n'en pas être ému?

Strafford. Je ne le suis que trop.

La Comtesse. Tu pleures! La nature
Enfin parle à ton cœur. Strafford, je t'en conjure,
Ne la repousse pas. Ah! réunissons-nous;
Mon frère, mes enfans, tombons à ses genoux;
Demandons-lui sa grace.

(Ils tombent tous à ses genoux.)

Strafford. O Ciel!

Sir George. Vivez, mon frère.

Le Fils de Strafford. Vivez pour votre fils.

Une des deux Filles. Consolez notre mère.

Tous Ensemble. Grace!

Strafford. Où suis-je?...Grand Dieu, dans ce cœur combattu,
Fais descendre ta force, affermis ma vertu,
Connais mon sacrifice, & vois ce qu'il me coûte...
Lève-toi...levez vous, & que chacun m'écoute.

(Il va s'asseoir avec la Comtesse sur le banc de pierre, & il sont environnés de leurs enfans.)

Elisa, non, ton cœur ne fut point abusé,
Quand des plus tendres feux il me crut embrasé;
Et depuis que mon ame, à la tienne enchaînée,
Se rangea sous le joug d'un si saint hyménée,
Je jure que jamais je n'ai vu naître un jour,
Qui n'accrût mes respects ainsi que mon amour.
J'espérais aujourd'hui, tranquille & solitaire,
Oublier parmi vous le reste de la terre.

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Le monde, ſes grandeurs s'effaçaient à mes yeux.
J'allais goûter des biens cent fois plus précieux.
Je le voulais....Le Ciel autrement en diſpoſe :
C'eſt à nous de ſubir la loi qu'il nous impoſe.
Crois qu'il faut, pour briſer ces liens adorés,
Des efforts.... bien cruels ! des devoirs bien ſacrés :
Mais le premier de tous eſt de reſter fidèle
Aux Rois que nous donna la juſtice éternelle.
J'ai vécu, je mourrai rempli de cette foi,
Qu'on doit être martyr pour ſon DIEU, pour ſon ROI.
Dans le dernier combat j'ai pu perdre la vie :
C'eſt un autre combat qui me l'aura ravie.
Sous cet aſpect moins triſte enviſage ma mort :
Tes pleurs ſeront plus doux, tu plaindras moins mon ſort.
(A ſon Fils)
Mon Fils, je vous remets le ſoin de ma mémoire.
Votre nom peut encore ſe porter avec gloire.
Quels que ſoient les complots tramés l'obſcurcir,
Vous lui rendrez l'éclat qu'on a voulu ternir.
Mon enfant, les tyrans ne ſont pas invincibles.
Tu trouveras des cœurs généreux & ſenſibles :
On portera tes vœux, on eſſuyera tes pleurs ;
Ton ſort a ſes tourmens !.... il aura ſes douceurs.—
Il faut nous ſéparer.—Embraſſez votre père,
Mes enfans,—
(A Sir George.)
Quelquefois ſouvenez-vous d'un frère.
(A la Comteſſe)
Adieu...mon Eliza...tourne vers moi les yeux....
La Comteſſe. (Qui, depuis quelques inſtans, a les yeux fixés contre la terre, & ſemble méditer quelque grand projet.)
Non, je ne reçois point ces funeſtes adieux,
Cruel ! &, malgré toi, je te ferai connaître
Que de ta vie enfin tu n'es pas le ſeul maître.
Je voulais te ſauver ſans péril, ſans combat,
Sans expoſer le trône, & ſans troubler l'Etat.
Auſſi faible que toi, j'épargnais ta patrie,
Et ce Roi pour lequel ton cœur nous ſacrifie.
Mais tu veux par du ſang qu'on rachète tes jours ;
Tu ſeras ſatisfait.
Strafford. Eliza, quels diſcours !
Vous me faites frémir.
La Comteſſe. Allons, volons, mon frère.
Qu'on donne le ſignal. Viens défendre ton père,
Mons fils ; on nous attend.
Strafford. Où portez-vous vos pas ?
Ah ! mon frère, parlez, je ne vous quitte pas :
Eh ! qui donc vous attend ?
Sir George. Les chefs de votre armée.
Leur amitié par vous aujourd'hui réclamée...

Strafford.

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' *Strafford.* Je n'ai point demandé le ſecours de leurs bras;
J'en voulais pour témoins, & non pas pour ſoldats.—
Leur zèle cependant & me touche, & me flatte.
Ainſi donc, hautement, pour moi ce zèle éclate?
' *Sir George.* Ah! ſi vous aviez vu quelle était leur ardeur!
Comme ils répandaient tous des larmes de fureur!
' *Strafford.* Trop généreux amis! Guerriers trop magnanimes!
Réprimez leurs efforts impuiſſans & ſublimes.
' *Sir George.* Ils ne ſeront pas ſeuls.
' *Strafford.* Adieu.'

The life of *Strafford*, which fills the remainder of the volume, deſerves conſiderably higher praiſe. The French have long been too much accuſtomed to ſubſtitute eulogy for biography, and, in the lives of their celebrated men, to diſplay them only on the ſplendid ſide. The preſent account is drawn up with an induſtrious attention to documents and facts; and, although a chivalrous ſpirit of loyalty to the prince obviouſly biaſſes the whole courſe of the narrative, it contains circumſtances enough to ſupply the reader with the means of an impartial eſtimate. Poſterity will delight in comparing the Long Parliament of England with the Conſtituting Aſſembly of France, the ſimilarity of their laws, and the diſappointment of their views; *Eſſex* with *La Fayette*; and Charles I. with Louis XVI. Nor has the national vanity of Britons much reaſon to ſhrink from the compariſon. For legiſlative wiſdom, for deciſiveneſs of character, for reſpect of juſtice, of morals, and of piety, and even for ſound eloquence, the Engliſh leaders may diſpute the palm; and, if Imagination be more captivated by that ſtudious attention to the beautiful and ſyſtematic in public ceremony and inſtitution, which characterized the fathers of French liberty, Reaſon may be more ſatisfied with that honourable regard for the juſt and the practicable, which diſtinguiſhed the Engliſh innovators. On this topic our author thus expreſſes himſelf;

' *Le Long Parlement* d'Angleterre eſt tellement connu; on y a été ſi cruellement rappellé pendant ces dernières années, qu'ici les détails deviennent ſuperflus.

' Le 3 Novembre 1640 s'ouvrit cette aſſemblée qui devait hélas! être ſurpaſſée un jour, mais qui était condamnée à donner la première un exemple horrible. Les Preſbytériens étaient parvenus à remplir le plus grand nombre des places. Rien qu'on apprenant les élections, Charles avait du regretter avec plus d'amertume que jamais le dernier Parlement qu'il avait diſſous. En parcourant celui du jour, il n'y rencontrait plus aucun membre qui lui fût abſolument dévoué: il voyait partout, autour de lui, ou des ennemis implacables et de criminels conſpirateurs, tels que Pym et St. Jean; ou des hommes eſtimés pour leur ſcience et pour leurs mœurs, tels que Hollis et Hampden, mais exaités par le fanatiſme de la liberté, et capables de ſe précipiter par

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paſſion dans ce que les autres feraient par crime; ou, ce qui lui paraiſſait peut-être le plus redoubtable. des hommes éxempts de tout reproche, non moins diſtingués par leur raiſon que par leur vertu, amis de la monarchie et du monarque, mais amis ſévères, fatigués des convulſions que produiſaient toujours des pouvoirs indéterminés, et réſolus d'y mettre un terme en ſoumettant le ſceptre lui-même à l'empire de la loi: de ce nombre étaient Digby, Culpeper, Bagſhaw, Waller, Dearing, Palmer, ſurtout Hyde et Falkland, noms qu'on ne prononce qu'avec le recueillement du reſpect.'

It is worthy of remark that, in the defence of *Strafford*, according to Mr. Hume, theſe words occur: "Were it not for the intereſt of theſe pledges which *a ſaint in heaven left me*, I ſhould be loth," &c. This ſeems to imply the previous death of his wife: whereas, according to our author, and to truth, ſhe appears to have been alive at the time of his execution.

Nothing can be more intereſting than the opinion of a well-informed foreigner on a topic of national hiſtory. Neceſſarily free from the prejudices of the ſoil, whatever be the points of view deriving exiſtence from his political or religious habits of thinking, he will commonly be found to approach more nearly to the ultimate deciſions of poſterity, than may be hoped from any native;—and when a man of talents ſo brilliant, and of fortunes ſo celebrated, as the Comte DE LALLY-TOLENDAL, becomes himſelf the hiſtorian of a great ſtateſman in a foreign country, the offering can ſcarcely be received with too much gratitude. May he long continue, by his literary labours, to inſtruct and to caution poſterity!

ART. VII. *Hiſtoriſche Nachrichten und Politiſche Betrachtungen, &c.* i. e. *Hiſtorical Information and Political Remarks concerning the French Revolution.* By CHRISTOPHER GIRTANNER, M.D. &c. &c. 7 Vols. 8vo. Berlin. 1792-4.

DR. GIRTANNER is advantageouſly known to the literary world by a diſcuſſion concerning the antiquity of the Siphylis, and by other medical and chemical tracts: (ſee Rev. vol. xii. New Series, p. 492.) He paſſed ſome time at the Univerſity of Edinburgh, where he imbibed many of the opinions taught in Dr. Brown's *Elementa Medicinæ*.

He now enters the field as a philoſophic hiſtorian; and, although he appears deſirous of confining himſelf to the notice and ſuccinct narration of thoſe circumſtances whence important inferences are to be drawn, yet theſe have already filled ſeven volumes without reaching to the period of the notorious tenth of Auguſt. The hiſtorical account is interſperſed with numerous and often with valuable diſſertations and reflections; in which the author diſplays a ſufficient knowlege of thoſe writings

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writings of the French, which founded the chief philosophic sects that have become conspicuous during the revolution. A lucid order does not pervade the arrangement of his materials, which is too anxiously chronological and too obviously desultory. The sources of information, to which Dr. G. has resorted in the composition of the first four volumes, appear to have been more copious and satisfactory than could afterward be commanded: indeed the latter three might in all respects be rivalled by a series of selections from the *Moniteur*.

In opinion, Dr. GIRTANNER appears to be somewhat inimical to an order of clergy, studiously cautious and reserved when speaking of an order of nobility, a friend to royalty, and to a legislature of *two* branches. His political morals are respectably austere; and his declarations against the use of foul means are uniform and decided. He considers the French nation, from the very beginning of the revolution, as in a state of progressive disease; he no where discovers the tendency to health, to amendment, to regeneration; and he makes those symptoms of vigor and beauty, which the distant European spectator admired for a while, to resemble that purple complexional glow, and that high pulse, resulting from the circulating miasma of an imbibed contagion, which announces to the experienced eye the approach of fever, convulsive agony, and frightful declension.

We shall avoid transcribing the table of contents, which is very ample, as it would be found to contain little else than a dull chronicle of events, that have rung to satiety on the public ear: but we shall devote a few lines to each section or book, in order to point out such passages as appear most characteristic, or such as derive from their novelty or justness some claims to selection.

The 1st book is taken up with a discussion of the predisposing causes of the revolution, which are principally these:

1. The profligacy and corruption of the court and nobility, the insufficiency of the public income to provide for the ever-thickening swarm of parasitical dependents on the government, and the consequent defalcation of allegiance.

2. The state of public opinion; in which is especially remarkable, first, the unpopularity brought on the national religion by the philosophers, and countenanced by the ministry for purposes of confiscation, and by the monied interest in order the more easily to realize their capitals; and, secondly, the growth of the sect of *economistes*, whom the author, after the manner of his country, very conveniently terms *physiocrates*, and their doctrine the *physiocratic* system. This consists in maintaining that *nature*, not *labor*, is the true and only productive power; that

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that all taxes, however named and levied, ultimately fall exclusively on the produce of the soil, the price of which they inhance; that it is simpler, cheaper, wiser, juster, to levy these taxes directly, like a tythe, on each year's crop, than to levy them indirectly on carriages, horses, servants, stamps, salt, leather, &c. needlessly surcharged with the maintainance of a host of unproductive collectors; that every sort of patronage or restriction is alike injurious to manufactures and commerce, and a certain burden to the consumer, whose interest is chiefly to be consulted; and that custom-houses, excises, patents, companies, contracts of apprenticeship, navigation-laws, and all kinds of privileges and restraints, should be entirely done away, and all nations trade with all without favour or impediment, without bounties or duties. Of this system, Dr. GIRTANNER names *Quesnay* as the founder, and the Marquis *de Mirabeau*, author of *Ami des Hommes*, as the most distinguished advocate. To this sect *Turgot* belonged.

3. The slackness of the public mind in a highly civilized community, its in-irritability to common topics and events, and the consequent necessity of hazardous movements, and comprehensive operations, to agitate and delight the people. We shall translate on this head the author's extraordinary philosophical observation, p. 116.

'People in the great world, the nobles, the opulent, the distinguished, have their feelings so worn out and blunted by the continual exhibition of gratifications, that only *the strongest* of all applications can arouse or act on them. In former times, in order to superinduce this degree of impression, people had recourse to gladiators and poison-mixers. Now, tragedies, bull baiting, boxing, alchemy, ghost-seeing, animal magnetism, the convulsions of the Abbé Paris, and the celestial bed of Graham, these are the resources attempted:—but, when this irksome indifference, this dull and tedious debility of the general mind, this morbid craving, has arrived at its highest pitch, as in France, the stimulus required is—*Regicidism*. After this, nothing remains but that a nation should murder one another, and make room for a sounder, purer, and better generation.'

The IId section opens with anecdotes of the king and queen and M. *de Maurepas*. Here we perceive a defective inattention towards the circumstances which introduced *Turgot* to power, and enabled him to make conditions with the court, and towards his project of *administrations provinciales*, which was eventually of so much influence. The account of *Necker* is very curious, and full of particulars hitherto rarely noticed; for which the author appears to have been indebted to the Marquis *de Pesay*. The history of *de Calonne*'s administration, and of the convention of notables, contains the usual particulars. Inci-

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dentally, the author takes under his protection the character of the emperor Joseph II. whom he seems inclined to set up as realizing the idea of a Patriot King.

Book III narrates the second meeting of notables, the emission of the edict for convoking the States General, the consequent ferment, active and literary, of the French, and finally the assemblage at Versailles. Among the works to which Dr. GIRTANNER ascribes at this period a decisive influence, are two of which we do not recollect to have seen English translations, *Le bon Sens* by *Kersaint*, and *Qu'est ce que le Tiers Etat*, by *Syeyes*. Speaking of the edict of convocation, the author breaks at page 227 into the following invective against the French clergy:

'This edict, which restored its original liberties to a people so long oppressed, passed with the fat and lazy prelates for *blasphemy*;—and dared they thus express themselves at the end of the eighteenth century?—but such are the fruits of an ultramontane hierarchy, such are the genuine maxims of jesuit philosophy! blind obedience and stupid submission are preached to them from early youth. Dialectical nonsense they call reasoning; a knowlege of papal bulls and decrees of councils—learning; a *hodgepodge* of holy legends and pious stories—information; the rule in all things to take the crooked and avoid the strait path—prudence. Flattery and crouching, silence and bowing, they consider as Christian humility; the treacherous smile of refined hypocrisy as mildness, and the movement to embrace a man whom one would gladly stifle as love of one's enemies. They smile, when they are about to wound; are never so friendly as when their cabals have succeeded; and the politeness, which tickles while it stabs, and smears with honey the brim of the poisoned chalice, they admire as the perfection of uniting the wisdom of the serpent with the gentleness of the dove.' They wanted a revolution too—but such as in Brabant, where the armies take the crucifix for a standard and the *immaculate* conception for a watchword. Of this obliquity of character, their education was chiefly the cause, which made them such complete hypocrites that even the most cautious were frequently deceived.'

This Philippic is not only too partial for an historian, but too bitter even for an orator.

The IVth section contains the history of the States General, from their period of meeting until the overthrow of the Bastille. Dr. GIRTANNER gives full credit to the wild conspiracy ascribed, at this early period, to the Palais-royal party; and he believes that, on the 24th June 1789, preparations were made for proclaiming the Duke of *Orleans* protector or viceroy, and even that a band of assassins was in actual waiting at Versailles to poniard all the resisting nobility. The progress of the revolution is not favourable to this hypothesis. A band of assassins cannot be enlisted like a band of soldiers. Notwithstanding

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ſtanding the licentious and horrible language to which multitudes were already accuſtomed, repeated inſtances of *unpuniſhed* murder muſt occur, before men will be found to undertake it without anger, familiarly, and for the trifling motive of a ſum of money. The earlier ſummary executions of the French evidently reſulted from the furious effervescence of an ignorant rabble: they were ſerviceable to no particular cauſe: they coincided with the views of no ſpecific party: years of anarchy were neceſſary to form and train the execrable men of the 3d of September. Had the corporation of Paris, or the aſſembly, reſolutely dragged to puniſhment the firſt murderers, aſſaſſination could never have grown into a ſyſtem.

The Vth book contains a very circumſtantial account of the confuſion, miſchief, and civil warfare, which ſignalized the 13th and 14th of July; and which (applauded as this revolt has been,) muſt have exceeded that of the 10th of Auguſt. *De la Salle* is on this occaſion mentioned with high encomium, p. 161. Parallels occur between *Necker* and *Cicero*, *La Fayette* and *Cato*, neither of which is very fortunate.

Section VI contains many conſtitutional diſcuſſions, and very properly blames the raſhneſs of the aſſembly on the 4th of Auguſt in its mode of aboliſhing the feudal ſyſtem. Dr. GIRTANNER inclines to the opinion that the declaration of rights ought wholly to have been avoided, or at leaſt poſtponed, until after the completion of the conſtitution. In p 249, he notices the ſolitary vote of *Syeyes* againſt the ſuppreſſion of tythes without indemnity. It was, it ſeems, a point of honour with the clergy not to vote in their own cauſe; and, by this idle affectation of diſintereſtedneſs, they conferred on injuſtice the honours of almoſt unanimous approbation. A like vanity defrauded the people of the liberty of re-chooſing the members of the conſtituting aſſembly into the enſuing legiſlature.

At the cloſe of this ſection, we have an analyſis of the repreſentative body, which the author diſtributes into five parties, diſtinct in aim and opinion: 1. the royaliſts; 2. the ariſtocrates or Feuillans; 3. the democrates or Jacobins; 4. the Orleans faction; and 5. the alarmed *(die furchtſamen,)* who were conſtantly ſhifting to that ſide, which had the popular cry in its favour on the depending queſtion, and thus gave an habitual majority to out-door opinion. Dr. GIRTANNER aſcribes to the ſecond party, which comprehended *Mounier*, *Malouet*, *Lally-Tolendal*, *La Fayette*, *Clermont-Tonnerre*, *Bergaſſe*, &c. the excluſive praiſe of being the true friends of the people, the pure patriots. In what ſenſe does he uſe theſe equivocal phraſes? If he means to ſay that *honeſty of intention* exiſted only among theſe gentlemen, will he deny the ſame quality to *Rabaud*, to *Dupont*,

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Dupont, to *Noailles*, to *Syeyes*, and to others of the democrates? Can he believe any large party to consist principally of men of disinterested virtue, or that the proportion of virtuous men can materially vary in different large parties? If he means to say that *wisdom of pursuit* existed only among those whom he has named, will he deny that they often differed from each other, and that the votes of each are on several occasions open to sound objections? Besides, as it belongs to the statesman to estimate justly the public mind, and not to pursue the impracticable, but the best practicable, an ultimate want of success is some proof of want of prudence. Neither ought it to surprize us that these persons, by attempting to subject both king and people to their peculiar will, and by alternately weakening and strengthening both, in order to balance the one against the other, should have finally lost all useful influence over both.

The VIth book also elucidates the state of Paris preliminary to the 5th and 6th of October, and the VIIth continues the description of that riotous procession, when 'the royal captives, who followed in the train, were slowly moved along amid the horrid yells, and shrilling screams, frantic dances, infamous contumelies, and all the unutterable abominations, of the furies of hell in the abused shape of the vilest of women.' Of this enterprize, the author, we suspect, attributes too much to the conspiracy of his Orleans faction. It is probable that very temperate friends to liberty were about this period apprehensive that the king, become sensible of the progressive and systematic diminution of his power, wished to throw himself into the arms of the royalists, to dissolve the assembly, and to withdraw from Versailles. It is probable that they considered the confinement of the royal family as the only adequate preventive, and that they believed this imprisonment could be accomplished most decently and most effectually by compelling their removal to Paris. *La Fayette*'s letter to *d'Estaing* is a plain proof that the various means of securing the king's person had long been agitated in the metropolis. *Maillard*'s connection with the *Hotel de Ville*, and the order given by the municipality to *La Fayette* at the head of the national guards to protect the king's journey, are all evidences that not the murder of the monarch, (as Dr. GIRTANNER would have us believe,) but the secure possession of the living king was the object of those who planned these disgusting 'orgies of liberty.'

Section VIII opens with a biography of *La Fayette*; in which the author says that, in 1781, when in America, Lord *Cornwallis* wrote home concerning him that *the boy could not escape him*. It terminates with the appearance of the king in the delighted assembly on the 4th of February, and the incompre-

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henſible execution of *Favras*, the Fenwick of the French revolution.

The IXth book includes an account of the preparations for the auguſt ceremony of the federation, at which the author was preſent. Thus far his work has gone through a ſecond edition, and appears to have derived great improvement from a deliberate reviſal.

The fourth volume opens with a ſecond VIIIth ſection or chapter; there having been an addition of two chapters to the new edition of the preceding volumes. It paints the magnificent ſpectacle of this national feſtival, with a glow worthy of its ſingular ſublimity. The IXth and Xth chapters proceed to the diſturbances at Nancy and the reſignation of miniſters.

From the beginning of the fifth vol. chap. XI, we ſhall extract a rhetorical paſſage, for the animadverſion of thoſe who are purſuing conſtitutional reforms:

'Of this threefold power (legiſlative, judicial, and executive,) into which ſovereignty branches, one is by its very nature always tending to domineer, always ſtruggling for independence. This is the legiſlative power. This alone is to be feared. This alone can become deſpotic, or dangerous to liberty. Even the executive power can never degenerate into deſpotiſm, without incroaching on the legiſlative. The legiſlative power muſt conſequently be carefully ſeparated from the executive power; and it muſt be more ſeverely limited than the executive power, becauſe it is the moſt dangerous of any.

'Now there are no other means of limiting the legiſlative power, than by partitioning it. Hence the eſſential inſtitution of an upper and a lower houſe; without which, or ſomething equivalent, no great ſtate can remain free. If the legiſlative power be not divided, if it conſiſt as in France only of one houſe, one body, one aſſembly,—all the laws, which it may affect to make for its own controul and limitation, will prove mere reſolutions, which a breath has formed and can diſpel, and by which it will never ſubmit to be bound. As the ſtaple of the fetters, which it may affect to put on, remains in its own hand, they can in no reſpect reſtrain its movements. The legiſlative power, not partitioned, can no more keep within bounds, than Archimedes could move the earth; and for the ſame reaſon,—it wants the ſtationary point.'

Dr. GIRTANNER then goes on to approve of making this upper houſe a court of judgment for ſtate-priſoners: an opinion which, we ſhould ſuppoſe, can only ariſe from his inattention to the hiſtory of Engliſh ſtate-trials, ſo very few of which can be admired for the equity of their termination. It is rather deſirable that the practice of impeachment (if we may uſe this word for attempting the puniſhment of crimes not previouſly defined by law,) ſhould expire; and that all culprits, even when accuſed by a committee of the repreſentative body, ſhould take

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take their trial in the regular courts of juſtice, and before juries of the people. It is true that, in periods of ferment, the verdicts of juries will lean prejudicially towards the popular wiſh: but for this evil the remedy ſeems to be, at the petition of the priſoner and with the advice of the judge, to grant a new trial at ſome moderate diſtance of time.

At page 174 begins a ſketch of the life and death of *Mirabeau.* In conſequence of his deceaſe, a deputation from the magiſtracy of Paris waited on the aſſembly; when *Peſloret*, in its name, ſolicited that a temple ſhould be ſet apart for the burial-place of the great men of France; that it ſhould appertain to the legiſlature to allot this ſepulchre; that to the remains of *Mirabeau* the honor be conceded; and that the building, formerly the church of Saint Genevieve, be hallowed to this uſe, and inſcribed "To patriots, by their grateful country." The legiſlature acceded to the propoſal, and thus laid the firſt ſtone of a ſpecies of canonization, which, if cautiouſly awarded, would probably have degenerated,—during the age of anti-chriſtian barbariſm and ignorance, ſo likely to reviſit France,—into a new idolatrous dæmoniſm, into the worſhip of the manes of their great men. The funeral proceſſion of *Mirabeau* was ſplendid, but leſs claſſically beautiful than that planned by David for the apotheoſis of *Voltaire.* The conſtituted authorities voluntarily adopted a mourning of eight days. When it is conſidered that the Duke *de la Rochefoucauld*, and other moſt reſpectable *Feuillans*, were foremoſt to recommend and to concur in theſe poſthumous celebrations, *Mirabeau*, and conſequently the Orleans party, of which he was the ſoul, muſt ſurely be acquitted of thoſe dark regicidical projects, which Dr. GIRTANNER aſcribes to them on the 24th of June and 6th of October.

Book XII continues the narrative to the period of the king's eſcape. Dr. GIRTANNER notices the remarkable fact that, in the year 1789, the original forms of convocation recognized in Paris more than 300,000 citizens, having ſuffrage and elegibility both for municipal and legiſlative functions; whereas, in the repreſentative conſtitution imagined by the aſſembly, only 77,371 had preſerved this privilege; ſo that no leſs than three-fourths of the people were deprived of their political liberties, and were degraded in their civil condition, by this conſtituting aſſembly. Yet, notwithſtanding its ariſtocratic precautions, diſobedience and anarchy ſeem to have been regularly progreſſive during the whole continuance of its ſway.

The XIIIth ſection relates to the flight and re-capture of the king, and of the royal family. It concludes with an account of the riots at Birmingham, accompanied by a remark which we ſhall tranſcribe, but not in the popular dialect: p. 147.

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'Es ist schändlich, dass, in dem achtzehnten Jahrhunderte, England das Beispiel einer solchen Intoleranz und einer Religionsverfolgung giebt. Indessen erhellt doch auch hieraus, was alle Diejenigen einstimmig gestehen, die sich lange genug in England aufgehalten, und nicht blos flüchtig beobachtet haben, was ich aus meiner eigenen langen Erfahrung bestätigen kann: dass nehmlich England eines der allerabergläubigsten und unaufgeklärtesten Länder in Europa ist.'

The XIVth book begins to evolve the progress of the now avowed wish of the Parisians to abolish royalty in France. Dr. GIRTANNER speaks with great bitterness and contempt both of *Condorcet* and of *Thomas Payne*, whose writings, as well as those of *Brissot*, about this period came into great request. *Gregoire*, *Robespierre*, *Pethion*, proclaimed in the assembly their wish that a national convention might be summoned in order to try the king. These seditious proposals, seconded by the petitions and correspondence of the clubs, necessitated a formal separation of those friends of liberty who had hitherto acted in concert. The constitutional party, known by the name of *Feuillans*, at this time seceded from the Jacobin club, which retained almost all its private but only six of its senatorial members—*Pethion*, *Buzot*, *Robespierre*, *Roederer*, *Antoine*, and *Coroller*. An address was published by the *Feuillans*, soliciting the provincial affiliated societies to separate from the republicans, and offering itself as a centre of union: but in vain. The Jacobins retained almost universally the adhesion of their *brethren*, and from this time every observer foresaw the downfall of the constitutional royalty. The conquest of Avignon by fraternization is justly reprobated:—A copy of the constitution, as finally accepted by the king, is inserted; and the separation of the constituting assembly is related.

The XVth section, which occupies the whole seventh volume, comprehends the period intervening between the meeting of the legislative assembly and the declaration of war against Austria. It notices the inefficacy of the law against clubs, so impertinently voted on the death-bed of the preceding legislature:—it traces the progress of the Jacobins in their great plan, the success of which the author attributes to their consistency and industry;—and it concludes with an invective against democracy, inferior in eloquence, but not in bitterness, to those of Mr. *Burke*.

As we shall have occasion to resume the consideration of this work, whenever the remaining volumes shall reach us, any farther opinion of its general merits may be deferred to that period. Indeed, from the analysis which we have given, each reader may form a judgment for himself.

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ART. VIII. *Grammaire Italienne; &c. i. e. An Italian Grammar*, compoſed from the beſt Authors and Grammarians of Italy, and conformably to the moſt modern Manner of writing and ſpeaking at the preſent Time. By M. PERETTI, Profeſſor of the Italian Tongue. 12mo. pp. 400. 5s. ſewed. Elmſley, &c. London. 1795.

THE Italian grammar of *Veneroni* has ſo long enjoyed unrivalled celebrity, that it appears an arduous enterprize to attempt another. The author before us, however, after having candidly acknowleged that the grammar of his predeceſſor was the moſt ample, and the beſt, that had been written for a different country from that in which Italian is the natural idiom of the inhabitants; and that he had himſelf always propoſed it as ſuch to his ſcholars, particularly with reſpect to the verbs, which *Veneroni* has treated more fully and ſatisfactorily than his competitors;—proceeds to give his reaſons for the undertaking; and, as *Veneroni* is to be *written down*, before the fame of a new Italian grammar can *riſe*, Signor PERETTI has given twenty-five critical remarks on the errors of his formidable predeceſſor; ſome of which are perhaps diſputable. However, the greateſt number ſeem fair and well founded: but it is a great eulogium on *Veneroni*, that a century has paſſed ſince his grammar was written, before its defects were diſcovered; and that even now their number is ſmall, and their conſequence not very important.

An Engliſh edition of *Veneroni* was publiſhed by Nourſe, in 1763, which has probably long ſince been out of print. It contained 462 pages, beſides an Italian and Engliſh dictionary of 200 pages more.

Signor PERETTI has omitted the *vocabulaire portatif*, or portable dictionary in Fr. and Ital. and Ital. and Fr. inſerted in all the editions which we have ſeen of that work: but, as it was not ſufficiently ample to ſave a ſtudent the expence of a more copious dictionary, it ſeems an unneceſſary appendage to a grammar.

It is a circumſtance worthy of remark, and with which Signor PERETTI ſeems unacquainted, that *Veneroni*, who contributed ſo much to the ſtudy of Italian literature in France and England, during the laſt and the preſent century, was not a native of Italy. He was born at Verdun in Lorraine *, and his family name was *Vigneron:* but, as he had ſtudied Italian, and propoſed teaching that language at Paris, he called himſelf a Florentine, and Italianized his name.

Signor P. ſeems to have conſulted the beſt Italian grammarians, philologers, and moſt eminent writers in general, for

* *Nouveau Dictionaire Hiſtorique.*

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authorities: which was not the practice of *Veneroni*, who seldom either cites or illustrates and confirms his rules from books. The author of the present grammar appears well acquainted with the work of the admirable *Bommattei**, and the notes of *Salvini*, which the Tuscans still regard as their grammatical code, though this treatise has been written nearly 200 years:—but, when Signor P. says that *Veneroni*'s grammar has never been used nor known in Italy, the objection is not very cogent. It is no disgrace to the author of an Italian grammar written in French for the use of the natives of France, that it is not cited in the Crusca dictionary, nor mentioned either by *Fontanini*, or his admirable annotator, *Apostolo Zeno*, in the *Bibl. dell' Eloquenza Italiana*. We want not the same kind of grammar for our vernacular tongue which foreigners require, who have pronunciation to learn, and several other peculiarities of phrase and idiom, which we obtain in the nursery. We never attempt to learn any foreign language in grammars used by the natives, but in such as have been written expressly in English, or in some other language which we understand.

Veneroni has bestowed nearly 80 pages on the verbs; and this important part of speech has not been slighted by Signor PERETTI, who has laboured the chapter on that subject with equal pains and to an equal extent.

Lingua Toscana in bocca Romana, is a proverb to which the Florentines never would subscribe. *Martinelli*, in his letters, has long since disputed its accuracy †. The Tuscans have ever been more respected for diction than pronunciation. Italian seems to lose its native softness and delicacy by their gutturalizing all words which begin with *ca*, *co*, and *chi*, which is as offensive to the rest of Italy and to foreigners, as the *parler gras* in France, and the *Newcastle burr* in England.

In slightly casting our eyes over the collections of words and phrases, which Signor P. has given previously to the dialogues, we were surprized to find *Scaffale*, *Scansia*, for *Biblioteca*; *Colizione*, for *Colazione*; and, in his definition of musical terms, the explanation of *fuga*, p. 351, surpasses any thing in absurdity which we could possibly expect from an Italian, in speaking of that art which his countrymen have taught to the rest of Europe. Of *fuga*, *fugue*, he says: 'We generally give to notes a movement as quick again as in *allegro*: that is to say, we give the length of a minim to a semibreve; to a minim the length of a crotchet: to a crotchet that of a quaver, &c.' Our knowlege in music is not sufficiently profound to enable us

* *Della Lingua Toscana.*

† *Lettere familiari e critiche*, 1758. *Londra.*

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to comprehend the author in this definition:—but we believe that our countryman, Old MORLEY, would give to the *prolation of the less* the same explanation which Signor P. has assigned to *fugue*. Every smatterer in music knows that *fugue* implies a *flight* and *pursuit*, in which the several parts imitate and follow each other: but it has nothing to do with diminishing the value of notes in modern music: as there are fugues, we believe, in every species of measure. *Covatina* is not more happily defined. We fancy that term to imply an air without a second part, or *da capo*. In the dialogues, we find words that seem not to be Italian: as *certainente*, p. 365—*appuntumento*, p. 366, for a rendez-vous or appointment, which is not to be found in the Crusca nor any other good dictionary. A table of errata seems wanting; as p. 364 we have *ne ne* for *me ne*—*dipo* for *dopo*, &c.

The specimens of Italian poetry are few, and almost wholly confined to Dante, Petrarca, and Tasso. No example is given of lyric compositions, of which such charming specimens might have been selected from *Metastasio*; and which, as Signor P. has given no translations of the verses that he has quoted, would have been so easy and pleasant a task for the students in Italian, who may take his grammar for their guide.

The work of Signor PERETTI would doubtless have been of more utility to his scholars here, and to the English nation in general, had his instructions been written or translated into our language; as many persons in our country may wish to study the Italian language, who do not understand French:—but as for those who have already learned French, it must be owned that learning Italian through that medium is as useful to students in preserving their French, as it has ever been thought in our schools for boys to learn the rudiments of Greek in the Latin tongue.

On the whole, this seems to be the fullest and most complete Italian grammar that has been built on the foundation of *Veneroni*, and on which our author has constructed a more modern and more elegant edifice.

ART. IX. *Transactions of the College of Physicians of Philadelphia*, Vol. I. Part I. 8vo. pp. 284. 4s. Boards. Philadelphia, printed, and imported by Dilly, London. 1793.

THIS small volume contains a number of articles, but no great abundance of information. Our readers, we presume, will excuse us if we omit the titles of such papers as we think unimportant.

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A catalogue of the patients admitted at the Philadelphia Diſpenſary, with the name and event of the diſeaſe, fills more than 40 pages. It is a laudable attempt to improve the bills of mortality. Phyſicians ſhould look over this catalogue with attention. We were ſurprized at the number of conſumptive perſons, ſaid to be cured, ſmall as the proportion is.

Among the papers, are two unſucceſsful caſes of hydrocephalus internus, with the appearances on diſſection; one curious, p. 249; and two ſuppoſed caſes ſucceſsfully treated by mercury. Of hydrophobia, one caſe, with no unuſual appearance. Of tetanus, we have a caſe by Dr. Clarkſon, which terminated unſucceſsfully: the patient in 6 days took 12 quarts of wine; 3 ounces of laudanum; half an ounce of Haarlem oil; and 2 drachms of vol. alkali. Nearly 2 ounces of mercurial ointment were rubbed in about his neck and jaws.—Another caſe of tetanus, from the extraction of teeth with injury to the jaw, is related by Dr. Ruſh. The patient was bled while the phyſicians were uncertain of the nature of the diſorder, and, in a few minutes afterward, convulſions of the opiſthotonos kind ſupervened; 2 grains of emetic tartar produced no effect; wine and bark were freely adminiſtered; the patient recovered.

Dr. Ruſh ordered a bucket of cold water to be thrown over a female patient, in whom tetanus is ſaid to have been complicated with hyſteria; a ſyncope was inſtantly produced, which laſted half an hour. 'When ſhe recovered from this ſtate, ſhe ſpoke, and in half an hour was able to ſwallow,' which ſhe could not do in the ſmalleſt degree before. *Poſt ſyncopen ſtatim catamenia inopinato redierunt.*

Dr. Moſes Bartram diſcovers one of the cauſes of the uniformly fatal *triſmus naſcentium* in the bad management of the navel, which is common among the negroes. Mr. John Willday, much afflicted formerly with calculous complaints, aſſures Dr. Ruſh that he has never had a bad fit ſince he began a method which he has practiſed during two years. He places a baſon of cold water on a night-chair, and every morning applies a ſponge, dipped in it, two or three times to the ſmall of his back and lower down. Dr. J. Hall gives an account of the ſudden removal of a gall-ſtone by three ſtrong electric ſhocks, paſſed from the left arm and breaſt to the right ſide. Dr. M. Bartram relates, among others, the following curious caſe. His patient had 'a moſt obſtinate conſtipation with tumefaction, tenſion, and pain of the abdomen, frequent and almoſt conſtant vomiting, and quick full pulſe for 8 or 10 days.' Purgatives, clyſters, opium, fomentations, bliſtering, were employed in vain: but not bleeding! Cold water was at length thrown on the legs,

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legs, thighs, and pubes. The patient felt easy directly, but had no discharge: the belly was then swathed in a cloth, dripping wet in cold water; and such a cloth was also applied to the lower extremities. In half an hour, an evacuation followed, and the recovery was rapid; though the pulse was too quick to be counted, and was reduced so low at the time of this application as to feel like a thread; the limbs also were cold, and the debility was extreme.—An account by Dr. Rush of a singular case of small-pox successfully treated by the plentiful use of bark, fermented liquors, and animal food, deserves the more attention, as we have reason to believe that the confluent small-pox should, much oftener than it is, be treated on the same plan. Dr. Senter and Dr. Currie very strongly (and, we suppose, justly) protest against the application of corrosive sublimate to cancers, as recommended not long since by Dr. Moseley.—The former of these physicians has recorded a *singular case of ischuria*; and we consider his communication as of much importance. Its value will be felt by every physiologist. The following passage contains the most essential circumstances of this fatal case:

'Whenever I omitted to draw off her water once in 30 or 36 hours at farthest, she never failed to vomit it up. To ascertain so extraordinary a fact beyond the possibility of a mistake on my part, or a deception on hers, I often visited her about the time I knew she must vomit if the catheter was not introduced; and I examined her bladder, found it full, hard, and tender; and sat by her till the vomiting recurred, saved the water that she brought up this way, and compared it with what I drew off, and found it the same in every respect.

'During the time her urine came off by vomiting, she suffered extreme anxiety, and always complained of great heat, smarting, extreme thirst, and a sensation of inversion or turning up of something (running, as she expressed it,) that appeared to tear her bowels.

'As the affair had become so lengthy, and my business was such that it was not in my power to attend upon her as often as her case required, I instructed the young gentlemen who lived with me, in the use of the catheter, and they waited on her in my absence as often as they could conveniently.

'In the month of January 1787, from some cause unknown she could not be relieved with the instrument, nor could she vomit up her urine for several days; when it passed off by the *navel*, for three days successively; after which, the catheter was used with the same effect as before.

'From this time, to the August following, there was so great a sameness in her complaints, that nothing occurred worth noticing. About the beginning of this month, a *brick-coloured gravel* began to pass off through the catheter, and soon became so large and plentiful, that neither urine or gravel could be completely evacuated by the instrument in its usual form. I had one made of a different construction, open at two of the sides for about half an inch, which answered my wishes.

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'She continued to discharge gravel this way, whenever her urine was drawn off, till the beginning of November, at which time she felt more distress than usual, whenever her urine came off by vomiting, and she soon observed a *gritty substance* in her mouth. When I was informed of this new phænomenon, I requested her to save the urine for my inspection, the next time she vomited. I compared this with what I drew off, and found it contained the same kind of *gravel* as that which passed the catheter. I procured and saved several drachms of this gravel, that came from her both by the instrument and by vomiting, and could observe no difference either in the colour or consistence of them.

'From this period to the summer 1788, her complaints continued much the same. When her water was not drawn off, she always brought it up by vomiting, commonly attended with great pain in the head. During this summer, she twice passed a small quantity of urine, through the urethra, in consequence of being frightened, once by thunder, and the second time by the falling of a window in her room. This served only to raise her spirits for a few days, with the expectation of her urine returning through its natural channel. Her case, however, continued the same in that respect, and grew every day more complicated in others. The *hypogastrium* became more tumid and tender, and her bladder appeared very much thickened, and extremely sore, even after it was evacuated. Add to this, the apparent inequality of the surface of the bladder, was so great, and the tumour shifting sometimes towards the right, and at others to the left inguen, according as her body was moved, that I began strongly to suspect a stone.'

These circumstances, we apprehend, are too precise to leave the least suspicion of mistake. Dr. Senter concludes his narrative with some reflections; among which the most important is, that we have here a strong proof of the inverted motion of the lymphatics.

The papers not comprized in our analysis contain principally obstetrical and meteorological observations.—The 'Act for the Incorporation of the College,' and the 'Constitution' of the society, are *prefixed* to the volume. Also a judicious 'Discourse delivered before the College, Feb. 6, 1787, on the objects of this institution,' by Benj. Rush, M. D.

ART. X. *Du Gouvernement, Des Mœurs, &c. i. e.* On the Government, Manners, and Conditions in France before the Revolution: with Characters of the principal Persons of the Reign of Louis XVI. 8vo. pp. 326. Hamburgh. 1795. De Boffe, London. 4s.

THIS book is written with a neatness and fluency which adapt it for circulation in the polished classes; to whom its general cast of opinion will be by no means disagreeable. Notwithstanding a marked hostility to democratic notions and proceedings, the author abstains from virulence and invective, and displays

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displays an urbanity which is scarce among the advocates of party, and is therefore entitled to commendation. To palliate—is indeed the characteristic object of almost every section throughout his work.

The *Preliminary Considerations* deprecate, with much gentleness, that deference to fortune, that partiality to success, which begins to endanger an equitable estimate of French affairs; and the introductory remarks *on the Government of France, and its constituent principles*, represent it as practically much more useful than might be supposed from its theory.

The work is divided into sections, the drift of each of which we shall briefly point out. The account of the *Manners of the Court* marks in them nothing of that depravity or grossness, which passes for a regular symptom of extreme civilization. *The king and queen*, it is said, have been the victims of libel; and even the famous story of *the necklace* is impliedly denied. In behalf of the morals of *the clergy*, an old testimonial of Bishop Burnet is seriously adduced. *The nobility and its privileges*, the writer thinks, were by no means grievous to the amount, nor absurd to the degree, that has been supposed. *The tiers état* was not so trammelled in its industry, nor so trampled in its treatment, as demagogues have urged. The improving taste in manners was gradually bringing about *the blending of conditions*, which it was needless, therefore, to solicit from the law. *The parliaments* had their Catos. *The administration* itself is defended with a self-betraying sophistry. *The venality of offices* was perhaps the best security for an independent magistracy. *The lettres de cachet* were not numerous; they were issued cautiously; and the author was once of opinion (p. 157.) that a project for abolishing of them would soon have been laid before government by the parliaments. *The public debt* and *the public taxes*, before the revolution, are the topics next considered, and the author seems not averse from the experiment of an *impôt unique*, a consolidation of all the taxes into a single land-tax; which was the favourite scheme of *Turgot*.

We shall translate great part of the chapter superscribed *of literary men:*

'With the reign of Louis XV. or in a few years afterward, the celebrated men who adorned it disappeared. Intrigue and cabal placed the sceptre of literature in the hands of *D'Alembert*, who survived *Voltaire*. While no one read his *éloges*, so full of affectation and quaint phraseology; nor his history of the overthrow of the Jesuits, in which acrimony contends with buffoonery; nor his uninteresting *éloge* on Queen Christina; nor his essay on literary men, the offspring of caprice and prejudice; while all well-informed persons despised his translations of Tacitus; *D'Alembert* was the dictator of literature, and disposed of all seats in the academy:—but, if he has

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enjoyed, especially under Louis XVI. an usurped celebrity, he cannot be reckoned among the writers who have adorned that monarch's reign; all his writings having appeared in the time of Louis XV.

'*Condorcet*, who laboured to succeed to *D'Alembert*'s throne, belongs to the age of Louis XVI.: but he cannot be quoted among illustrious authors. His works, of which scarcely the titles are remembered, have neither animation nor depth, and his style is dull and dry. Some bold attacks on religion, which ought not to have been countenanced, and trivial declamations against despotism, have alone given a degree of fame to his writings.

'The Abbé *de Lille*, a man of truly poetic genius, ranges in the period of Louis XVI. Had he been born at a time in which poetry was more the object of delight; had he composed, instead of translating; had he chosen interesting subjects; he would justly have enjoyed the greatest reputation.

'Among the very small numbers of writers whom this age can properly enter on the list of those of the reign of Louis XVI. the Comte *de Choiseul-Gouffier* is entitled to distinction; and I know not whether, in any æra, we can find a man of his rank who has composed a work equal in merit to his Travels in Greece. This publication unites, with the deepest knowlege of antiquity, a pleasing style, diversified, and always suited to the subject.

'The numerous and celebrated authors of the time of Louis XIV. and Louis XV., who exercised their talents in various ways, having augmented the turns of language, and varied the forms of style, it seems as if language had supplied itself in their skilful hands, and that thence may have resulted a general facility of expression and composition. In fact, a croud of examples of all kinds offer in some degree, to every writer, assortments ready prepared, from among which he may clothe his ideas. These have been incitements to write, and the number of authors has increased to infinitude under the reign of Louis XVI.: but scarcely one of them has raised himself above a certain standard.

'A small work, in which are united spirit, elegance, and humour, *the Almanack of Great Men*, has made known the vast number of men in France who have been subjugated by the mania of scribbling. It is astonishing to see the quantity of productions, from the madrigal to the tragedy, which appear and disappear in the metropolis, like insects which are born, flourish, and perish in the course of twenty-four hours. Two remarkable works were published during the reign of Louis XVI. One is the History of the Discovery of the two Indies, which met with the greatest success, without causing a high opinion of the author, who was regarded only as the editor of another person's ideas. This work is composed of various reports, and forms a whimsical combination of different styles, principles repeated over and over again, high-flown declamations, and, sometimes, the most disgusting delineations of voluptuousness: altogether, meretricious ornaments have here entirely robbed the subject of its grandeur. Such is the book of the Abbé *Raynal* on the discovery of both the Indies. The reader of it might imagine that he was hearing a quack doctor, mounted on his stage, and dispensing to the gaping multitude commonplace

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place ſarcaſms *(des lieux-communs)* againſt deſpotiſm and religion, which are remarkable only for their boldneſs. This book is no longer read, and is only conſulted as a dictionary:—but, in a ſhort period, when time and various circumſtances ſhall have effected alterations in the colonies, when ſome ſhall have declined and others ſhall have advanced in conſequence, the *Abbé Raynal* will not be of any the leaſt utility.

'The other work, the Travels of the young Anacharſis, was the conſequence of more than thirty years of application; the models of this learned compoſition were the Cyropœdia, Sethos, and the Travels of Cyrus; the form, which the author has given to it, requires that the young Anacharſis, in ſome degree reſembling Telemachus, ſhould intereſt the reader:—but the work contains only a frigid, uniform, and unanimated narration. Anacharſis aſks queſtions, and they are anſwered; and it is without any enhancement of the amuſement of the reader, that the author has given to his book the dead carcaſe *(cadavre)* of a romance. It cannot be included among the productions of genius: it comprehends no profound deſign, it offers no grand reſult, and the ſtyle has no character.

'To Sethos and the Cyropœdia, as models for the author of Anacharſis, may be added an antient work, the Hiſtory of the Dinoſophiſts of Athens:—but there is another, which appeared in this century, and which ſeems to have formed the outline of the Travels of Anacharſis; viz. the Hiſtory of the Seven Wiſe Men of Greece. The ſages meet at the Court of Periander, king of Corinth, and converſe together on religion, politics, and the different governments of Aſia; they travel through ſeveral celebrated countries; they go to Scyros in order to ſee Pythagoras, and thence to Samos, with that philoſopher. They then repair to the Court of Polycrates, and laſtly come to Sardis to viſit Crœſus.

'Anacharſis, who has travelled to China to ſee Confucius, finds the Seven Wiſe Men at Sardis, and gives them an account of his adventures. Anacharſis is one of the principal actors in this hiſtorical romance, which comprehends the moſt intereſting details reſpecting various countries of Greece, and the moſt important events of that period. This work has been forgotten, but merits not oblivion:

'*Et habent ſua fata libelli.*

'M. *Necker* muſt be reckoned among the writers of the reign of Louis XVI. He is the firſt who conſecrated the pomp of eloquence and the flowers of imagination to matters of civil adminiſtration: but his works, which anſwered the end of the author, that of making an impreſſion on men of the world, and elevating him to a high ſituation, are void of learning and of ſentiment. The ſucceſs of the publications of M. *Necker* ſhould doubtleſs have encouraged placemen in France to write on the ſame ſubjects, and to promulgate ſound theory, ſupported by experience: in fine, the example of M. *Necker* ſhould have triumphed over the prejudice which prevented thoſe perſons, who were called to fill exalted ſtations on account of their birth and their ſituation, from giving their ideas to the public.'

The author now paſſes to what, by a ſtrange miſnomer, he terms a *concluſion*, which is introductory to ſix chapters of anec-

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dotes relative to *Maurepas*, *Turgot*, *Saint Germain*, *Peſai*, *Necker*, and *De Brienne*, which may be read without fatigue, and forgotten without much regret.

ART. XI. *Conſiderations ſur la Revolution Sociale.* 8vo. pp. 261. 3s. ſewed. De Boffe, London*. 1794.

THIS volume, aſcribed to M. FERRAND, is ſaid to have been "read and approved" by perſons of weight in the diplomatic ſcale; and it has thence derived an importance, to which it is not entitled by compaſs of thought, eloquence of ſtyle, nor ſoundneſs of counſel. It may be conſidered as ſpeaking the language of the Concert of Princes. It continues to hold up the pretended ſecret *Propaganda* Society, ſuppoſed to have branched from the Jacobin Club of Paris over the whole ſurface of Europe, as an inſtitution of infinite concern, alarm, and danger; as directed by leaders of ſilent activity and unrelenting zeal, no leſs prudent than determined, no leſs unprincipled than able. It contemplates not only the overthrow of hereditary inſtitutions, and of all corporations and eſtabliſhments, as the darling purſuit of this hidden combination, but ſuppoſes it to meditate the deſtruction of property itſelf, and, with it, of the very cement of ſocial and civilized life. Againſt this chimera, the author thinks it the deadly ſin of the European powers to have waged war with ſo feeble an effort; and he adviſes them to croſs the Rhine with new emigrants, and to aſcend the Loire with new Chouans, in order to carry into execution the manifeſtoes of the Duke of *Brunſwick*, and to ſubſtitute in France a regular military government, inſtead of its deſpotic anarchy.

Page 224 the author thus goes on:

'I know that it will be objected to me, that the very exceſſes of the Jacobins have ſtopped the progreſs of their doctrines, and that their principles are leſs to be feared, ſince we have ſeen how they apply them.

'I acknowlege that the people were at one time on the point of being undeceived: their own misfortunes naturally recalled them to ſubmiſſion and to reaſon. This was the moment which governments ought to have ſeized, in order to cruſh a ſect which had juſt made itſelf deteſted by thoſe whom it had ſeduced; to teſtify that horror of it in which their people were then diſpoſed to join with them; and to attach more ſtrongly to their authority thoſe who began to perceive that their own happineſs was intereſted in maintaining it. But this is what governments have not thought it proper to do: it is perhaps that of which they had no idea: the moment is paſſed in which they might have availed themſelves of it, and that moment will not

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* Though *London* appears in the title-page, the work was printed abroad.

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return. The Abbé *Sieyes* and *Robeſpierre* have perceived that the edifice, which they conſtructed, grew feeble under the weight of the crimes which were to have elevated it; that the exerciſe of the *moſt ſacred of duties* was *ſtained* by ſo many murders, combuſtions, and anarchical plunderings. They have thrown on the ſhoulders of the party which they wiſhed to ruin, the maſs of atrocities which aroſe from the general receſſes of the republic, in order to ſpread itſelf among foreigners: by them *Briſſot*, and after him *Danton*, have been charged with every thing: like the unclean animal, the death of which, among the Hebrews, expiated all national iniquities, *their* puniſhment was offered as the juſt ſatisfaction which the republic made at the ſhrine of humanity; and, after the produce of their pillages had been taken away, their lives, being become ſuſpicious or formidable, were ſacrificed to the revenge of individuals, and converted into burnt-offerings to public indignation*.

'The Convention had decreed that there ſhould no longer be any other divinity than Reaſon and the Country: it had legally eſtabliſhed Atheiſm. Theſe abſurd decrees excited univerſal indignation among foreign nations. *Danton* is alone found guilty; and the infernal genius of the *Committee of Public Safety* dared to take on itſelf to revenge the Deity. The dogma of materialiſm revolted from common ſenſe; *Robeſpierre* is become the apoſtle of God: in truth, he has created a divinity after his own principles; *he has formed* God *after his own image*. *France* has had four religions in four years: *catholic* at the opening of the States General; *ſchiſmatic* under the pretended Conſtituent Aſſembly; *atheiſtical* under the Convention; *deiſtical* in the vizirat of *Robeſpierre*. In the laſt inſtance, ſhe has ſolemnized the inauguration of this ſpeculative idolatry; *Robeſpierre* was the patriarch; but the horror, which the perſon of the grand prieſt inſpired, did not extend to the doctrine itſelf: which was already ſecretly embraced by the greateſt number. This belief has nothing of conſtraint, this morality has nothing of rigor; it flatters inſtead of combating the paſſions: therefore all the paſſions will declare themſelves on its ſide: the government which has conſecrated it regulates itſelf only by theſe very paſſions; therefore it will give birth to them wherever it may penetrate. In all countries, ſo commodious a religion and a law will always obtain the ſecret aſſent of the multitude, and will conſequently form the religion and the law of the ſtrongeſt. It is no longer doubtful what the *conſtitutionaliſts*, what the firſt *republicans*, had done, and which they ſaid could only take place in *France*. In every country, the number of *un*principled people is greater than that of perſons who *have* principles; and the number of the poor is greater than that of the rich. In all countries, the majority of the people, incited to murder by impunity, induced to pillage by the law, and freed from the troubleſome reins of a ſelf-denying religion, will not long heſitate between their preſent intereſt, which is always placed before their eyes, and true principles, which are never recalled to their minds.'

* The Convention, after the death of *Robeſpierre*, followed the ſame courſe which it took after the death of *Danton*.'

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If there yet be perſons, in this or any other country, ſo infatuated as not to turn with contempt from the ravings of theſe Anti-jacobins, and ſo wicked as to delight in the freſh hot ſtreams of human gore with which they are inundating Europe, it may be well to remind their prudence, that armies are recruited by an appeal to the religion and loyalty of the populace; that the friends of monarchy, hierarchy, ariſtocracy, are thoſe who haſten to the front of the battle; that the diſaffected, from a horror excited by the cauſe of the allies, prefer pariſh-penſions to thoſe of the military cheſt; and that every regiment, which diſappears before the frown of fate, is equivalent to a maſſacre of ſo many men attached to the antient order of things, and ſufficiently courageous to arm in its behalf.

ART. XII. *Commentarius in primam partem, &c. i. e.* A Commentary on the Firſt Part of Ariſtotle's Book concerning Xenophanes, Zeno, and Gorgias; with a Defence of the Megaric Philoſophy. By Profeſſor M. G. L. SPALDING. 8vo. pp. 81. Berlin. 1793.

THIS fragment of Ariſtotle, in which the moſt obſcure of all ſubjects is treated, is ſtill farther obſcured through the corruptneſs of the text. Some valuable corrections are made, by the aſſiſtance of the Leipſic manuſcript, in Fabricius's Greek library, book iii. c. 6. Profeſſor SPALDING had an opportunity of examining this manuſcript, but was unfortunately in ſuch haſte, that he could only extract from it a few authorities to juſtify his own emendations. Theſe have conſiderable philological merit: but neither the commentary, the corrections, nor the defence, have the ſmalleſt tendency to explain and reduce to common ſenſe the doctrine of the τὸ ἓν; that is, that whatever exiſts is one, eternal, and immovable; a doctrine nearly reſembling that of Spinoza, as abſurd as it is impious, and clearly refuted by Ariſtotle, both in his phyſical and metaphyſical works.

ART. XIII. *Reflexions ſur la Paix, &c. i. e.* Thoughts on Peace, addreſſed to Mr. Pitt—and to the French Nation. 8vo. pp. 48. 1s. 6d. Printed at Geneva; Debrett, London. 1794.

THE title-page informs us that this pamphlet was printed at Geneva: but, as French books are as accurately printed at Geneva as at Paris, and as this publication contains ſeveral typographical errors, which are evidently of Engliſh origin, we are inclined to think that, wherever the work might have made its firſt appearance, the preſent edition is from the London preſs. Thoſe who are intimately acquainted with the French language will the more readily join with us in this opinion,

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nion, when they ſee how often the accents are miſplaced, and how often totally omitted.

The author has divided his work into two parts, the firſt addreſſed to Mr. Pitt, the latter to the French nation; and his object is to convince both of the neceſſity of a ſpeedy peace, and to remove the obſtacles which on both ſides impede the completion of ſo deſirable an end. He ſays, we ought to apply to Mr. Pitt for an account of the fate of Europe, which depends on the meaſures purſued by England, at the head of whoſe councils he is placed.

'England, (ſays the writer,) ought to have been the tutelary genius of the combined powers, when ſhe confederated with them to make war on France: her conſtitution, the maſter-piece of reaſon and of liberty, gave her a right to decide ultimately and authoritatively in this great debate of the world. It was noble in a nation, which is wiſely independent, to ſpurn from its alliance a people who ſullied their cauſe by crimes; and to popularize the coalition by ſubjecting it to the aſcendency of a free government. It was not as the rival of France that ſhe ſhould have entered into this conteſt, but as the protectreſs of ſocial order, which, being attacked in its very vitals, could not be partially ſaved; and her allies ought to have derived their principal ſupport from the ſplendour of her virtues and her wiſdom. Has this been the object that really influenced her? Has ſhe obtained this end?'

We wiſh, for the honour of our country, that we could anſwer the author's queſtions in the affirmative: but truth compels us to ſay that it was by motives leſs generous, leſs noble, and more ſelfiſh, that we were led into the war; that the confederates appear to have had principally in view to ſcramble for the ſpoils of a neighbour, and, inſtead of kindly endeavouring to extinguiſh the flames which were conſuming his houſe, to plunder his effects, and enrich themſelves at the price of his ruin.

The part of this work addreſſed to Mr. Pitt is divided into three chapters; in the firſt, the author takes a view of the actual ſtrength of France; in the ſecond, he conſiders the conduct of the allies; and in the third, he points out the advantages which all Europe will derive from a general peace. He obſerves that the whole force of the revolution conſiſts in the art of *fanaticiſing* (if we may uſe the word) the public opinion, and then converting it to public purpoſes. In this, he remarks, the rulers of France were powerfully aſſiſted by thoſe who profeſſed to oppoſe them; for the allies, by ſhewing that they were not acting on one general principle of public good, but purſuing their individual intereſts, compelled all men of all parties in France, however oppoſite in other reſpects, to unite in reſiſting powers whoſe object it was to enrich themſelves with the ſpoils of France. Royaliſts who loved monarchy,—Conſtitu-

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Conſtitutionaliſts who loved the conſtitution of 1789,—Republicans who loved a democracy,—much as they hated one another, ſtill loved their country, and felt their pride intereſted in defending it againſt thoſe, who, whatever might be their profeſſions, aimed only at diſmembering it. The French ſaw the Engliſh proclaim the conſtitution of 1789 at Toulon, and yet aid and abet the Vendeans, who were fighting for the reſtoration of the old unlimited monarchy; while the Emperor, who affected to have for his ſole object the diſperſion of the ſpirit of Jacobiniſm, was annexing to his own crown all the places which his arms had torn from that of France. Hence it was, as the writer tells us, that reſiſtance to invaſion became, among Frenchmen of all deſcriptions, a general ſentiment. He obſerves, and (in our opinion) with juſtice, that, even if the objects of the allies had been ever ſo honourable and diſintereſted, it was abſurd in them to attempt to deſtroy opinion by *force*. No *ſenſible* man, he remarks, ever thought of deſtroying religion by the martyrdom of its votaries; and the chimerical ſyſtem of equality he calls a political religion, the fanaticiſm of which can be weakened only by time and peace. He thinks that the ſyſtem of the allies ought to have been to endeavour to influence the public opinion of France, and thus to keep aſunder the different parties which diſtracted that unhappy country, inſtead of driving them into each other's arms for their common defence. The impriſonment of *La Fayette*, and the treatment experienced by *Dumourier*, and by the friends of the conſtitution, ſhewed to all thoſe of their party that they had nothing but unkindneſs or harſhneſs to expect from the allies: while the rejection of the terms, on which ſome republican leaders offered to declare for the confederacy, plainly told them that they could truſt to nothing but their union and their arms.

The erection of a royal ſtandard in France, he is perſuaded, will not be attended with the ſucceſs expected from ſuch a meaſure. The partiſans of the conſtitution of 1789, he aſſerts, are a thouſand times more numerous than thoſe of the old government, and would oppoſe the reſtoration of an unlimited monarchy, which would never forgive them their attempt to limit it. The way which the allies ought to purſue would be to declare, and to give proofs of their ſincerity, that they aim only at enabling the ſound part of France to pull down the demagogues who have deluged the country with blood, and would then leave the French nation in the full enjoyment of its natural right to make choice of whatever form of government it ſhall think beſt calculated to inſure the happineſs of the people.

The author next proceeds to obviate one grand objection to peace, ariſing from the fears of many individuals that peace

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will be attended with greater danger than the war itſelf; 'for, (ſay they,) the moment the French republic is acknowleged, that very moment inſurrections will break out in the confederated ſtates!' Theſe the writer calls idle fears; for France, it is evident, is able to maintain any government which ſhe may think proper to adopt, whether other nations do or do not recognize it; and therefore we ſhould take it as it is, not as it ought to be. A public recognition by foreign powers does not eſtabliſh a government in France; it only declares, by a ſolemn act, that it already exiſts, and is eſtabliſhed.

This argument is carried on to ſome length, and with ability, by the author; who, though apparently without a blind attachment to any party, poſſeſſes nevertheleſs the vanity inſeparable from the character of a Frenchman, who thinks his country able to march on with a firm ſtep to univerſal empire, and to conquer nations with as much facility and rapidity as others can take towns. A ſample of this national vanity may be diſcovered in the following paſſage, page 23: 'It is clear that France is now diſpoſed, of her own accord, to ſet bounds to her conqueſts: but, if peace be not concluded in this winter, it is impoſſible to foreſee *in the heart of what empire the French will next year refuſe to* make it.'

With reſpect to the conſequences of peace, the author makes the following wiſe and judicious obſervations:

'If, at the peace, the French cannot or do not know how to found their republic on the true baſis of ſociety, the convulſions with which they will be torn will inſpire the ſurrounding nations with horror at the ſight of their ſituation; and, as every thing in nature has a tendency to reſt, after a civil war, after a long ſeries of misfortunes which will ſtill more deter the neighbouring people from following ſo fatal an example, the impoſſibility of eſtabliſhing a republic will bring the French back to their firſt wiſh—a limited monarchy. If, on the contrary, the moderate party ſhall prevail; if it be poſſible to find in the American conſtitution a truly applicable form of a republic, the principles of univerſal juſtice, the more rigid republican virtue will be eſtabliſhed in France; and the other governments will ſit down in peace round a neighbour, who ſhall no longer retain any thing of royalty or feodality, but who will be delivered from that ſyſtem of anarchy which alone is fatal to the real tranquillity of Europe.'

After having ſhewn that the dread of the French breaking the peace, immediately after we have concluded it, is chimerical and unfounded, he thus concludes his third chapter:

'It is Mr. Pitt whom the French charge with having been the author of the preſent war; it is for him alone that the Engliſh carry it on; we might ſtop here and reproach him with the numberleſs faults that he has committed in the direction of it: but what we ſhould aſk of him is peace; or rather it is for the nation to judge whether it be better firſt to bear all the misfortunes which threaten it, than to give its

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its confidence to the man who, in the moment of crisis, has kept opposition within the bounds of the constitution, a man who has been true and steady to his opinion, even when by adhering to it he was placing himself equally at a distance from popularity and power. The war keeps Mr. Pitt in office; peace would recall Mr. Fox to it. Such is the real alternative that ought to be submitted to the English; there is none other to be feared; it is that alone which makes Mr. Pitt tremble. Ought the nation to think as he does? This is not a war in which the errors of a minister will fall only on the generation that saw their birth; it is a war which, in its consequences, involves the very existence of England, the glory of the world, and the being of liberty.'

The second part of the work, which is addressed to the French nation, contains arguments chiefly calculated to induce the different parties in France to lay down their arms; we will therefore pass over it without observation, as being in no other sense interesting to an English reader, than as they may be conducive to the restoration of the peace of Europe, by proving to the leaders of the Convention that they have more personal danger to apprehend from the prosecution of the war, than from a cessation of hostilities, and a general pacification; and that, if they wish that their country should enjoy a real and lasting repose, they ought to repeal all the laws against emigrants of every description, and restore the forfeited estates.

In the pamphlet before us, the writer manifests a manly mind, great powers of discrimination, much knowlege of the human heart, and an understanding unbiassed by passion or party. He writes with elegance, and in general reasons with effect; possessing the happy talent of persuading, even where he does not fully succeed in convincing.

☞ Since we wrote the above, we have heard that Madame DE STAEL, daughter of M. *Necker*, and lady of the Baron *de Stael*, Minister from Sweden to France, is the author of this pamphlet.

ART. XIV. *Mémoires du Comte de Grammont. Par le Comte* ANTOINE HAMILTON. 4to. *à Londres, chez Edwards, Pall Mall.*

BY those readers who are attached to the perusal of romances, particularly such as have some foundation on facts, Comte HAMILTON's entertaining Memoirs of the Comte *de Grammont*, though published so many years ago, will probably be easily recollected. More than a single translation of them has appeared in our language; and, so long since as the year 1754, we find the mention of one in our Review, vol. ix. p. 395. We do not remember, however, that any elegant or handsome edition of them has been given to the world; and, therefore, readers of miscellaneous taste will doubtless be thankful for the impres-

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ſion which now lies before us, and which unites all the beauty of modern paper and typography with the rich and gratifying decorations of engraving.

An advertiſement premiſes the following remarks:

'Theſe Memoirs have been ſo favourably received by the public, that we have thought it right to give a new edition of them, with every advantage of which they were ſuſceptible. *Unique*, in its kind, this work has no need of commendation: it has indeed, if we may ſo ſpeak, become a *claſſic* in every country of Europe.

'Beſides the adventures of Comte *de Grammont*, of themſelves extremely *poignant*, theſe Memoirs comprehend the Amorous Hiſtory of the Court of England in the reign of Charles II. They are, moreover, written in ſo lively and ingenious a manner, that they will not ceaſe to give great pleaſure, even when the ſubject of them ſhall become leſs intereſting.

'The portraits, with which this edition is ornamented, are engraven from original paintings preſerved by their deſcendants; who have communicated them, together with many private anecdotes. All contemporary [and later] hiſtorians have been conſulted, in order to form notes, which are equally neceſſary for the hiſtory of the period, and to enable the reader to enter fully into the ſpirit of the author.'

The plates are ſeventy-eight in number, and are ably and pleaſingly executed; except in a few inſtances, in which there appear leſs finiſhing and leſs harmony than in the greater part. The portraits of *Madame Royale*, daughter of Henry IV. of France, Nell Gwyn, Miſs Jennings, Oliver Cromwell, Duke of Ormond, Lord Ruſſell, Duke of Marlborough, &c. ſeem to us to be among the beſt.

The notes and elucidations are copious, occupying 77 pages, and contribute greatly to the value of the edition. Clarendon, Hume, Voltaire, Burnet, the preſent Lord Orford, Macpherſon, &c. &c. are among the authorities quoted. The following anecdotes of the hero of the work will afford ſome inſight into his character:

'It is thought that the marriage of the celebrated Comte *de Grammont* was a *forced one*. During his ſtay in England, he very aſſiduouſly courted Miſs Hamilton *; but he left London without fulfilling his engagements. The lady's brothers, who were young men, purſued him, reſolved to chaſtiſe him if he would not adhere to his word. They overtook him near Dover, and aſked him if he had forgotten nothing at London: *O yes*, ſaid the Comte, who ſaw their intention, *I have forgotten to marry your ſiſter*; and he returned to London to complete the marriage.

'The humour of this reply leads me to obſerve that this was the ſame Chevalier *de Grammont*, who directed the ſiege of a place, the governor of which ſurrendered after a ſhort defence, and obtained an honourable capitulation. "*To tell you a ſecret*," ſaid the Governor to

* Siſter of the author of theſe Memoirs.

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M. *de Grammont*, "*want of powder forced me to capitulate.*"—"*To let* you *alſo into a ſecret*, replied the Chevalier, "*I ſhould not have granted you ſuch honourable terms, had I not been in great want of ball.*" Biog. Gallica, vol. i. p. 202.

'The Comte *de Grammont* was taken dangerouſly ill in 1696. The King, who knew that this nobleman was not very religious, deſired the Marquis *de Dangeau* to viſit the Comte, and to ſay, from him, that it was time to think of another world. M. *de Grammont*, on hearing this, turned towards his wife, and ſaid, "Counteſs, if you do not take care, *Dangeau* will trick you out of my confeſſion."

A well-executed tranſlation of this work is publiſhed by Harding, in Pall Mall, (price 4l. 10s.) accompanied with the ſame engravings and notes which adorn and illuſtrate the preſent edition in French. The notes, we are informed, were firſt written in Engliſh, and have been tranſlated into French for Mr. Edwards's impreſſion.

ART. XV. *Unterſuchungen uber die Engliſche Staats verfaſſung, &c. i. e.* Inquiries concerning the Engliſh Conſtitution. By HENRY CHRISTOPHER ALBRECHT. Firſt Part, pp. 336; Second Part, pp. 364. 8vo. Leipſig. 1794.

AMONG the innovators of Germany, there exiſts, it ſeems, a conſiderable party who are for new-modelling the conſtitution of that empire on the plan of the Britiſh government. In order to reſiſt this Anglo-mania, the preſent work has been publiſhed; which depicts the ruling inſtitutions of this country in an unfavourable point of view, and holds up their conſtruction to notice as a warning and not as an example. Great part of the firſt volume is taken up with the abuſe of religious eſtabliſhments, of Henry the Eighth the founder of the Church of England, and with the hiſtory of the *perſecution* of Dr. *Prieſtley*. The ſecond volume talks about the conſtitution of Alfred, the convention of Runymede, and the deficiency of the repreſentation, in a manner from which an Engliſhman can learn nothing but audacity of diſcontent. The author concludes with the opinion that this nation ought not to purſue a *parliamentary* reform, which would remedy abſurdities rather than evils, and thoſe in one branch only of the legiſlature, but a *conſtitutional* reform, or a reviſal and reconſtruction of the whole ſyſtem.

Theſe diſſertations are written with a ſpirit of freedom which rivals that of the Letters of *Groenvelt*, (ſee Rev. N. S. vol. ix. p. 169.) but they exhibit ſymptoms of offenſive coarſeneſs and ſcanty information.

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ENGLISH LITERATURE.

ART. XVI. *History of the principal Republics in the World: a Defence of the Constitutions of Government of the United States of America*, against the Attack of M. Turgot, in his Letter to Dr. Price dated the twenty-second Day of March 1778. By John Adams, LL. D. and a Member of the Academy of Arts and Sciences at Boston. A new Edition. 8vo. 3 Vols. 1l. 1s. Boards. Stockdale. 1794.

PERHAPS it would not be an extravagant assertion, if we were to say that at least one half of the confusion, which arises in the world, is owing either to an ignorant misapprehension, or to a perverse abuse of words. In the affairs of politics, this axiom might be exemplified by a thousand examples, but by none more pertinently than by that which is the main subject of the present work, the term *republic*. Many persons, to whom, notwithstanding the early prepossessions of a classical education, the very name of republican, from various accidental causes, is become odious, will be surprised at being told that the British state, in its original spirit and true character, is in reality a free republic; and will wonder still more that an American republican, and one of the most able and active members of that Congress which, in 1776, first declared the American colonies free, sovereign and independent states, has written one of the most able defences of the British Constitution that has ever appeared. Yet we are very much mistaken if the truth of all this will not be confessed by every impartial reader, who attentively peruses this *History of the principal Republics in the World*—the additional title very properly prefixed to the present edition *.

The circumstance which gave rise to this publication was an objection made against the constitution of the States of America by M. Turgot, in a letter to Dr. Price; "that they had, without any particular motive, imitated the customs of England, and instead of collecting all authority into one center, that of the nation, have established different bodies,—bodies of representatives, a council, and a governor, because there is in England, a House of Commons, a House of Lords, and a King." In reply to this observation, Dr. Adams undertakes to prove, at large, that a free republic is the best of governments, and the greatest blessing to which mortals can aspire; and that the freedom of a republic can only be secured by instituting three independent branches in its legislature and preserving their independence sacred, and by keeping the legislative and executive authorities perfectly detached from each other. In order to maintain his point, this able politician sometimes reasons theoretically: but, doubtless aware of the difficulty of

* For the first edition, see M. R. vol. lxxvi. p. 394.

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eſtabliſhing a practicable ſyſtem of government merely on abſtract principles, he very judiciouſly makes his principal appeal to facts. He takes a ſuccinct view of moſt of the ſtates which have ſubſiſted in the world under the name of republics: examining the various modes of government, both nominal and real, in each; and detailing ſuch particulars, reſpecting the internal and external condition of theſe ſtates, as may ſerve to illuſtrate his general poſition. In the reſult, he finds that each ſtate has been reſpectively free and happy, or otherwiſe, in proportion to the attention which has been paid to the diſtribution of its power into three orders, a governor, a ſenate, and the general body of the people acting perſonally or by their repreſentatives. The term republic, *res publica*, principally ſignifies in general *public affairs*, and is applicable to every kind of government, but it has been lately by many writers arbitrarily confined to the democratic form of government, in which the whole power or ſovereignty of the people is centered in a ſingle aſſembly, choſen by them at ſtated periods. This term Dr. Adams applies with preciſion to his own ſyſtem, by adding to it the epithet *free*; and his work is a demonſtration, founded on induction, that the great principle of a free republican government is, that it ſhall be ſo conſtructed as to preſerve an equilibrium of eſtates or orders, and an independent execution of the laws.

We muſt not attempt to follow our political hiſtorian through his well-arranged details. Our readers will derive much pleaſure, and we ſhall not perhaps preſume too far if we add, inſtruction alſo, from the peruſal of his account of republics democratical, ariſtocratical, monarchical, or regal and mixed, at preſent exiſting in Europe; from his retroſpect, in the firſt volume, of the ſeveral republican forms of government in Greece and Rome; and from the full deſcriptions which he gives, in his ſecond and third volumes, of the riſe, progreſs, and operations of the ſeveral political conſtitutions in the Italian republics, through the middle ages, to the 14th century. The general obſervations deduced from the whole ſurvey are, that, though there be no example of a government ſimply democratical, there are many of forms nearly or remotely reſembling what is at preſent underſtood by collecting all authority into one center; from all which it appears that caprice, inſtability, turbulence, revolutions, and the alternate prevalence of thoſe two plagues and ſcourges of mankind, tyranny and anarchy, have been the effects of governments without the balance of three orders.

In the argumentative parts of the work, the author reviews the ſentiments of many eminent writers; particularly, among the antients, Plato, Ariſtotle, Polybius, Dionyſius Halicarnaſſenſis,

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naſſenſis, Cicero, and Tacitus; and, among the moderns, of Machiavel, Sydney, Monteſquieu, Harrington, Locke, Milton, Swift, Hume, Franklin, Price, and *Nedham*. The work of this latter writer, entitled *the Excellence of a Free State, or the Right Conſtitution of a Commonwealth*, publiſhed in 1656, containing every ſemblance of argument which can poſſibly be urged in favour of the democratic ſyſtem, and being the work from which M. Turgot's idea of a commonwealth was probably borrowed, is examined at large by Dr. Adams. The reply to this tract, which fills about three hundred pages of the third volume, forms a very important part of the preſent work; which we recommend to the attentive peruſal of thoſe who adopt the opinion that nothing but declamation, or ſophiſtry, can be offered in defence of any form of government beſides that which is purely democratic.

We muſt not take our leave of this very important, and at the preſent time particularly intereſting, publication, without copying two or three paſſages; in which the author's political ſentiments are fully expreſſed, and his forcible method of ſupporting them is well exemplified. We begin with ſelecting a few miſcellaneous remarks on *Repreſentation*, &c. from the preface:

'Repreſentations, inſtead of collections, of the people—a total ſeparation of the executive from the legiſlative power, and of the judicial from both—and a balance in the legiſlature by three independent equal branches—are perhaps the three only diſcoveries in the conſtitution of a free government, ſince the inſtitution of Lycurgus. Even theſe have been ſo unfortunate, that they have never ſpred: the firſt has been given up by all the nations, excepting one, who had once adopted it; and the other two, reduced to practice, if not invented, by the Engliſh nation, have never been imitated by any other except their own deſcendants in America. While it would be raſh to ſay, that nothing further can be done to bring a free government, in all its parts, ſtill nearer to perfection—the repreſentations of the people are moſt obviouſly ſuſceptible of improvement. The end to be aimed at, in the formation of a repreſentative aſſembly, ſeems to be the ſenſe of the people, the public voice: the perfection of the portrait conſiſts in its likeneſs. Numbers, or property, or both, ſhould be the rule; and the proportions of electors and members an affair of calculation. The duration ſhould not be ſo long that the deputy ſhould have time to forget the opinions of his conſtituents. Corruption in elections is the great enemy of freedom. Among the proviſions to prevent it, more frequent elections, and a more general privilege of voting, are not all that might be deviſed. Dividing the diſtricts, diminiſhing the diſtance of travel, and confining the choice to reſidents, would be great advances towards the annihilation of corruption.'—

'There can be no free government without a democratical branch in the conſtitution. Monarchies and ariſtocracies are in poſſeſſion of

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the voice and influence of every university and academy in Europe. Democracy, simple democracy, never had a patron among men of letters. Democratical mixtures in government have lost almost all the advocates they ever had out of England and America.

'Men of letters must have a great deal of praise, and some of the necessaries, conveniencies, and ornaments of life. Monarchies and aristocracies pay well and applaud liberally. The people have almost always expected to be served gratis, and to be paid for the honour of serving them; and their applauses and adorations are bestowed too often on artifices and tricks, on hypocrisy and superstition, on flattery, bribes, and largesses. It is no wonder then that democracies and democratical mixtures are annihilated all over Europe, except on a barren rock, a paltry fen, an inaccessible mountain, or an impenetrable forest. The people of England, to their immortal honour, are hitherto an exception; but to the humiliation of human nature, they shew very often that they are like other men. The people in America have now the best opportunity, and the greatest trust, in their hands, that Providence ever committed to so small a number since the transgression of the first pair: if they betray their trust, their guilt will merit even greater punishment than other nations have suffered, and the indignation of heaven. If there is one certain truth to be collected from the history of all ages, it is this; that the people's rights and liberties, and the democratical mixture in a constitution, can never be preserved without a strong executive, or, in other words, without separating the executive power from the legislative. If the executive power, or any considerable part of it, is left in the hands either of an aristocratical or a democratical assembly, it will corrupt the legislature, as necessarily as rust corrupts iron, or as arsenic poisons the human body; and when the legislature is corrupted the people are undone.

'The rich, the well-born, and the able, acquire an influence among the people that will soon be too much for simple honesty and plain sense in a house of representatives. The most illustrious of them must therefore be separated from the mass, and placed by themselves in a senate: this is, to all honest and useful intents, an ostracism. A member of a senate of immense wealth, the most respected birth, and transcendent abilities, has no influence in the nation in comparison of what he would have in a single representative assembly. When a senate exists, the most powerful man in the state may be safely admitted into the house of representatives, because the people have it in their power to remove him into the senate as soon as his influence becomes dangerous. The senate becomes the great object of ambition; and the richest and the most sagacious wish to merit an advancement to it by services to the public in the house. When he has obtained the object of his wishes, you may still hope for the benefits of his exertions, without dreading his passions; for the executive power being in other hands, he has lost much of his influence with the people, and can govern very few votes more than his own among the senators.'

The idea suggested in this last paragraph is uncommon, and furnishes an important argument for the institution of a senatorial body. We proceed:—

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'The United States of America have exhibited, perhaps, the first example of governments erected on the simple principles of nature; and if men are now sufficiently enlightened to disabuse themselves of artifice, imposture, hyprocrisy, and superstition, they will consider this event as an æra in their history. Although the detail of the formation of the American governments is at present little known or regarded either in Europe or America, it may hereafter become an object of curiosity. It will never be pretended that any persons employed in that service had any interviews with the gods, or were in any degree under the inspiration of heaven, any more than those at work upon ships or houses, or labouring in merchandize or agriculture: it will for ever be acknowledged that these governments were contrived merely by the use of reason and the senses. As Copley painted Chatham; West, Wolf; and Trumbull, Warren and Montgomery; as Dwight, Barlow, Trumbull, and Humphries composed their verse, and Belknap and Ramsay history; as Godfrey invented his quadrant, and Rittenhouse his planetarium; as Boylston practised inoculation, and Franklin electricity; as Paine exposed the mistakes of Raynal, and Jefferson those of Buffon, so unphilosophically borrowed from the Recherches Philosophiques sur les Americains, those despicable dreams of De Pauw—neither the people, nor their conventions, committees, or sub-committees, considered legislation in any other light than ordinary arts and sciences, only as of more importance. Called without expectation, and compelled without previous inclination, though undoubtedly at the best period of time both for England and America, to erect suddenly new systems of laws for their future government, they adopted the method of a wise architect, in erecting a new palace for the residence of his sovereign. They determined to consult Vitruvius, Palladio, and all other writers of reputation in the art; to examine the most celebrated buildings, whether they remain entire or in ruins; compare these with the principles of writers, and inquire how far both the theories and models were founded in nature, or created by fancy; and when this should be done, as far as their circumstances would allow, to adopt the advantages, and reject the inconveniencies of all. Unembarrassed by attachments to noble families, hereditary lines and successions, or any considerations of royal blood, even the pious mystery of holy oil had no more influence than that other of holy water: the people universally were too enlightened to be imposed on by artifice, and their leaders, or more properly followers, were men of too much honour to attempt it. Thirteen governments thus founded on the natural authority of the people alone, without a pretence of miracle or mystery, which are destined to spread over the northern part of that whole quarter of the globe, are a great point gained in favour of the rights of mankind. The experiment is made, and has completely succeeded: it can no longer be called in question, whether authority in magistrates, and obedience of citizens, can be grounded on reason, morality, and the Christian religion, without the monkery of priests, or the knavery of politicians. As the writer was personally acquainted with most of the gentlemen in each of the states, who had the principal share in the first draughts, the following letters were really written to lay before the gentleman to

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whom they are addreſſed, a ſpecimen of that kind of reading and reaſoning which produced the American conſtitutions.'

With reſpect to the Britiſh conſtitution, conſidered theoretically, Dr. A. as we have already intimated, is liberal in his commendations. Of M. de Lolme's work on the ſubject, he ſays that it is the beſt defence of the political balance of three powers that ever was written. He adds:

'If the people are not equitably repreſented in the houſe of commons, this is a departure in practice from the theory.—If the lords return members of the houſe of commons, this is an additional diſturbance of the balance: whether the crown and the people in ſuch a caſe will not ſee the neceſſity of uniting in a remedy, are queſtions beyond my pretenſions: I only contend that the Engliſh conſtitution is, in theory, the moſt ſtupendous fabric of human invention, both for the adjuſtment of the balance, and the prevention of its vibrations; and that the Americans ought to be applauded inſtead of cenſured, for imitating it as far as they have. Not the formation of languages, not the whole art of navigation and ſhip-building, does more honour to the human underſtanding than this ſyſtem of government. The Americans have not indeed imitated it in giving a negative, upon their legiſlature, to the executive power; in this reſpect their balances are incomplete, very much, I confeſs, to my mortification: in other reſpects, they have ſome of them fallen ſhort of perfection, by giving the choice of ſome militia officers, &c. to the people—theſe are however ſmall matters at preſent. They have not made their firſt magiſtrates hereditary, nor their ſenators: here they differ from the Engliſh conſtitution, and with great propriety.

'The Agrarian in America is divided into the hands of the common people in every ſtate, in ſuch a manner, that nineteen twentieths of the property would be in the hands of the commons, let them appoint whom they could for chief magiſtrate and ſenators: the ſovereignty then, in fact, as well as morality, muſt reſide in the whole body of the people; and an hereditary king and nobility, who ſhould not govern according to the public opinion, would infallibly be tumbled inſtantly from their places: it is not only moſt prudent then, but abſolutely neceſſary, to avoid continual violence, to give the people a legal, conſtitutional, and peaceable mode of changing theſe rulers, whenever they diſcover improper principles or diſpoſitions in them. In the preſent ſtate of ſociety, and with the preſent manners, this may be done, not only without inconvenience, but greatly for the happineſs and proſperity of the country. In future ages, if the preſent ſtates become great nations, rich, powerful, and luxurious, as well as numerous, their own feelings and good ſenſe will dictate to them what to do: they may make tranſitions to a nearer reſemblance of the Britiſh conſtitution, by a freſh convention, without the ſmalleſt interruption to liberty. But this will never become neceſſary, until great quantities of property ſhall get into few hands.

'The truth is, that the people have ever governed in America: all the weight of the royal governors and councils, even backed with fleets and armies, have never been able to get the advantage of them, who

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who have always stood by their houses of representatives in every instance, and carried all their points; and no governor ever stood his ground against a representative assembly: as long as he governed by their advice he was happy; as soon as he differed from them he was wretched, and soon obliged to retire.'

We shall conclude these extracts with the following concise and animated picture of American freedom:

'Our people are undoubtedly sovereign—all the landed and other property is in the hands of the citizens—not only their representatives, but their senators and governors, are annually chosen—there are no hereditary titles, honours, offices, or distinctions—the legislative, executive, and judicial powers are carefully separated from each other—the powers of the one, the few, and the many, are nicely balanced in their legislatures—trials by jury are preserved in all their glory, and there is no standing army—the *habeas corpus* is in full force—the press is the most free in the world—and where all these circumstances take place, it is unnecessary to add, that the laws alone can govern.'

With a constitution so admirably adapted as that of Great Britain is shewn to be for the preservation of liberty, such, in the general outline, with due allowance for antient institutions, ought to be the present picture of British freedom. If the fact be in any respect otherwise, the defect, not being in the machine, must be in the manner of working it. When the absurd and disgraceful antipathy, which has arisen in this country against *reform*, shall have subsided, we trust that such regulations will be adopted, as will effectually prove that the balancing system of government, so ably defended in this work, is practically, as well as theoretically, productive of every blessing which can be enjoyed in a free government.

ART. XVII. *A Journey in the Year* 1793, *through Flanders, Brabant, and Germany, to Switzerland.* By C. Este. 8vo. pp. 381. 6s. Boards. Debrett. 1795.

IF it be true in writing, as in painting, that it is a proof of genius to be a *manneriſt*, the author of this journal has an unquestionable title to rank in the classes of literary distinction as a genius; for his manner as a writer is very singular, and very much his own. Some travellers are contented with relating, in a plain and simple narrative, whatever may afford information and amusement to their readers. Not so Mr. Este. He brings, indeed, a variety of objects before his reader;—he exhibits countries, cities, people, arts, commerce, governments, public events, and particular customs; and these often accompanied with particular details, which could not have been collected without much pains, and which would of themselves furnish the intelligent reader with much matter for reflection:—but it is not this traveller's manner to leave his reader to his own

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own reflections. He pours on him, on every occasion, whether important or trifling, a torrent of remarks; which do not always appear to have been very carefully digested, nor brought forwards from the general mass of thought with much discrimination: but they are the natural ebullitions of an enlightened and active mind, and of a heart warmed with the sentiments of liberty and philanthropy. On the style of the work we cannot bestow unqualified praise. Sometimes, the author proceeds in a course of easy narrative, without any great peculiarity; at other times, he becomes abrupt, affected, and obscure. In construction, he for a while approaches to the ease of conversation, but this is soon interrupted by a singular quaintness of phraseology, which throws the writer at the remotest distance from this kind of excellence, so peculiarly proper in a journal.

Whether we have succeeded in our attempt to express, in general terms, our idea of the peculiar character of this work, the reader will be better able to judge, if we lay before him two or three short extracts.

The horrors of war are feelingly pictured in various parts of this work, particularly in the following account of the author's journey

'FROM LOUVAINE TO LIEGE.

"And memorise another Golgotha." *Shakspear.*

'For thus, alas! the road had it through St. Tron and Tirlemont from Louvaine to Liege! Had all the amateurs of war been present, there was enough of the sublime, &c. to have satisfied the most sanguine of them all!

'It was now many a mournful month since the dire mischiefs had been first bewailed! And yet through many a long mile, there was the cry of havoc still! Heaving forth from every object around.

'Through a main track, almost every house was pierced through and through. In each poor clay wall, there remained the hideous stigma of every cannon shot! Of many houses, battered and burnt, there was not left one stone upon another! Of the few straggling trees, that continued on the way side undestroyed, not one escaped, unstained, from the abomination of spilled blood! The bones of horses and of men were scattered over every field! the fragments countless, as when one heweth wood upon the earth! entire skeletons were yet to be seen—not yet dry, nor denuded quite!

'Every face was in sadness—every heart seemed faint! The father bereaved of his children—the widow and the orphan, through astounding sorrow torpid, in silent supplication for bread!

'Calamity and death, at any time, in any form, cannot but be full of awe! Yet human violence, more fell than accident, seems to make disaster doubly dreadful!

'One poor fellow, a farmer of the best life and conversation, fell in his own house in the last solemn duty of the day. A cannon ball rushed into the room—and killed him! his wife and children also at their

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their devotion, kneeling all around! An excellent young man, but the day before a bridegroom, was another victim! He was coming forth from his chamber, when a random shot struck him. He dropped down dead!—and his bride, young and beautiful, her swelling heart literally burst!—she shrieked out, "O God!" and never spoke more! A brave boy, not fourteen years old, was in the field—a dæmon, in the shape of a hussar, furiously assailed him—and roared out, in broken French "Grace? Grace?"—Questionably thus—

'The poor boy, either did not know what was meant, or disdained if he did. He replied "Et pourquoi, Grace?" when instantly, the ruffian let fall his sabre, and the boy, from his head, down, was cleft in twain! It was in another such scene of horrors, conjured up and perpetrated from the storehouse of all ill, that our gallant countryman, Colonel Eld, had a picture, which he wore hanging about his neck, driven into his heart! It was a miniature of a lady he had left in England—who had his plighted faith!

'Horrors like these, too hideous to be borne, were most rife and raging about St. Tron and Tirlemont, in the following villages, Driesche, Visscot, Tirhaegen, and Roere—about Overwinden, and between Neerwinden and Landel.

'There, it seems, after the best information, scarcely possible to doubt, that the army of the French republic was finally sold. For M. Dumourier made the attack at Neerwinden, suo ex motu, altogether—without the customary forms of deliberation and council. There was not even any formal reconnoitering of the enemies position! Though the enemy were posted with manifest advantage of the ground! Though their force, 52,000 effective, far exceeded the force of the French. Though they were fortified with artillery more exceeding still!

'The engagement, the first day, lasted but three hours, viz. from three to six o'clock, and in that short lapse of time above three thousand men were murdered!

'If traditions are at all true, the dismay and disasters of former wars, do not fade away, on comparison with these three days of horror, between Liege and Louvaine! This was the very ground, chiefly between Neerwinden and Landen, where a century before (July 1694), there was another dire consummation of the inspired poet's worst imagined curse, "the people being sold for nought"—when, the Marechal Luxembourg bought, with such prodigal guilt in blood, the barren honours of the field.

'We were shewn the place, by a divine old man. He was a substantial land-holder—venerable in hoary-headed strength! but more, from the strong wisdom of age!—with all his ideas and wishes justly bent upon good-will and peace.

"There," said he, still sighing heavily from his inmost heart, "there is the fatal spot—there—there—now, near a hundred years are past, since the earth was thus blasted by the despots of that time! Then, thirteen of my kindred, I have been made to know—thirteen were doomed in one day to die! God help their endangered souls! I hope they had no misdeeds, as to the death of others!"

'The

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'The excellent old man broke from us in silence, and in tears! We found, after enquiry, he had a fresh grief too—but that, why we know not, he was too proud or too sore to tell. We looked after him as long as we could, with strong emotion! emotion yet soothing too! for it was sympathy additionally ennobled by every preference, rational and good, by pity and by esteem!'

The following account of the petty principality of Neuweid may be read with pleasure, as a contrast to the preceding picture:

'Neuwied—the pretty white stone town, in the midst of poplars, on the opposite bank of the Rhine.

'This prince is, very happily for his fellow citizens, his neighbours and friends, one of the few gentlemen of that order, who seem to understand themselves and their condition—that they, like every body else, are ordained to live under the universal and equal laws of responsibility.—That with so much privilege and enjoyment, there should be so much duty and merit.—That pre-eminent rank ought to arise proportionably with pre-eminent use!

'Accordingly his life, embodying these ideas, has been adorned unceasingly with a series of exertions, manifestly tending to the public good!—None of the German trade in war—no shuffling into corrupt influence—no pilfering of a private treasure!—All was the policy of virtue, pure, disinterested, humane!—He began with the moral glory of self-government, to shew that he was fit to govern others. He discharged the debts of his predecessors, though their superstitious sacrifices, wasting their lands, had diminished his means of doing it.—He reformed and retrenched in every department. Religious toleration was unbounded. The game laws and all other feudal oppressions he abolished. There are no longer any droits d'Aubaine, no arbitrary fines, no impositions upon property, whether bequeathed or sold—no taxes upon ingenuity and labour—no personal constraint.

'The place is free to all; and every tradesman or artificer, who has any thing to do, may do as he pleases. Each new comer has at once the rights of citizenship—and nothing to pay for them, but, after four or five years, like the other citizens, a contribution of two half crowns.—And even that, he does not pay if he builds—if he builds with stone he has fifty years exemption—if in wood, he has ten years. The ground, for a house, is given by the prince to every settler, without any quit-rent whatever!

'These and other privileges were ratified by a public guarantee, in a placard written, signed and published by the prince himself; dated March 12, 1762. And from that time to this, they have never been known to fail. With the most liberal construction, with the most beneficent observance, every iota of each declaration has been fulfilled to all!

'The sequel of the story gratifies as much as the beginning. These virtuous plans, in each part, have been executed with success, equal to their merit. The town and territory, already vaunt a new aspect, one of the best upon the Rhine! The population is doubled! and ingenious arts and economic industry, and manufactures referring with the

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beſt, becauſe the moſt neceſſary, applications to life, all have encreaſed ten-fold! Iron works, cotton weaving, paper making, printing, watches, cabinet making, flouriſh daily, more and more!—The iron made there, has already made a great impreſſion on the market of Holland —The forgeries and founderies already give plenty to above a thouſand men, and cheap as life is, and all that keeps it well together, in Germany, there are ſeveral men who are carriers about the works, earning with only a ſingle horſe, above 30 crowns a month!—The ſteel trade alſo looks to be very thriving.

'The cotton manufacture is already important; and not a month paſſes without its being more ſo. This was the firſt eſtabliſhment of cotton work in Germany. It is not much above 20 years old, and yet, there are now near 3000 men at work, and their circulation at a fair, has been forty or fifty thouſand florins. Their chief articles are nankeens, handkerchiefs, and figured goods, either for furniture or dreſs. Like the Swiſs, their colours are very ſhewy; they dye well.

'Their paper trade includes furniture paper.—And their deſigns and colours are of the beſt ſchool, Reveillons at Paris.

'In education too, as well as watch-making, they ſeem reſolved to follow the Geneveſe and the Swiſs.—And there is a plan of ſtudy, in an eſtabliſhment ſaid to be very thriving, for the living languages, as well as the dead—for mathematical learning and mechanics.

'Their printing, like the trade in Flanders and Holland, goes to other books rather than German.—Chiefly French literature and the moſt popular Latin claſſics.—And there are already two Journals, one in French, and one in German, printed at Neuweid—For it is not found neceſſary to have any impoſitions on the preſs there. In public conduct, as well as private life, what is wiſe and virtuous cannot have any thing to fear!

'The prince in the mean while, has advanced in the advancing welfare of all around him. And without the ſmalleſt ſcandal, like begging or extorting a ſingle rix-dollar from his people, but merely from his own money funds, he has built two new palaces, from which the eye of morality, as well as landſcape, may revel with fair ſatisfaction, over the ruins of the old.—The caſtle of Frederickſtein upon a rock, is another fine object to him.

'But his beſt objects, though he has an horizon of thirty leagues, are thoſe which have been raiſed by himſelf. Each ſubſtantive good work, for the proſperity of the common weal, to ſoothe the lot, and to ſatisfy the neceſſities of our common nature.—To aid the advances of civilization—and on his appointed ground, to leave life better than he found it.

'Such is the praiſe of the Prince of Neuwied. The rare and enviable praiſe. He began life with the treaty of Vienna, and he ends as gloriouſly as he began it. He was employed in making peace, once—but in making war, never.

'And yet, as times go, he might have pleaded poverty in apology for any affection he might have had to the obvious profits of war—for there are but ſeven and twenty villages, and three towns, in the whole of his little territory—and his revenues at the firſt, were not much more than an hundred thouſand florins!

'Bluſh,

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'Bluſh, grandeur, bluſh—Proud courts withdraw your blaze;
Ye little ſtars—hide your diminiſhed rays.'

In the Appendix, are given four letters from Linné to Lord Baltimore; and the firſt chapter of Spalanzani's Tour to Veſuvius, Ætna, &c. as a ſpecimen of an intended tranſlation of the whole work.

ART. XVIII. *Medical and Surgical Obſervations.* By Aug. Gottlieb Richter, M. D. Profeſſor of Medicine in the Univerſity of Gottingen, &c. &c. Tranſlated from the German. 8vo. pp. 336. 5s. Boards. Robinſons. 1794.

WE perfectly agree with the tranſlator of this work in his opinion of the utility of medical obſervations in general, and of thoſe which reſult from foreign practice in particular, on acount of their tendency to enlarge the ſphere of our knowlege, and to relax thoſe chains of national prejudice which, in every department of art and ſcience, are ſo ready to involve us. The author, whoſe work he has choſen to lay before his countrymen, enjoys a reputation which makes him well worthy of ſuch a diſtinction; and any differences in medical theory between the German ſchool and the Engliſh, even though they were all to the diſadvantage of the former, certainly do not deſtroy the value of medical facts, accurately and impartially ſtated. From Profeſſor Richter's preface, we learn that his office of ſuperintendant of the public hoſpital at Gottingen has furniſhed him with the greater part of his obſervations; and though it is a very ſmall hoſpital, (not containing above 15 beds,) yet, as they are ſelected patients, we cannot but agree with him that, if attention be paid to them, their importance will atone for their want of number. The following remark on this ſubject is worth tranſcribing:

'Indeed I do not think that the experienced practitioner is formed by the number of patients. Experience is the reſult not of ſeeing merely, but of reflecting. It is not eating alone, but digeſtion that gives ſtrength. A phyſician, who tells us that he viſits an hundred and fifty and even a greater number of ſick people daily, has, in my opinion, ſo little pretenſions to the title of an experienced practitioner, that I would even deny he had any experience at all. Truely, nature is not ſo complaiſant that ſhe will unveil herſelf at once to whoever merely caſts his eyes upon her.'

The obſervations are arranged under 25 chapters, ſome of them compriſing only a ſingle caſe, but others treating generally on a diſeaſe, and illuſtrating a doctrine by caſes. As the work will probably be peruſed at length by many of our medical readers, we ſhall content ourſelves with noticing ſuch parts

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parts of it as appear to us to contain matter of the moſt novelty and importance.

In the chapter concerning *diſeaſes of the breaſts*, we find it to be the author's practice to remove the whole of the gland, even where no very conſiderable part of it is ſchirrous. He thinks that the greater ſeverity of the operation is fully compenſated by the greater ſecurity againſt a recurrence of the diſeaſe. An uſeful caution is given relative to ſecuring all the bleeding veſſels by ligature, as hæmorrhages are apt to return after the operation, and ſometimes go to a great length before they are perceived.

The chapter on *jaundice* is remarkable from the author's total diſbelief of the theory, which ſuppoſes this diſeaſe to be owing to a regurgitation of bile accumulated in the gall-bladder; and he attributes it for the moſt part to a ſtimulus acting on the hepatic ſyſtem, preventing the bilious fluids from taking their proper courſe. He does not attempt to ſolve the queſtion how the bile cauſing jaundice returns into the circulation, or whether it was previouſly ſecreted and prepared, or whether its ſecretion was prevented; nor does he think theſe diſcuſſions of conſequence in the medical treatment of the diſeaſe. Regarding it as of a ſpaſmodic nature, proceeding from irritation, he relies for the cure chiefly on emetics and ſedatives; as ipecacuanha in ſmall doſes, and opium. In like manner, he conſiders the *diabetes* as a ſpaſmodic complaint, which requires a ſimilar plan of treatment.

His obſervations on three epidemic *dyſenteries* in the principality of Gottingen have convinced him that this diſeaſe was of a rheumatic or catarrhal nature, and that its bilious character was merely accidental and acceſſory. On this account, he principally depends on opium and antimony for allaying irritation and raiſing a diaphoreſis. When evacuation by the bowels ſeemed neceſſary, the moſt effectual remedy was calomel. Rhubarb, on the other hand, he thinks highly prejudicial on account of its irritating quality.

A caſe of *vomiting of blood* entirely cured by an emetic, after other remedies had failed, is worthy of notice.

Some caſes of *iſchias nervoſa* are good inſtances of the efficacy of the actual cautery, applied by means of kindled cotton in M. Pouteau's way.

In that *acidity at the ſtomach* which proceeds from a vitiated ſecretion of the digeſtive fluids, making even the bile itſelf ſour, pills compoſed of equal parts of aſafœtida and ox's gall are recommended as almoſt a ſpecific.

Bilious fevers are the ſubject of one of the chapters. The Profeſſor uſes the term in a very extenſive ſenſe; meaning by it all thoſe fevers in which the morbid matter is chiefly evacuated

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cuated by the inteſtinal canal, whether by nature or art. This, according to German theory and practice, ſeems to include the greater part of fevers of the continued and remitting kind; and the Profeſſor renders an uſeful ſervice to his countrymen by throwing theſe fevers into certain diviſions, or caſes, and pointing out the miſchief done in ſome of them by the prevalent practice of re-iterated vomiting and purging, and the uſe of the medicines called attenuating. He has not, however, been able to free himſelf entirely from the influence of notions concerning morbific matter, which ſeem merely derived from hypotheſis.

Some caſes are given of *gutta ſerena*; the cauſe of which, in the author's opinion, was ſeated in the abdominal viſcera, as they were cured by deobſtruent and evacuating medicines. The formula which he employed was the following: R. Gum. ammon. aſæfœtid. ſapon. venet. rad. valerian. ſummit. arnic. āā ʒij. Tart. emet. gr. xviij. f. pil. pond. gr. ij. ſumat N° xv. ter quotidie. Theſe are to be continued though no ſenſible relief be perceived for ſome weeks. In a few caſes, it has been neceſſary to uſe them for four months before the ſight was completely reſtored. Probably, mercurials would have done the buſineſs in a ſhorter time.

In a chapter on *mucous conſumption*, or that diſeaſe of the lungs which conſiſts in an increaſed and vitiated ſecretion of mucus, it is juſtly remarked that this affection has often been taken for the ulcerous or purulent phthiſis; and that, when the latter has been ſuppoſed to be cured by ſome of the moſt noted antiphthiſical medicines, the former has generally been miſtaken for it. The ſymptoms of the two kinds are often ſo ſimilar, that the Prof. knows of only one mark of diſtinction on which we may depend, viz. the various and unexpected changes of the expectoration in the mucous kind. After vomits and other evacuants, the lichen iſlandicus proves very effectual in removing this complaint.

A chapter on *hydrops vagus* begins with a declaration of the writer's doubt whether viſceral obſtructions be the moſt frequent cauſe of dropſy. From various obſervations, he is more inclined to impute this diſeaſe to his favourite notion of a *peculiar irritation* deranging the lymphatic ſyſtem, in a habit previouſly debilitated. Particularly, the wandering dropſy, alternating with rheumatic pains and other ſymptoms of irritation, is probably owing to a ſpaſmodic affection of the lymphatics brought on by a ſtimulus. In theſe caſes, diuretics are generally ineffectual; and the diſeaſe is not removed till the irritation is either allayed by ſedatives, or diverted to ſome other channel by the efforts of art or nature.

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Moſt of the ſurgical chapters are ſhort, and conſiſt of a ſingle obſervation. We do not think it neceſſary to abridge the ſubjects of any more, as it would afford no new information to our intelligent readers; though a peruſal of the caſes at length may ſuggeſt uſeful hints.

With reſpect to the tranſlation, it has the appearance of faithfully expreſſing the ſenſe of the original in a plain unaffected manner. It is ſomewhat deformed with occaſional Scotticiſms, and eſpecially abounds in that inelegant uſe of the verb to *get*, which is frequent among medical writers beyond the Tweed—he *got* ſuch a medicine, for he *took* it, or *had* it. The very odd epithet *hyſteric*, applied to *the liver*, we ſuppoſe to be a peculiarity of the author.

Art. XIX. *Specimens of Hindoo Literature:* conſiſting of Tranſlations from the Tamoul Language, of ſome Hindoo Works of Morality and Imagination, with Explanatory Notes: to which are prefixed Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. By N. E. Kindersley, Eſq. of the Hon. Eaſt India Company's Civil Service on their Madras Eſtabliſhment. 8vo. pp. 335. 7s. 6d. Boards. Wingrave, &c.

We are now gradually approaching towards a complete acquaintance with the ſciences and mythology of India: Perſons of eminence and talents are exerting, throughout that vaſt region, their beſt abilities to procure genuine information on a ſubject, till of late years, involved in the moſt profound obſcurity. Every different reſident in the various provinces, dependent on the Britiſh government in India, ſhould make it one indiſpenſible part of his duty to collect all the information in his power relative to the antiquities and hiſtory of the region under his juriſdiction, and ſhould be obliged to tranſmit it, together with his diſpatches, to the Preſidency under which he acts; and a board ſhould be eſtabliſhed to compare, arrange, and digeſt the documents thus tranſmitted.

To the ſpirited and extenſive reſearches of the gentlemen who compoſe the Aſiatic Society of Calcutta, great praiſe is due; the proper field, however, of *their* inquiry is Upper Hindoſtan, Agra, Benares, Patna, Delhi; thoſe mighty and renowned cities of India, aſtoniſhing for their magnificence and venerable for their antiquity, lie more immediately under their ſurvey: but the peninſula, eſpecially in its more ſouthern regions, and towards the coaſt of Cape Comorin, has been, comparatively, but little explored. The late war with Tippoo has, indeed, by opening a paſſage into the heart of that country, greatly contributed towards this deſirable object. Still,

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however, much remains to be done, in the way of vigorous and patient inveſtigation, by perſons of ability and ſcience.

Among this claſs, the author of the 'Specimens of Hindoo Literature' poſſeſſes by no means an inferior rank, and they come recommended by the additional qualities of candour and diffidence in the writer. Situated in the ſouth-eaſtern provinces of the Coromandel coaſt, provinces beyond the reach of the outrages of the firſt Mohammedan invaders, he had an opportunity of contemplating, in its genuine features, the remains of that ſtupendous ſyſtem of ſuperſtition which, in antient eras, overſpred the whole of this moſt beautiful and wealthy region of the Greater Aſia. The hordes of barbarians who, attracted by the proſpect of that beauty, and incited by the hope of obtaining that wealth, burſt from the northern frontiers of Hindoſtan on its enervated progeny, and bowed them down beneath their yoke, were unable to penetrate into theſe diſtant regions on which the vertical ſun darts his fervid beams, inflames the rage of paſſion, and elevates the ardour of ſuperſtition. What our author witneſſed on this remote ſhore, he ſeems accurately to have marked and faithfully to have pourtrayed. His language is eaſy and perſpicuous, and every page breathes the dictates of a ſincere and benevolent heart.

Mr. Kinderſley, however, is not the firſt inveſtigator of the peculiar religious rites and ceremonies prevalent on the coaſt of Coromandel; at Madura, the Jeſuits had in the laſt century eſtabliſhed themſelves; and, in the ninth volume of the *Lettres Edifiantes et Curieuſes*, the reader will find a long account of the Madurians, and their cuſtoms, by Father Bouchet, the ſuperior of the miſſion, in a letter to Biſhop Huet, the celebrated author of *Demonſtratio Evangelica*. We have compared this and other letters in that voluminous work with the book before us, and are induced to think more favourably than heretofore of the verity of thoſe pious miſſionaries, from the general conſonance of their narration with that of our ingenious countryman. We could not have conceived that the Supreme Deity, who,—Sir William Jones informs us in the Aſiatic Reſearches, is, in India,—univerſally ſtyled *Brahme*, ſhould, at Madura, be known only by the name of the *Paraberavaſtu*; yet this is really the caſe, with only a little change in the orthography, as the reader will find in the following ſummary of the peninſular creed: which, however in ſome points it may vary, bears on the whole too general a feature of ſimilitude to that of Upper Hindoſtan, to admit of a doubt that, in the moſt antient periods in the Indian empire,—periods perhaps beyond the reach of human annals,—the natives of this extenſive region were

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were not less bound by *one grand religious code*, than obedient to the sceptre *of one powerful sovereign*, whose domain extended from the snowy ridge of Caucasus, in latitude 34 north, to the parched mountains of the south which terminate at Cape Comorin, within a few degrees of the line.

'The *Hindoo* mythology may be divided into five distinct parts, forming one complete scheme of religious faith: *viz.* their belief in,

'I. The one Supreme first Cause of all things; called by them PARAUBAHRAH-VUSHTOO *.

'II. The three divine powers of *creation*, *preservation*, and *destruction*, residing in three distinct intelligences, named BRUMA, VEESHNOO, and SHIVVEN; who are supposed to be not only *three* persons, but also in an intimate degree consolidated into ONE compound being: they are accordingly indiscriminately termed MOOMOORTIGOEL † (or the *three gods*); and also TREEMOORTEE; or the *triple god*. The respective wives and descendants of these (who as such, also receive divine honours) may be ranged under this second head.

'III. A race of *dæmons*, who are invoked, not for positive good, but solely for protection from evil, and are termed DAIVAUDEGOEL. With them we shall class those evil spirits, against whose malevolence this protection is sought.

'IV. A very different order of intelligences, which bear a near resemblance to the *genii* of the Arabians, and in some respects to the *demi-gods* of the Roman mythology; as among them are supposed to exist their ancient heroes and saints. These are termed DAIVERGOEL.

'V. Nine principal celestial luminaries; in whose influences on human events they have great faith, and which are called NOVA GREGUM.

'The great first Cause of all, PARAUBAHRAH-VUSHTOO, has no temples or religious rites whatever; nor is he ever publicly and directly worshipped in his spiritual immaterial capacity; and I apprehend, he is very rarely the immediate object of private devotion. The TREEMOORTEE are by some of the more intelligent and learned (though by no means by the bulk of the *Hindoos*) worshipped, not only as ONE, but as the Supreme Being himself. They are now, however, more generally adored separately; and, as well as their wives and offspring, universally, through the medium of external images. The *dæmons* are no otherwise objects of invocation, than merely for the negative benefit of protection from evil spirits, over whom they preside. As for the fourth and fifth classes, they are not honoured either with temples, or regular rites of worship.'

Not only the Jesuits, but the Dutch traveller Nieuhoff, with Baldæus, and M. Sonnerat, had previously explored these southern districts of India; none of these writers, however, have given so minute an account of the superstitious notions, predominant among the natives, as Mr. Kindersley has pre-

'* In the northern parts of India the great first Cause is, I understand, called *Brahme*.'

'† The termination *goel* serves to express the *plural* number.'

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sented to us. Those who may compare his relation with the essay of Sir William Jones on the gods of Greece, Italy, and India, in the first volume of the Asiatic Researches, will trace, under all the disguise of the Tamoul or southern orthography, the mythological characters of the higher India: with this advantage to those who may hereafter visit the same region, that every word is spelled as the author heard it pronounced on the spot. Thus, *auatar* is written *avaudaur* with the syllable *am* annexed: the termination *am* being usually added in the Tamulian dialect to neuter substantives, in the very same manner as, in Latin, substantives of that gender terminate in *um*. See Mr. Chambers on the Tamulian dialect, in Asiatic Researches, vol. I. p. 146.

Having before observed that the mythology over all India, however varying in minuter points, rests on the same basis; having also, in various preceding Reviews, and especially in those which detailed the learned labours of the Asiatic Society, entered at large into that mythology; we must refer such of our readers as may wish to mark the *shades of difference*, visible in the various and distant regions in India, to the work itself; concluding our general strictures on the first or introductory section of the volume under consideration, with the author's curious account of the *nova-gregum*, or *nine great luminaries*:

'1. *Surian* (the Sun), is the principal and father of the five primary planets; Mars, Mercury, Jupiter, Venus, and Saturn. He has no temples or separate public worship; but when the Bramins go (as they do every morning) to wash themselves in rivers or *tanks*, they *use* to take some water in their hands, with which making certain motions, and looking towards the sun, they regularly offer up a short prayer to that great luminary. This diurnal ceremony is called *jebbidaunum*. It is moreover to be observed, that no act of public worship to any deity whatever is engaged in by day, without an express ostensible regard to the Sun. He has a wife called *Sauyah-Durote*, and a charioteer, *Auroonen* (the dawn), which is very expressively represented by the doubtful figure of the *upper* half only of a man; the rest of his person being supposed not yet emerged from darkness.

'2. *Chundras* (the Moon) is supposed to be a *male* intelligence, and is accordingly furnished with a wife named *Rogunnee*.

'3. *Shevau* (by which is signified the planet *Mars*).

'4. *Bouden* (Mercury).

'5. *Veeyauyum* (Jupiter).

'6. *Velli*, or *Shoocra*, (Venus).

'7. *Shunnee* (Saturn).

'It is a circumstance of great singularity, that these several luminaries give the *Hindoo* names to the days of the week, in the precise order they obtained among the Romans, and, from them, among the southern European nations at this day. Not only so, but from the circumstance of *Velli* (who presides, as did Venus, over *Friday*) being the only *female* intelligence among the five primary planets; and from the resemblance

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reſemblance which the character of *Shunnee* (of which alone I know any thing), will, in the following romance, be found to bear to that of *Saturn*, there is every reaſon to conclude (not only, what is very certain, that the very *ſame* planets give names to the *Hindoo* days of the week, in the exact rotation they did among the Romans, but) that the intelligences ſuppoſed to dwell in them are meant to denote the *identical characters* which furniſh the Latin names to theſe planets; a circumſtance which affords a ſtrong preſumption of the Roman and *Hindoo* mythology being derived from one common origin.

'To complete the number of *nine* intelligent luminaries, the *Hindoos* add,

'8. *Rucca*, or the *caput draconis*.

'9. *Kaydoo*, or the *cauda draconis*.

'Theſe two ſtars they conceive to belong to an immenſe ſnake (or in other words, to the conſtellation known to us by the name of the *Dragon*). This ſnake was transformed by VERSHNOO into this figure, from that of two giants; he is, in conſequence, ſuppoſed to bear mortal enmity to the Sun and Moon, by whoſe machinations the transformation took place, and whom he accordingly from time to time *eclipſes*, by attempting to ſwallow them.

'Loſt as the ſcience of aſtronomy is at this day among the *Hindoos*, yet their preſent ability to calculate eclipſes, is a ſufficient proof that this ſtory was fabricated (contrary to the better knowledge of the Bramins), merely for the purpoſe of engrafting on the popular mythology; which probably has a nearer connection with their aſtronomy than is generally imagined.'

The circumſtance, above noticed, of the ſame planets giving name to the ſame days of the week in India which they antiently were applied to denote in Greece and Rome, is very curious, and would incline us to conjecture that the Indians, either by means of Pythagoras, who viſited the old Brachmanes, or elſe from the Arabians in later periods, had borrowed the principles of the Greek aſtronomy,—did we not more reaſonably conclude that the nations of the eaſt, who were ſo groſsly addicted in the earlieſt ages of the world to the worſhip of the heavenly luminaries, had previouſly formed a ſyſtem of aſtronomy, which might have been firſt imported into Egypt from the Greater Aſia, and by the uſual channel might afterward have flowed into Greece.

We come now to the conſideration of the TEEROA-VAULAVER KUDDUL, or the Ocean of Wiſdom; a moral and didactic poem, abounding with unaffected ſentiments of philanthropy, fraught with ſublime precepts of piety, and every where illuſtrative of the original habits and ſimple manners of the yet uncorrupted progeny of Brahma. Mr. K. has not tranſlated the whole of this poem, the original of which, in the Tamoul dialect, is of conſiderable antiquity, and of great length: but he has obliged his readers with various extracts from it; by which

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the mind is ſtrongly impreſſed with an idea of the high value of the original as a work inculcating on man the great duties of his ſtation, his moral relation as a rational agent, and particularly the practice of the amiable virtues of domeſtic life.

Throughout this tract, it is remarkable how generally the notion of a *pre exiſtent ſtate*, the ſource of the intended apology for the nameleſs evils that embitter human life, is diffuſed. It is deeply connected with that prevailing idea in the religious code of Hindoſtan, that the period of terreſtrial ſojourning is a ſtate of diſcipline and probation, preparatory to a better, and has an immediate relation to paſt ſcenes of joy or ſorrow, of piety or guilt, extending upwards through the vaſt chain of Being to its firſt link, and ſtretching forwards to eras of which the immenſe diſtance mocks the curious glance of the contemplative mind. On this doctrine, the metempſychoſis was doubtleſs founded, and it is intimately connected with the Chriſtian doctrine of the fall of man from a ſtate of original rectitude and happineſs; whether that fatal calamity happened in ſome garden of an earthly paradiſe, or in the regions of celeſtial bliſs. His weakneſſes, his wants, his imperfect attainments, ſpeak him a degraded creature: religion declares the fact; and oriental traditions, deſcending from the primitive race, apparently corroborate it.

A few extracts from this venerable work, which the author ſtates to be 1400 years old, will prove the uniform opinions of the Indians on this point, as well as juſtify our aſſertion in regard to its general character, as a valuable repoſitory of ſacred and moral precepts:

'ON THE WORSHIP OF THE SUPREME BEING.

'As in all languages the letter A is at the head of the alphabet; ſo is the all-wiſe GOD at the head of all the worlds.

'Though one ſhould be intimately acquainted with the whole circle of ſciences, and maſter of the reſpective principles on which the moſt abſtruſe of them are founded; yet, if this knowledge be unaccompanied by the humble worſhip of the omniſcient GOD, it ſhall prove altogether vain and unprofitable.

'Thoſe, who with devout hearts draw near to the adorable feet of the Supreme Being, whoſe ſeat is on *flowers**, ſhall aſcend to that ſtate, which is above all the worlds, and there enjoy incorruptible happineſs.

'The praiſe or cenſure of this world, ſhall not affect thoſe who worſhip, and ſincerely ſeek the glory of the true GOD.

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* Being *ſeated on flowers*, implies, I imagine, a ſtate of complacency and beatitude.' (The ſacred flowers of the Lotos, on which all the Eaſtern deities recline, are in this paſſage doubtleſs meant.

REVIEWER.)

'Thoſe

'Those who uniformly mortify the five senses of sight, hearing, taste, smell, and feeling, shall for ever enjoy bliss unperishable.

'Those only who in prayer humbly approach the feet of that Being, to whom nothing is equal, shall escape the ordinary cares and troubles of the mind: and only those who serve that Being, whose benevolence is boundless as the ocean, shall pass over and quit the *sea of mortal existence* *.'

To the above extract we shall add a few passages, which forcibly impressed our minds with admiration of the purity and sublimity of the antient Hindoo system of ethics:

'ON CHARITY.

'True charity implies a heart free from impurity; without this, all pretensions to that virtue are a mere exterior, a mask.

'It is essential to real benevolence, not to envy the possessions of others; to despise the low pursuits which so much engage little and debased minds; and finally, not to suffer the pursuits of gain to affect the heart, the temper, or the tongue.

'Do not fondly say to yourself, I am now young; when I advance more in years, I will then practise benevolence; and why? because life is uncertain; and at all events, it passeth away like water poured into a broken vessel; therefore exercise charity and self-denial at the present moment, and at the hour of death your prayers shall be answered.

'That the advantages of charity are infinite, it is not necessary to prove by laboured deductions from the *vaides* and *shastries*: for behold yonder *palanqueen*:—what occasions one man to ride on it at his ease, and the rest to groan under its weight? certainly it is because in their *preceding* state of existence, the former was beneficent; the latter were deficient in charity.'

'ON DOMESTIC LIFE.

'The simple head of a family, who walks through life in the paths of innocence and benevolence, is really a superior character to the abstracted ascetic; or the most rigid *Sanee-assee* †.

'A family life is, upon the whole, more meritorious than a sequestered solitude; at the same time those who, embracing the latter, give no room for reproach or scandal, are to be highly venerated. In

'* The *Hindoos* believe not only in a future, but also in a *prior* state of existence; and the particulars of this doctrine seem to be nearly as follows; viz.

'That man is born into this world *seven* times *as man*. That according to his conduct in each state of existence, is his birth, fortune, &c. in the succeeding one. That when good men are entirely purified from all imperfection, they no longer are detained in the *sea of mortal existence*, but are transferred to different degrees of bliss: and, finally, absorbed into the infinite ocean of eternal life, GOD:—while bad souls are sent to do further penance on earth, in the bodies of jackalls, crows, pigs, &c. &c. or sometimes of dæmons.'

'† A *Sanee-assee* is a recluse of very high order.'

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short, the good father of a family, though a mere mortal, is a fit companion for the *Daivers** It is incumbent on a professed hermit, utterly to renounce his passions and worldly pursuits; but where a domestic character refrains only from the *abuse* of these, he shall be found duly prepared for the worlds of bliss.'

'ON PARENTS AND CHILDREN.

'A good child is to be considered a treasure; first, as being the immediate reward of the father's good deeds; and next, because the parent's fame and happiness, both in this life and the next, will be improved by the virtue of his offspring.

'Sweeter to the parent than the *sea of milk*, is the simple *congee* †, which has perhaps been soiled by the little hands of his child.

'No external sensation is so grateful to the body, as the touch of the soft cheeks of one's own child.—No sound so delightful to the mother's ear, as the voice of her infant.

'He who is a stranger to the feelings of a parent, may take delight in the mellifluous notes of a flute, or in the more sonorous viol; but to the parent's ear, these are less harmonious than the simple music of an infant's prattle.'

'ON HOSPITALITY.

'As the sensitive plant shrinks from the slightest touch; so does an unkind look cause the countenance of the dependant guest to fall.

'It may be added, that the mere smelling of the sensitive plant, will not, if it be untouched, occasion it to shrink; but a look, without a word, will suffice fatally to *close up*, as it were, the comfort of a dependant.'

'ON INGRATITUDE.

'Never forget, never desert him whose friendship has extended itself to you in the days of calamity. Remember it, if possible, through all your *seven* stages of human existence.

'To forget a benefit received is scandalous in the extreme; but instantly to cast away the recollection of the injuries you may have experienced, is truly great.

'If he that has rendered you a voluntary disinterested service, should afterwards do you even a mortal injury; think of his former kindness, till you consider as such, even his evil dealings towards you ‡.

'* Such concessions from the pen of a *Hindoo priest*, made 1400 years ago, will have some credit with those who know at how low a rate, moral duties have been estimated in Europe, within these 2 or 300 years; or indeed, in some parts, even now.'

'† The water in which rice is boiled; which, with the addition of a *kappicum*, forms a very common beverage.'

'‡ This hyperbolic style, (which is apt to startle the correct ear of Europeans), seems to pervade all Eastern writings; especially the more ancient: and to have been perfectly understood by the readers of that day. We observe it particularly in some parts of our Saviour's exquisite sermon on the mount.'

'He

'He who fruſtrates the intended effects of great charities, commits an atrocious ſin, which however there are means of atoning; but ingratitude is a crime which can never be done away.

'To cut off the teats * of a cow; to occaſion a pregnant woman to miſcarry; to injure a *Bramin*; are ſins of the moſt aggravated nature: but more atrocious than thoſe, is ingratitude.'

In the ſecond and laſt 'Specimen,' we find a ſyſtem of morality equally ſublime and intereſting with that of the former, but cloathed in a more agreeable dreſs. Didactic precepts moſt feelingly impreſs and delight the mind, when they are blended and enlivened with the brilliant ſallies of imagination; and it has therefore been the conſtant practice of the philoſophers of Aſia to deliver their precepts in the way of parable and pleaſing allegory. The Heetopades, a tranſlation from Sanſcrit, by Mr. Wilkins, though already in part known to the world under the title of "Fables of Pilpay," is a remarkable and beautiful inſtance of this oriental mode of propagating the principles of morality and wiſdom. Jeſus Chriſt himſelf, the greateſt teacher that ever appeared among men, adopted this method of promulgating the pure dogmata of the nobleſt religious and moral code ever given to the world.

The NELLA-RAJAH is a Hindoo romance; abounding with picturesque and fervid imagery, and opening to the European inveſtigator of Aſiatic antiquities a wide field of amuſement. From the text, new light is reflected on a ſubject very little known,—the mythology of the ſouthern region of India; and from the notes, always inſtructive and judicious, on the ſame ſubject, much additional information relative to the general religious rites and cuſtoms of the Hindoos is to be gleaned. It is valuable alſo as a powerful diſſuaſive from gaming: a vice which infects not only the Eaſtern world, where it has immemorially reigned triumphant, but alſo the ſtill more licentious empires of the Weſt. Cheſs, and many other games in high repute, had their birth in Aſia; and one of its greateſt monarchs, Shah Rukh, derived his name from his having been born at the moment in which his father Timur, engaged at cheſs, had juſt made the ſtroke which the Perſians call *Shah Rukh*; that is, when the rukh, which we name the knight, has given *chec* to the king. In a part of the world, therefore, in which gaming is ſo predominant, a production of this kind could not fail deeply to intereſt, and have an excellent moral effect. The ſtory is, briefly, as follows:

Nella Rajah, the ſovereign of a vaſt empire, poſſeſſed of ſplendid talents of mind and great perſonal accompliſhments, was united to a princeſs, young, affectionate, and of exquiſite

* The *cow* is held ſacred by all *Hindoos*.'

beauty,

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beauty. They lived in the enjoyment of every accumulated bleſſing to which their elevated ſtation entitled them, till the ſpirit of gaming, (perſonified by *Shunnee*) entered into the former; who, in one fatal hour, loſt his throne, his treaſures, and every appendage of grandeur, and, with his beautiful wife, was obliged to take ſhelter in the deſart from the ſcoffs and inſults of his lately devoted and ſubmiſſive ſubjects. Here the bitterest anguiſh corrodes the heart of the repentant monarch, while the ſoothing and tender conſolations offered by his faithful conſort only aggravate his grief, and harrow up with remorſe his wounded ſoul. Here he proves how treacherous is the proffered friendſhip of thoſe who ſurround the throne of princes; how intereſted is their adulation; and in general how deeply ſtained with baſeneſs and ingratitude is the heart of man in this his *degraded ſtate*. His ſituation and diſtraction in this dreary deſart are deſcribed in the following animated manner:

'Having cheered the drooping ſpirits of his wife with theſe flattering aſſurances, intermingled and ſweetly enforced with fond embraces, they proceeded on their way; which *Shunnee*, whoſe malice was yet unſatiated, took care to render as dreadful as poſſible. Impervious darkneſs ſuddenly ſpread around them, while theſe unfortunate travellers were now obſtructed by rocky heights, now hurled down fearful declivities! The king, though ſurrounded with multiplied horrors, yet animated by the remonſtrances and example of his queen, maintained his fortitude; and both of them fervently adoring the great preſerver VEESHNOO, were by him inviſibly led to pools of water, where they reſted from their toils, and allayed their raging thirſt. Here loſt in pitchy darkneſs, ignorant of the courſe they were purſuing, and oppreſſed with extreme fatigue, they laid themſelves down on the bare ground, where ſleep inſenſibly ſealed the eyes of the exhauſted *Tummai-untee*, (the queen). The king, however, remained on the watch, and as was natural in this melancholy retirement, gave way to the moſt mournful reflections. His own infatuation and folly; the inſolent cruelty of the *Pooſh-carrah-Rajah*; the adventure of the deceitful birds; all paſſed in diſmal review before his recollection: but nothing occaſioned him ſuch keen ſenſations of anguiſh, as the conſideration of the undeſerved diſtreſs into which he had involved *Tummai-untee*.

'Turning his languid eyes towards his ſleeping bride. "Oh gods!" cried he, "there on the hard earth, has ſunk, under the preſſure of calamity, my lovely mate! like the ſickly *lotus*, whoſe juicy ſtock has been withered by the fierce rays of a vertical ſun. Every ordinary princeſs repoſes at this hour on ſoft beds, and their moſt fanciful wants are officiouſly ſupplied by obſequious attendants; while friendleſs, and famiſhed lies there the *aunnay*-gaited queen!—Oh God! I can no longer endure to witneſs the miſeries I have brought on this matchleſs woman. Perhaps, nay it is highly probable, if I now leave her, when light returns, abandoned by me, and recollecting the way which I pointed out as leading to *Veedera-*

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poor, she will bend her steps thither; which, while I am present, she never will consent to do. There, in the arms of her parents and children, she will at least be delivered from the hardships of this vagabond life." The more he considered the subject, the more did he approve the plan of quitting her while she was asleep; till finally resolving on the measure, he started from the ground; and tearing off four cubits length of the only cloth that was left to both, he prepared, almost choked with excess of agony, to part with his only remaining comfort:—incomparably more precious to him than life. Tearing himself away from the dear spot, he had scarce left her before his heart failed him, and his rebellious feet insensibly brought him back to his sleeping love: "Why, my *Tummai-untee!*" exclaimed he, as he hung over her charms; "why did you so rashly reject the king of *Daivers* in favour of a sinful mortal?—and oh! what crimes can I have formerly committed to cause me to be the instrument of such misery to this harmless innocent!—But hush! my soul;—no beings whatever can control the decrees of BRUMA; shall an earthly mortal then dispute them?" Observing her fair neck exposed, he first kissed, then gently covered it with the cloth, and again attempted to leave her: but again his treacherous feet led back the love-bound monarch to his *Tummai-untee*. That resplendent countenance which still beamed beauty through the cloud of her misfortunes; that form of symmetry more graceful than the figure of the heavenly *aunnays*; that singular display too of manly wisdom and fortitude, combined with the tender attachment and obedience, which on this severe trial she had exhibited; all conspired to swell his bursting heart, till exhausted nature, unable to support such a continued conflict of passion, sunk under the weight, and left the *Rajah* senseless on the ground.

'Recovering, however, from this situation, and ashamed of his weakness, he made another effort to quit her; but still, still in vain. And thus for three hours was the enamoured monarch moved forwards and backwards by contending passions, as a swing agitated by varying winds. At length, summoning up his courage, he finally departed, after calling down upon her the blessing of Heaven in the following terms. "Oh, mighty VEESHNOO! who beholdest this innocent sufferer, preserve her, I beseech thee, from all the dangers of this scene of horrors; guard her from the latent serpent, from the ferocious tiger, the wild elephant, and all the deadly inhabitants of these woods; protect her more especially from the more fell grasp of human villainy; and convey her in safety to her parents and children." With this fervent ejaculation he finally quitted the unconscious *Tummai-untee*; and had already made considerable progress into the immense wilderness; when his inveterate and powerful enemy *Shunnee* prepared for him another trial of fortitude.'

The Prince and Princess, thus separated, (not, we think, greatly to the honour of the Rajah's gallantry,) they respectively undergo a variety of adventures, which make room for the agency of the principal characters in the Indian mythology, extravagant indeed, but not improperly introduced into a professed romance. The result is, that, after three years absence from

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from each other, after the ſevereſt trials of her connubial conſtancy, and after the expiation of his offence by a variety of ſufferings, they are again united, and re-eſtabliſhed on their throne with increaſed ſplendour and felicity, founded on a more durable baſis.

The doctrine of the pre-exiſtence of ſouls alſo pervades every page of this inſtructive allegory; that peculiar and ardent love which the Hindoos poſſeſs for their children, breaks forth in many affecting paſſages; the ſolar and lunar ſuperſtition of the Hindoos is conſtantly in view; and the Lotos gives birth to not leſs brilliant ſimilies than the productions of Benares. The ſyſtem of mythology therefore is the ſame, however the inferior machinery may vary; Madura and Mattra pour the ſame ſong to Veſhnoo; and the Deity ſhines forth with equal ſplendour, as an Avatar, in Criſhna at the latter place, as in Rama near the ſouthern promontory. Could there be any doubt of this fact, or were there any apparent foundation for ſuppoſing with Mr. Chambers, in the Aſiatic Reſearches, that a very different ſyſtem of devotion from that of the Brahmins reigns on the ſouthern extremity of the peninſula, it would ſtill be deſtroyed by the ſpecimens of ſculptures and paintings, copied on the ſpot from venerable temples or choultries, preſented to the reader in the final ſection of this volume. We recommend to the European artiſt an attentive inſpection of the ſtyle of architecture, and of the minutely elaborate decorations of the columns, which the plates repreſent; and, to the amateur of Aſiatic antiquities, an accurate examination of the mythological figures engraven on them. The firſt plate in the work exhibits to us the Hindoo Cupid, riding on a parrot, with a ſugar-cane for his bow, and with a flowery arrow. The ſecond diſplays the *Tyeemourtee*, or divine triad of India, 'which (ſays our author) is commonly expreſſed by *three faces on one body*, but here the *unity* of this triad is ſtill more diſtinctly noticed by *three* ſeparate *bodies on one leg*.' The third plate repreſents Shivven (or Seena) dancing in his anger, with the infernal goddeſs Caullee; or Time, the deſtroyer.

On the whole, theſe ſpecimens of Hindoo literature cannot fail to amply gratify both the European and the Aſiatic reader. The former will have his heart improved by the benevolent ſyſtem of Hindoo ethics, and his fancy delighted with a new train of poetical imagery; the latter will find his knowlege of oriental mythology and hiſtory extended and enlarged, with this additional ſatisfaction, that his information ſprings from a genuine ſource.

ART.

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ART. XX. *Polyænus's Stratagems of War*; tranſlated from the ginal Greek, by R. Shepherd, F. R. S. 4to. pp. 366. Boards. Nicol. 1793.

THE very title of this work expreſſes a ſatire on the art war; for the term *ſtratagems*, though it implies ingenu at the ſame time implies deceit. What judgment muſt phi ſophy form of an art which only teaches men to cheat and murder one another! The whole current of hiſtory contrad the aſſertion of the preſent tranſlator, that 'war does not nec ſarily involve in it deſolation, oppreſſion, and diſtraction.' all its operations, it counteracts ſo many of the beſt princi of the human heart, and is productive of ſo many miſchi moral as well as natural, that we are loth to concede to h his poſition that war is a neceſſary evil; or to admit that deſirable objects of ſecurity and peace might not be preſerve a great nation without armies. We are inclined to indu the hope that experience will, in proceſs of time, give r ſuch an univerſal conviction of the folly of war, that they unanimouſly agree to convert "their ſwords into ploughſha and their ſpears into pruning hooks."

As long, however, as the unwiſe ſyſtem of war ſubſi ſtratagems will be practiſed, and deſcriptions of ſtratagems be acceptable to military men;—and though, ſince the introd tion of gun-powder, the art of war has undergone ſuch mate alterations that no officer would think of ſtudying it in Poly nus, nor in any other antient writer, yet a large collection anecdotes, reſpecting the manner in which the moſt celebra commanders of antiquity conducted their operations, can be wholly either unamuſing or uninſtructive; eſpecially under the general head of ſtratagems, are introduced, howe improperly, many memorable examples of heroic virtue.

Polyænus, who was by birth a Macedonian, and flouriſ about the middle of the ſecond century, was well qualifie execute the taſk which he undertook. He had paſſed the ea part of his life in armies, and, when he was far advanced years, drew up his collection of ſtratagems as a brief ſubſidi of military ſcience; dedicating it to the Emperors Antoni and Verus, for the benefit of their commanders in an expe tion againſt Perſia. The original work, which contained n hundred ſtratagems, is incomplete, and the text is in a v great degree mutilated and corrupted; and where the text perfectly preſerved, it can boaſt few graces of compoſition, yond mere perſpicuity. Each ſtory is a plain and conſiſtent ſta ment of a fact; and, in a long ſucceſſion of theſe, the rea cannot fail of perceiving a tedious uniformity. Theſe circu ſtances have induced Mr. Shepherd ſometimes to deviate fi

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the ſtrictneſs of tranſlation, in order to elucidate doubtful paſſages, and to diverſify the ſtyle of the narrative; and he has, perhaps, rendered his verſion as pleaſing as the nature of the original work would admit. The ſenſe is often given ſomewhat diffuſely, but commonly with ſufficient fidelity; as the learned reader will perceive by comparing the two following articles with the original,—the latter of which deſerves a better title than a ſtratagem:

'PHALARIS.

'The people of Agrigentum having determined to build a temple to Jupiter the governor within the caſtle, both becauſe the ground there was the firmeſt and hardeſt, and therefore the moſt proper for the foundation; and alſo becauſe the ſite was the moſt elevated, and as ſuch propereſt for the temple of the Deity: Phalaris undertook to ſuperintend the work; and at a fixed ſum engaged to finiſh it, employing the ableſt workmen, and ſupplying the beſt materials. The people from his occupation, which was that of a publican *, ſuppoſing him a proper perſon for conducting the work, accordingly contracted with him for it; and paid into his hands the money. With this he hires a number of ſtrangers, farms the priſoners, and buys a quantity of ſtones, timber, and iron. As ſoon as he had laid the foundation, he pretends his materials had been ſtolen; and directs proclamation to be made, that whoever would diſcover thoſe who had ſtolen the ſtones and iron from the caſtle, ſhould receive a ſum of money in reward. The people expreſſed great indignation at the theft: and gave him the leave which he requeſted, in future to prevent ſuch larcenies, to fortify the caſtle, and throw a trench round it. He then ſtruck off the priſoners' irons, and armed them with battle-axes, hatchets, and ſtones; and, while the citizens were intent on celebrating the feaſt of Ceres, ſuddenly fell upon them, ſlew many of the men, made himſelf maſter of the perſons of the women and children, and poſſeſſed himſelf of the ſovereignty of Agrigentum.'——

'GESCON.

'Amilcar, one of the ableſt generals the Carthaginians ever had, commanded their forces in Lybia: but after a ſeries of great ſucceſſes, became obnoxious to a faction, who envied him his reputation; and charging him with deſigns againſt the liberties of the people, procured him to be condemned, and executed. And his brother Geſcon was baniſhed. New generals were then appointed; under whoſe conduct the Carthaginian arms met with nothing but repeated defeats: till their very exiſtence became a matter of doubt. In theſe difficulties what could they do? They could not raiſe Amilcar from the tomb. They therefore addreſſed a penitential letter to Geſcon; recalling him from exile, conſtituting him general of their armies, and engaging to deliver up to him his own, and his brother's enemies, to

'* The Τελωναι, or publicans, were thoſe that received the fines due for the celebration of public worſhip. They were at Athens ten in number; and choſen out of the πεντακοσιομεδιμνοι.'

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be punished at his discretion. Gescon, on his return to his country, ordered his enemies to be brought before him in chains; and commanding them to lie down upon their bellies on the ground, he thrice put his foot lighly upon their necks; and said, he had by such humiliation of them taken sufficient revenge for his brother's death. This done, he dismissed them; adding, I will not return evil for evil, but repay evil with good. This conduct procured Gescon a general esteem, and the ready obedience of all parties, both of friends, and enemies; as a character equally amiable and great. And their public affairs soon took a different turn, his courage conquering; and the sweetness of his manners engaging the vanquished to him.'

Whether this publication will be found useful to the commanders of armies, in the degree which the translator expects, we are inclined to doubt: but, as a translation of an antient classical work, containing many curious fragments of history, it is an acceptable present to the public.

Art. XXI. *A Ramble through Holland, France, and Italy.* 12mo. 2 Vols. 12s. Boards. Cadell. 1793.

This rambler may be very properly characterized as *The Merry Traveller*. Wherever he goes, instead of fretting at accidents which are unavoidable, he finds in every occurrence an occasion of mirth. His *gaieté de cœur* appears at the opening of the work, in a humourous and witty dedication to his Grace Duke Humphrey; at whose table, he says, he first conceived the thought of sending his tour into the world, and to whose *Attic* entertainments he attributes the spirit of the performance. The pleasantry which runs through every page of this narrative we have found abundantly sufficient to "unfurl the wrinkled front" of criticism; and though our sense of decorum has now and then prompted us to frown, it has by an irresistible impulse been immediately converted into a smile, and not unfrequently into that vulgar convulsion, a downright laugh. We shall not anticipate the pleasure which the reader will derive from these amusing volumes, further than by quoting a single passage. We select the author's humourous account of a religious ceremony performed at Rome:

'What to do with my shallow domestic, Abel, I know not—the fellow hath been perverted by an Irish renegado, and is crossing his forehead and beating his breast before every Virgin Mary he passes:—if I take him to a church there is no getting him away; and if I leave him at home I am obliged, when I return, to go to the churches to find him.

'As the holy week is at hand, pilgrims are flocking in from all parts of the globe.

'Previous to their partaking of the general pardon, it is required that they shall have paid their adoration to the crucifix at the top of the stair-case that was brought from Jerusalem; and which is said to be

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be taken from Pontius Pilate's house; being the same that our Saviour frequently ascended to undergo examination.

'I have practised myself to look at the Catholic ceremonies with temper; but this scene was so infinitely ridiculous, that, without any evil intentions, I threw a whole body of pilgrims into the utmost consternation.

'The stair-case consists of eight-and-twenty marble steps; each of which may hold about ten people abreast, and at this season of the year it is constantly crowded.—The pope himself durst not mount it on his feet.—Upwards of two hundred pilgrims were at this instant ascending, to pay homage to the crucifix, *on their knees*, and in this attitude moving on from step to step towards the top—Figure to yourself this group—They first appeared to me to be afflicted with the hip gout—they moved like horses with the string-halt—I could still have borne it all, had I not seen Abel grubbing on in the midst of them, which made me burst into such a fit of laughter, that the holy ones were thrown into such a scene of confusion as you have never witnessed. Suddenly recollecting the expence of plush breeches, I commanded Abel to descend.—Enthusiasm had deafened him to every worldly consideration;—and, what added to my chagrin was, that the pilgrims had greatly the advantage of him, ten out of eleven being sans culottes—so finding all remonstrance ineffectual, I waited to see the conclusion of the ceremony.

'The holy receptacle at the top contains a splendid crucifix, surrounded by about a dozen portable saints, which are shewn off by a strong light in the back ground; and it has much the appearance of a magic lantern. As the pilgrims advance they batter their foreheads against the upper step, more or less according to their superstition, or the weight of sin that overwhelms them; and then, as the same method of descent, being as I have informed you, upon their knees, might possibly be more rapid, they go off at the top through two narrow passages or defiles that look like a couple of cracks in the wall; which, I suppose, are intended to answer the purpose of a weighing machine, to ascertain how much they are wasted by fasting and praying.

'It was evident that they had not used the same artificial means of reducing themselves, that a Newmarket jockey does, by wearing a dozen flannel waistcoats at a time, for most of them were barely covered with the remnant of a shirt—what fasting might have done I know not, but am apt to give very little credit to the effect of their prayers.—Indeed there was a more natural way of accounting for their leanness, as most of them had walked some hundreds of miles previous to the ceremony; and we may discover a cause for the strange attitude which they used on the occasion, by conjecturing, that being leg-weary, they had recourse to their knees by way of a change.

'These narrow passages did well enough for a mortified taper catholic, (one or two of whom I have seen towards the conclusion of Lent, reduced to such a point that one might almost have threaded a bodkin with them) but in nowise answered the purpose of your portly well-fed protestant; so Abel, as was easy to foresee, stuck fast in the middle

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middle—several of them endeavoured to pull him through, till at last he was so completely wedged in that he could neither get backwards nor forwards—Finding him in this situation, the pilgrims were suddenly disarmed of sufficient strength to withstand the temptations of their old pilfering system; so one ran away with his hat, another clawed hold of his hair, and had very nearly scalped him, supposing it to be a wig—In short, after a violent exertion, Abel effected his escape, and promised to make no more religious experiments for the present; but is persuaded that he should never have got through, had it not been for the interference of the crucifix and portable saints.'

Our only advice to the reader, with respect to this work, is, not to sit down to it after he has been regaling with Duke Humphrey, but to take it up when a good dinner and a cheerful glass have disposed him to be pleased with what he reads, "he knows not why and cares not wherefore."

We observe that the author, who is so happy in the patronage of Duke Humphrey, has a numerous list of *titled* friends; his subscribers, except a few ladies and divines, are all nobles, baronets, and *esquires*.

ART. XXII. *The History of France*, from the most early Records, to the Death of Louis XVI. The ancient Part by William Beckford, Esq. Author of a Descriptive Account of the Island of Jamaica. The modern Part by an English Gentleman, who has been some Time resident in Paris. 4 Vols. 8vo. 1l. 4s. Boards. Jordan. 1794.

BESIDES the English translations formerly published of several French historians, and the original history of France given in the Modern Universal History, the public has lately been presented with two histories of France, one written at full length by Mr. Gifford, in four volumes quarto*, the other judiciously abridged in three volumes octavo*. It might seem that these publications would be amply sufficient to supply the wants of the public on this subject. Curiosity is, however, at present so much awakened with respect to the affairs of France, that Mr. Beckford and his associate have presumed that there is still room for another history of that nation. The work which their joint labours have produced is, however, by no means either a complete or an uniform history. The political character of it is indeed throughout liberal; and the authors are agreed in affixing a deserved stigma on the tyranny which, with very few exceptions, has disgraced the French monarchy from its commencement to its termination:—but the literary character of the work is very unequal. The antient part, written by Mr. Beckford, which comes down to the end of the reign of Charles VI. and fills the first two volumes and part of the

* Rev. N. S. vols. x. and xi. and vols. ii. and iii.

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third, is written with conſiderable energy of thought, and with ſome attention to the graces of compoſition: but the latter part is a dry journal of facts, enlivened with no embelliſhments of ſtyle. We ſhall give a ſpecimen of Mr. Beckford's manner of writing, in his review of the ſtate of the people in France at the cloſe of the Carlovingian line, about the end of the tenth century:

'The people, the moſt numerous, as the moſt uſeful claſs of the community, were all, more or leſs, ſlaves, under the arbitrary dominion of the feudal barons. Subjected to the moſt diſgraceful ſervices, oppreſſed by the moſt perſevering cruelty, and overwhelmed by the moſt intolerable taxes, there was ſcarcely any diſtinction left between the freeman and the ſlave. Every lord was the unlicenced tyrant of his demeſnes, which was a real priſon to his ſubjects. With the name of freemen, they had not the liberty to diſpoſe of their effects, either by any act during life, or by a teſtamentary diſpoſition at their deceaſe. In default of children, not domeſticated in the fief, the baron became the heir of their reſpective properties. They were not permitted to marry without his conſent, and his permiſſion was ſeldom obtained but by purchaſe. They could not terminate a ſuit, once commenced, by accommodation, leſt it ſhould deprive him of the perquiſites of his court. If they obeyed not his ſummons in time of war, they were liable, with their deſcendants, to be reduced to ſlavery. This precarious ſtate of miſery, in perpetual dread of ſome additional burden,—or ſubject, upon the moſt trivial pretences, to a confiſcation of all their goods, induced many to make a voluntary ſurrender of themſelves, in the expectation of experiencing leſs inhumanity.

'While thoſe attached to the duties of huſbandry were thus afflicted by the iron hand of power, thoſe reſident in the towns were not in a better ſituation. Living together without any civil ties, they were cruelly ſubjected to the tyranny of the counts, whoſe caſtles, erected contiguouſly to their places of reſidence, kept them in conſtant ſubjection to his will. The moſt trifling conceſſion, although purchaſed from their lord, was deemed a favour. They were compelled to ſupply their haughty ſuperior and his companions, whenever he lived among them, with every kind of neceſſary. Their commodities, expoſed to ſale, were heavily taxed, or, in ſome places, interdicted from a public market, or ſo monopolized by the baron, as to cauſe them to be thereby prevented from receiving any advantage from their exertions, and thus proved an effectual check upon their induſtry. Even the domeſtics of the moſt potent chieftains took under their protection robbers and banditti.'——

'The riſe of the peerage has been a matter much diſputed, its foundation having been attributed to Charlemagne, and with as little probability to Hugh Capet and Robert. Peers, as the Count of Boulainvilliers obſerves, were more ancient than the peerage; were coeval with the fiefs, the enjoyment of which conferred a right to execute juſtice in conjunction with their equals. Thus the vaſſals of the monarch in his court were peers one with another; ſo their vaſſals in the courts were in the like ſituation with each other; and peers implied not, therefore, at that period, any ſuperior dignity.

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'There was a distinction made between the vassals of the crown, and those of the duchy of France, although united in the person of Hugh Capet. Of the number that held immediately of the crown at the accession of that Prince, such as the Dukes of Guienne, Normandy, Burgundy, the Counts of Flanders, Thoulouse, and others, they were reduced, by the reign of Philip Augustus, to only six; the most powerful having probably obtained a superiority by the gradual lapse of time; and to those above mentioned, it seems to be generally allowed that six of the most dignified clergy were associated by Lewis the Young, to assist at the coronation of his son Philip Augustus; and, from that period, they were fixed at twelve, who, confined to that number, were considered as peers of France, with all their peculiar and local privileges.

'That there was not any general assembly of the nation under the latter Princes of the Carlovingian line, or the first of the Capetian monarchy, in which resided a legislative authority, extending over the community at large, is proved by the state of the feudal government above described, and by the collection of the laws of France. The last Capitulary, digested by Monsieur Baluze, was at the close of the reign of Charles the Simple; and the first *Ordonnance* of the kings, which appears to have extended to the whole kingdom, was in the reign of Philip Augustus; so that, in the space of two hundred and seventy years, no new law was added to the statutary code of the Gallic monarchy.

'The assize courts of the early Princes of the third race were the same as those held by their vassals, the jurisdiction of which extended only within their own demesnes, and were called together, at stated times, with peculiar pomp and ceremony, the lower class of barons seldom holding theirs but when expressly required by their vassals. Women who inherited a fief, were likewise competent to hold their courts. Three or four persons were sufficient to sit in judgment; and when a baron could not assemble a proper number, it was customary to borrow the vassals of a neighbouring lord.

'With the feudal law was introduced the right of primogeniture; a custom entirely unknown under the princes of the first race, in which the sons divided equally amongst them the inheritance of their fathers. When fiefs became hereditary, seniority was fully established, as well in the crown as the fief, which was in itself considered as no more than a great fief. Surnames, also, became in use about the same time: the nobles derived them from their territories, the lower orders from the places of their births, and not unfrequently from either personal advantages or defects.

'The revenues of the princes arose from nearly the same source, the produce of their own demesnes; the perquisites of their courts of justice; some small rights upon their vassals, as upon the marriage of his eldest son, or daughter; and the taxes upon the Jews, who were deemed the property of the lord within whose lands they resided.

'Manners, as may be easily supposed in this undetermined state of government, were still barbarous. Without any check upon their natural ferocity, the barons exercised the most unjustifiable acts of tyranny: the people, poor and contemptible, were sunk, as were

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their deſpots, in the moſt profound ignorance: few of the nobles could either read or write: there were no titles to poſſeſſions but uſage, no authentic deeds of marriage but tradition; hence, what was entruſted to memory was ſoon loſt. The want therefore of records, occaſioned thoſe perpetual diſputes relative to ſucceſſion, and to the degrees of kindred: a circumſtance of which the clergy availed themſelves. All arts, but thoſe of war, were held in contempt. Surrounded by his vaſſals and dependents, the powerful baron, when not employed in ſome predatory inroad upon the lands of his neighbour, commonly reſided at his country ſeat, where military exerciſes, and the ſports of the field, were his only occupations. Without arts, ſciences, commerce, they even lived without the moſt ſlight connexion with neighbouring provinces; a ſingular inſtance of which is preſerved, among others, in the collection of Dom Bouquet. An abbot of Cluny in Burgundy, being requeſted to remove his monks to Saint Maur des Foſſés near Paris, excuſed himſelf from undertaking ſo long a journey into a ſtrange and unknown land. If any perſon travelled from one part of the kingdom to the other, he was obliged to acknowledge himſelf within a year and a day the vaſſal of the lord in whoſe territory he had ſettled, or be ſubject to heavy penalties; and the wretched inhabitants of the maritime provinces, who ſought protection from the Normans by flying into the interior parts of the country, renounced one tyrant for another, by being immediately reduced to a ſtate of ſervitude.'

The work is incorrectly printed, and the engravings cannot be ſtyled excellent.

ART. XXIII. *Plutarch's Treatiſe upon the Diſtinction between a Friend and Flatterer:* With Remarks. By Thomas Northmore, Eſq. M. A. F. S. A. 8vo. pp. 132. 4s. Boards. Payne. 1793.

OF writings ſo richly ſtored with the treaſures of hiſtory and philoſophy as thoſe of Plutarch, it is much to be regretted that an entire Engliſh verſion, adapted to the improved taſte of the preſent times, has not appeared. The taſk has, indeed, been in part executed with ability and judgment in Langhorne's tranſlation of Plutarch's Lives: but much yet remains to be done with reſpect to thoſe miſcellaneous pieces commonly known under the title of his Morals. One of the moſt pleaſing of the pieces is here preſented to the public in a dreſs which does much credit to the tranſlator's judgment and taſte. Mr. N. has been very attentive to correctneſs of verſion, and has only allowed himſelf ſuch a degree of freedom of interpretation, as was requiſite for the ſake of idiomatic propriety and harmonious arrangement. The difference between an elegant and a rude exhibition of the ſame ſentiments, every reader, who has cultivated a taſte for the graces of compoſition, will perceive from comparing the two following verſions of the ſame paſſage; the former from the tranſlation by various hands publiſhed in 1694; the latter by

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Mr. Northmore. The moraliſt is laying down rules reſpecting reproof:

Old Verſion.

" In the next place, let us free our diſcourſe from all contumelious language, all laughter, mockery and ſcurrility, which ſpoil the reliſh of our reprehenſions. For, as a Chirurgion makes an inciſion in the fleſh, he uſes decent neatneſs and dexterity in the operation, without the affected and ſuperfluous geſticulations of a quack, or mountebanck: ſo the lancing the ſores of a friend may admit indeed of a little humour and urbanity, but that ſo qualified, that it ſpoil not the ſeriouſneſs and gravity requiſite to the work. For boldneſs, inſolence and ill language deſtroy its force and efficacy. And therefore the fidler reparteed handſomly enough upon *Philip*, when he undertook to diſpute with him about the touch upon his inſtrument: *God forbid that your Majeſty ſhould be ſo unhappy as to underſtand a fiddle better than I do.* But *Epicharmus* was too blunt upon *Hierom*, who inviting him to ſupper a little after he had put ſome of his acquaintance to death, replied, *Ay, but you could not invite me the other day to the ſacrifice of my friends.* And ſo was *Antiphon* too rude in his reflection upon *Dionyſius*, who on occaſion of a diſcourſe about the beſt ſort of braſs, told him that was the beſt in his opinion of which the *Athenians* made ſtatues of *Hermodius* and *Ariſtogeiton*. For theſe ſcurrilous abuſive jeſts are moſt certainly diſagreeable, and pain, to no purpoſe, being but the product of an intemperate wit, and which only betray the enmity and ill-nature of him who takes the liberty to uſe them, which whoſoever allows himſelf in, does but wantonly ſport about the brink of

New Verſion.

" In the ſecond place, let us purify our reprehenſions of every unpalatable ſeaſoning, and baniſh from them all expreſſions of reproach, ſcorn, ridicule, and ſcurrility. For as a ſurgeon ought to be very attentive to preſerve neatneſs in his operations, and as every kind of unſteady, wavering, ſuperfluous motion ſhould be far removed from his hand; ſo freedom of reproof, provided its reſpectability be preſerved, admits of a proper degree of humour and urbanity; but on the approach of the leaſt impudent, ſcurrilous, or opprobrious language, all its purpoſes are defeated. And therefore the muſician very ſhrewdly and pertinently ſilenced Philip, who was beginning to diſpute with him about notes and ſounds, by telling him; " God forbid, O King! that you ſhould ever be ſo unfortunate as to know theſe things better than I do." But Epicharmus, the Pythagorean philoſopher, acted very imprudently, when, upon being invited by Hiero to a dinner a few days after he had put to death ſeveral of his companions, he replied; " But you did not invite your friends to your late ſacrifice." Nor was the reſponſe of Antipho at all better judged, when, the diſcourſe turning upon the beſt ſort of braſs, and Dionyſius inquiring which it was, he told him; " That, with which the Athenians made the ſtatues of Harmodius and Ariſtogiton." For neither is this bitterneſs and ſeverity of any ſervice, nor are theſe ſcurrilous jeſts at all agreeable; but ſuch language bears rather the appearance of intemperance and animoſity blended with contumely and malice, and

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of that pit, which one day will ſwallow him up and ruin him. For *Antiphon* was afterward executed under *Dionyſius*: and *Timagines* was in diſgrace with *Auguſtus Cæſar*, not for any extravant freedom in his diſcourſe, but only becauſe he had took up a fooliſh cuſtom of repeating theſe verſes at every entertainment and walk where the Emperour deſired his company:

For nothing elſe but meerly to make ſport,
Among ſt the merry Greeks *they did reſort—*

alledging the pleaſantneſs of his humour, as the cauſe of his favour at court.

" Thus you ſhall meet with ſeveral ſmart and ſatyrical reflections in a comedy, but the mixture of jeſt and fool in the play, like ill ſauce to good meat, abates their poinancy, and renders them inſignificant. So that upon the whole, the poet acquires only the character of a ſawcy and foul-mouth'd buffoon, and the auditors loſe that advantage, which they might otherwiſe reap from remarks of that nature.

" We may do well therefore to reſerve our jollity and mirth for more ſuitable occaſions; but we muſt by all means be ſerious and candid in our admonitions; which, if we be upon important points, muſt be ſo animated with our geſtures, paſſion and eagerneſs of voice, as to give them weight and credit, and to awaken a tender concern in the perſons to whom they are addreſt."

they who indulge in it often bring on their own ruin, plainly dancing, according to the proverb, on the brink of a well. Thus Antipho was put to death by Dionyſius. And Timagenes loſt the friendſhip of Auguſtus Cæſar, not for the freedom of his reproofs, but becauſe he would ſcatter his abuſe and ſlander in the public walks and convivial meetings for no ſerious purpoſe,

But to excite the laughter of the Greeks;

alledging the cauſe of friendſhip as a pretext for calumny. Thus too our comick writers often introduce upon the ſtage many grave and ſalutary remarks, but the ridicule and buffoonery which are mixed with them, like bad ſeaſoning with a good diſh, vitiate the whole and render the admonition uſeleſs and inſignificant; ſo that the ſpeakers acquire only the reputation of being ſcurrilous and abuſive, and the audience derive no advantage from what is ſaid. At other times indeed we ſhould relax in our ſeverity, and indulge with our friends in the cheerful jeſt and laugh, but in our admonition and cenſures we ſhould carefully obſerve a proper degree of gravity and decorum; and if the ſubject be of more ſerious importance, our paſſions, geſtures, and tone of voice ſhould be ſo regulated as to give weight and energy to our ſentiments.'

Numerous remarks are added, in the way of notes, at the end; chiefly for the purpoſes of illuſtrating the moral doctrine of the eſſay, and of bringing it into compariſon with Cicero's treatiſe on Friendſhip, tranſlated by Mr. Melmoth. In the courſe of theſe notes, many juſt obſervations are made, and many elegant quotations are happily introduced. The author does not at preſent enter on verbal criticiſm, but reſerves his philological remarks till he publiſhes the original, of which he intimates an intention.

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ART. XXIV. *Walks in a Foreſt:* or, Poems deſcriptive of Scenery and Incidents characteriſtic of a Foreſt, at different Seaſons of the Year. Inſcribed to the Rev. William Maſon, of Aſton in Yorkſhire. 4to. pp. 52. 3s. White. 1794.

POETRY produces its effect, chiefly, by means of the impreſſion which it makes on the imagination of the reader by calling up forms of nature, or phantoms of fiction, adapted to excite emotion. Unleſs it awaken ſome kind of paſſion or ſentiment, reſulting from the view of what is grand or beautiful in inanimate nature, or from an intereſting ſympathy with the manners or ſituations of animated beings, it leaves the mind in a ſtate of cool contemplation, attended with only a languid perception of pleaſure. Hence the neceſſity, in works of fancy, of attending to the nature of the objects preſented before the imagination, as well as to the diſplay of ingenuity, ſkill, or patient attention in the artiſt. It is not enough that the copy be exact; it muſt be the copy of ſomething which will intereſt the ſpectator.—Had the author of this deſcriptive poem paid a ſtrict attention to theſe principles, he might perhaps have rendered his performance more pleaſing. His deſcriptions of natural objects are elaborately accurate, and diſcover a ſcientific knowlege of nature and a cloſe attention to her various forms:—the changes which take place in woodland tracts, both in the vegetable and animal world, through the ſeveral ſeaſons, and at different parts of the day, are marked with nice diſcrimination:—the language is choſen with the utmoſt propriety, ſo as to convey to the mind an exact and full image of the objects which the poet means to deſcribe:—as a copyiſt of nature, the writer has great merit, in correctly delineating thoſe objects and ſcenes which he undertakes to deſcribe:—but, after all, it may be regretted that he has relied ſo entirely on his talents for deſcription, and has not taken more pains to give animation and intereſt to his performance by a more frequent introduction of ſentiment, character, and incident. Of the merit of the poems our readers may form ſome judgment, from the following ſpecimen, taken from the poet's firſt walk in ſpring:

'Even yet with ruddy ſpoils from Autumn won
Loaded, the beech its leng'then'd buds untwines.
Its knotted bloom ſecured, the aſh puts forth
The tardy leaf: the hawthorn wraps its boughs
In ſnowy mantle: from the vivid greens
That ſhine around, the holly, winter's pride,
Recedes abaſh'd. The willow, in yon vale,
Its ſilver lining to the breeze upturns,
And ruſtling aſpens ſhiver by the brook;
While the unſullied ſtream, from April ſhowers
Refined, each ſparkling pebble ſhews that decks
Its bottom; and each ſcaly habitant
Quick glancing in the ſhallows, or in queſt

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Of plunder ſlowly ſailing in the deep.
Beneath the ſhadowing canopy the ground
Glitters with flowery dies; the primroſe, firſt
In moſſy dell returning Spring to greet;
Pilewort, with varniſh'd bloom, and ſpotted leaf;
And hooded arum, with its purple club;
Anemone*, now robed in virgin white,
Now bluſhing with faint crimſon; changeful ſpurge†,
On redden'd ſtem turgid with milky ſap,
And circled with dark foliage, rearing high
Its golden head; ſorrel‡, whoſe modeſt cups
Midſt verdure wan their ſtreaky veins conceal;
The pendent harebell; and the ſcentleſs plant§,
That with the violet's borrowed form and hue
The unſkilful wanderer in the ſhade deceives.
Flutter with wings the branches, and reſound
With notes that ſuit a foreſt. Hoarſely ſcreams
The jay. With ſhrill and oft repeated cry
Her angular courſe, alternate riſe and fall,
The woodpecker purſues; then to the trunk
Cloſe clinging, with inceſſant knockings ſhakes
The hollow bark; through every cell the ſtroke
Echoes; hope gliſtens on her verdant plumes,
And brighter ſcarlet ſparkles on her creſt.
Chatters the reſtleſs Pie. In ſober brown
Dreſt, but with nature's tendereſt pencil touch'd,
The wryneck her monotonous complaint
Continues‖; harbinger of her, who doom'd
Never the ſympathetic joy to know
That warms the mother cowering o'er her young,
Some ſtranger robs, and to that ſtranger's love
Her egg commits unnatural; the nurſe
Deluded the voracious neſtling feeds
With toil unceaſing, and amaz'd beholds
Its form gigantic and diſcordant hue.
Meanwhile the tuneful race their brooding mates
Cheer, perch'd at hand; or with parental care
From twig to twig their timid offspring lead;
Teach them to ſeize the unwary gnat, to poiſe
Their pinions, in ſhort flights their ſtrength to prove,
And venturous truſt the boſom of the air.'

This author, notwithſtanding the defects which we have pointed out, is unqueſtionably entitled to conſiderable diſtinction among deſcriptive poets.

' * Wood anemone. Anemone nemoroſa Linn. † Wood ſpurge. Euphorbia amygdaloides Linn. ‡ Wood ſorrel. Oxalis acetoſa Linn. § Dog's violet. Viola canina Linn.'

' ‖ The Welſh conſider this bird as the forerunner or ſervant of the cuckoo, and call it gwâs y gog, or the cuckoo's attendant. The Swedes regard it in the ſame light. Pennant's Brit. Zool. 4th edit. vol. i. p 238. In the midland counties of England the common people call it the cuckoo's maiden.'

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INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

AIR, carbonic acid, ſucceſsfully applied in the cure of ulcerated cancer, 308.

Airs, factitious, directions for procuring, 220. Nature and properties of different kinds of airs, 221.

Allies, their impolicy during the preſent war, 542.

Alps, Pennine, pictureſque tour to, 63. Deſcription of ſome remarkable ice-mountains, &c. 64.

America, firſt peopled from the N. E. of Aſia, 194.

——— North, the preſent conſtitution of the United States of, highly extolled, 551. The perfection of liberty, 553.

Anacharſis, Travels of, that work depreciated by an uncandid critic, 537.

Anderſon, Dr. his obſervations on peat-moſs, 39. His account of the different kinds of ſheep found in the Ruſſian dominions, 40.

Anian, Streights of, inquiry into the origin of that name, 22.

Antelopes, in Ruſſia, manner of hunting them, 486.

Ariſtocracy, dreadful tyranny of, over the French, under the Princes of the Carlovingian line, 578.

Armſtrong, Dr. account of, and of his writings, 71.

Arrowſmith, Mr. his geographical labours commended, 22.

Atwood, Mr. G. on the theory of motions, for determining the vibration of watch-balances, 62.

B

Bank-notes, and bills of exchange, commercial analyzation of, 379.

Bark, Peruvian, new ſpecies of, its medical efficacy, 181.

Barton, Benj. Smith, on the queſtion whether the true honey-bee is a native of America, 196.

Bartram, Dr. extraordinary caſe of conſtipation, &c. 532.

Beaumont, M. his pictureſque travels in the Pennine Alps, tranſlation of, 63. Defence of the tranſlation, 360. Anſwered, 478.

Beauvois, M. De, obſervations on the plants cryptogamic, 193.

Benyowſki, Count, particulars relative to his plan for colonizing Madagaſcar, 380. His death and character, 382.

St. Bernard, monaſtery of, on the Alps, curious account of, 370. Extraordinary benevolence of the monks, 371. Sagacity and uſefulneſs of their dogs, *ib.*

Bible,

Digitized by Google

Bible, neceſſity of improving the verſion of, 242. Anſwers to the common objections againſt the improvement of, 243.
Bidlake, Mr. his characteriſtic deſcriptions of Homer, Pindar, and Horace, contraſted with the ſame by Mr. Pope, 259.
Blackman, Mr. his liberal diſcloſure of his method of making oil-colour cakes, 53.
Bligh, Capt. account of the plants brought by him from the South Sea, 54.
Bramieri, Don, his account of the beſt methods of cultivating the vine, from the Tranſactions of the Milan Patriotic Society, 503.
Breaſts, general caution with regard to the cure of the diſeaſes of, 559.
Bridge, at Pont-y-prid, verſes on, 106.
Brothers, Richard, his prophecies of the moſt dreadful events, 344. His character and miſſion attacked and defended, 345.
Browne, Mr. his invention of an evaporator, 52.
Bucknal, Mr. his ſucceſs in pruning orchards, 51.
Bugge, Mr. on the latitude and longitude of ſeveral places in Denmark, 60.
Bulam, accounts of the new ſettlement there, 103, 104.
Burrell, Lady, her Thymbriad, &c. 37.
Butler, Mr. his improvement of the well-bucket, 53.

C

Cancer, two caſes of, efficacy of the carbonic acid air in the treatment of, 308.
Charette, M. takes the lead of the Royaliſts in *La Vendée*, 508. His great ſucceſſes, 509. Experiences a reverſe of fortune, 511. Recovers his ſuperiority, for a conſiderable time, 512.
Choiſeul Gouffier, Comte de, his travels in Greece highly valued, 536.
Chouans, a claſs of Royaliſts in La Vendée, account of their origin, formation, and various ſucceſſes againſt the Republicans, 513.
Clergy, of France, bitter invective againſt them, 523.
Colman, Mr. particulars of his life, &c. 352.
Condorcet, M. his writings undervalued, 563.
Conſumption, mucous, remarks on the nature and cure of, 560.
Corbet, Mr. his profitable reclaiming of marſh-lands from the tide, 52.
CORRESPONDENCE with the Monthly Reviewers, viz. Clericus, relative to *Morell's Theſaurus*, &c. 239. H. C. concerning *Teyler's Theological Society*, ib. The Editor of the *Lounger's Common-place Book*, concerning a miſtake in the review of that work, 240. A Conſtant Reader, relative to a paſſage in our laſt Appendix reſpecting Profeſſor Schultens, *ib.* Mr. Halhed, in defence of his writings concerning *Mr. Brothers*, 358. O. P. in defence of Dr. Prieſtley, *ib.* R. P. reſpecting Mr. Edwards's *Hiſt. of the Weſt Indies*, 360. T. G. the Tranſlator of Mr. Beaumont's *Hiſtory of the Pennine Alps*, ib. E. 5. relative to the ſource of the Thames, *ib.* S. S. Toms, on the *Marquis de Caſaux's Book on Taxes*, 477. Mr. Beaumont, complaining of his Tranſlator, 478. Mr. Anſtice on *mechanic force*, ib.
Corſica, ſuperior advantages of that iſland, compared with G. Britain,

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Britain, in respect of parliamentary representation, 311.

D

D'Alembert, M. his literary character slightly appreciated, 535.
De Pauw, M. his *Recherches Philosophiques sur les Americains* pronounced to be despicable dreams, 551.
Dies, red, yellow, &c. used by the American Indians, materials of, 194.
Drennan, Dr. his well-written letter to Lord Fitzwilliam, 450.
Dropsy, doubts relative to, 560.
Dshiggetei, an extraordinary animal in Russia, described, 488.
Dysentery, method of treating, 559.

E

Education, customary modes of, in schools, investigated, 126. Proper school-books pointed out, 129.
Electricity, yet in its infantine state, 28. Existence of an electric fluid discussed, 30. Repulsion considered, 33. The conducting qualities of different substances investigated, 34. Farther remarks on this head, 160. The theory of electricity applied to explain the phenomena of our atmosphere, 161. Origin of natural electricity, 162. Beautiful phenomena of, 164. Improvement on metallic conductors, 197.
Elphinston, Mr. his literary correspondence, 152. Specimen of his remarkable *reform* of the English language, *ib.*
Embankment of marsh-lands. See *Corbet*.
Evaporator for the use of chemists, ingenious invention of, 52.

F

Fancy and Genius poetically described, 256.
Ferns, raised from seed by Mr. Lindsay, of Jamaica, 267.
Fevers, bilious, 560.
Fidler, repartee of one, to Philip of Macedon, 581.
Filtration of water, new method of, by ascent, 179.
Fishery, of Great Britain, observations on the errors and mismanagement of, 45.
Fordyce, Dr. George, account of a new pendulum, which shall be always of the same length, in whatever expofure to cold or heat, 58. His dissertation on simple fever analyzed, 280.
Forest-scenery, poetically described, 583.
France, tracts relative to the revolution in, and the war with, 98. 201. 206. 287. 393. 429. 472 507. 513. 520. 534. 538. 540. Horrid tyranny of the nobleffe of France over the common people, under the Carlovingian race, 578—580.

G

Genius, poetically depicted, 257.
Gentleness, its moral quality, 78.
Gentoos. See *Hindoos*.
German literature, advantageous account of, 231.
Gescon, the Carthaginian, his generosity to the enemies of his family, 374.
Gold and silver, observations on their precise worth, as commodities in commercial speculation, 378.
Goodenough, Dr. observations on the British species of *carex*, 268.
Goose, Solan, that species extremely pernicious to the British

Digitized by Google

tish herring and mackarel fishery, 46. Astonishing calculation relative to, *ib.*

Grammarian, a title of honour, 417.

Grammont, Count, the Memoirs of, commended, 544.

Greenway, Dr. on the beneficial effects of the *cassia chamæchrista* in enriching poor or worn-out lands, 195. On the supposed remains of a volcano in North Carolina, *ib.* On a poisonous plant in Virginia, *ib.*

Gutta Serena, cases of, 560.

H

Halhed, Mr. his testimony in favour of the character of Richard Brothers, and his belief in the divine mission of that *prophet*, 345. Controversy with Mr. H. on that account, 348. His letter to the Monthly Reviewers, 358. Farther controversy with Mr. H. 469.

Hannibal, his course over the Alps ascertained, 363. His stratagems to circumvent the inhabitants of the mountains who opposed his march, 366. His perilous situation, 369. The famous story of his opening a passage through the rock, by the aid of fire and vinegar, asserted, 370. *the note.*

Hart, Major, observations on antient work of art, &c. near the Ohio, 194.

Hay, Mr. his life and writings, 425. His excellent character, 426.

Hayley, Mr. his elegant edition of Milton's poetic works, 122. His zeal for the private character and virtues of that great poet, 123.

Heat, considered as a material principle in bodies, 253.

Herschel, Miss, her discovery of a comet, in October 1793, 56.

———, Dr. observations on a quintuple belt on Saturn, *ib.* —on the rotation of the same planet on his axis, *ib.*—On the late eclipse of the sun, 57.

Hindoos, character of, 26. Style their country the "Paradise of Nations," *ib.* Their mythology, 563. Excellent moral precepts, 567.

Hip-joint, observations on the disease of, and white-swellings of the knee, 421. The disease described, *ib.* Modes of treatment, 423.

Holland, Rev. Philip, account of him and of his sermons, 77.

Home, Everard, facts relative to Hunter's preparations for the Croonian lectures, 144.

Homer poetically characterized, 259, 260.

Hopkinson, Mr. description of a machine for measuring a ship's way, 196.

Horace poetically characterized, 260.

Hospitals, on a small scale, preferred to those on a larger scale, 558.

Humming-bird, the ruff-necked species of, described, 49.

Hunter, John, his preparations for the Croonian lectures, 144. His curious discoveries relating to the eye, 145. His celebrated museum in danger of being lost to this country, 354.

Hurd, Bishop, publishes his promised account of Bishop Warburton, 322. His declaration of the satisfaction derived to him from his edition of the works of that great man, 329.

Hydrocele, observations on the treatment of, 220.

Digitized by Google

I

Jaundice, the common theory of the cauſes of that diſeaſe queſtioned, 559.
Indies, Eaſt, publications relative to, 87. 338.
Indies, Weſt, the conduct of the Engliſh troops there, reſpecting the inhabitants of the iſlands captured from the French, ſeverely cenſured for rapacity, &c. 448.
Indians, American. See *Hart*. See *Martin*.
Ireland, political tracts relative to, 96. 449.
Iron, anti-corroſive, a new invention, preferable to copper for ſheathing of ſhips, 296.

K

Kippis, Dr. his edition of Doddridge's lectures, 145. Improvements in this edition, 147.

L

Langworthy, Mr. his invention of *prepared anti-corroſive* or *blanched iron*, 295. Importance of this diſcovery, 296.
Lauderdale, Earl of, obſervations reſpecting his oratory and writing, 159.
La Vendée, curious account of the war in that part of France, on the ſide of the royaliſts, 508. Their amazing ſucceſs, for a time, againſt the republicans, 509. Diſappointed in their hopes of ſuccours from England, 510. Immenſe loſſes of both parties, 512. Account of the *Chouans*, 513.
Lever, Sir Aſhton, account of the preſent ſtate of the muſeum originally formed by him, 47. Coloured prints engraved from, deſcribed by Dr. Shaw, *ib*.
Lever, obſervations on the fundamental property of that engine, with a proof of the principle aſſumed by Archimedes, 59.
Light, curious experiments for meaſuring the comparative intenſities of, 135.
Lille, Abbé de, his poetic talents highly commended, 536.
Lindſay, Mr. account of the germination and raiſing of ferns from the ſeed, 267. Of his cultivation, from the farina, of *Lycopodium cernuum*, &c. 270.
Linné, Sir Charles, his birth and education, 2. His early improvements in botany, 4. His travels, *ib*. His opponents and literary conteſts, 6. Obtains a profeſſorſhip at Upſal, 7. His moſt capital writings, 9. Honours paid to his memory, 11.
Luſhington, Mr. extract from his impreſſive ſpeech at the India Houſe, on the formidable power of France, 91.

M

Map of England, a valuable one, from actual ſurvey, recommended, 177.
Marius, Caius, poetical picture of, 14.
Markwick, Mr. account of a grub miſchievous to the wheat, 266.
Martin, Mr. account of the principal *dies* uſed by the North American Indians, 194.
Mary, Queen of Scots, her character defended, 278.
Matter, nature and powers of, conſidered, 251.
Medway, river, picturesque views on, 65.
Milton, his private character inveſtigated, 122. Apology for, in anſwer to Johnſon's objections,

Digitized by Google

tions, 124. Beautiful edition of his poetical works, 125.
Mirabeau, ſome particulars relative to the life and death of that extraordinary perſon, 527.
Mocking thruſh deſcribed, 48.
Monarchies and ariſtocracies favourable to men of letters, and why, 550. The reaſon not honourable to the latter, *ib.*
Montgaillard, Count de, his opinions relative to the affairs of France, and the war, 98.
Moore, Mr. his improvement on the idea of ſtandards for weights and meaſures, 53.

N

Necker, M. his abilities uncandidly repreſented, 537.
Nella Rajah, a Hindoo tale, 569.
Newwied, principality of, under the government which excludes the inhuman principle of war, 556.
Newton, Rev. T. his own account of his treatiſe on the conic ſections, 390.
Numa Pompilius, poetical portrait of, 13.

O

Opium, its nature and properties, 69.

P

Pagoda, remarkable one in the country of the Gentoos deſcribed, 26.
Pallas, Prof. his account of the different kinds of ſheep in Ruſſia, 40. His *travels* tranſlated into French, 482. Deſcription of the white crane, *ib.* Of the people named *Tſhudes*, 483. Of the *Oſtiacs* and *Samoydes*, 484. Of the numerous field-rats in *Daouria*, 485. Of a ſtrange kind of horſe, 488. Of a very peculiar kind of fiſh, 489. Of the extreme cold in Siberia, *ib.* Of the miſerable ſtate of the people who are *forced* to inhabit that country, 491. Of the ſalt lakes and ſprings, *ib.*
Patterſon, Mr. improvement on metallic conductors, 197.
Peace ſtrongly pleaded for, 543.
Peat-moſs, obſervations on, 39.
Pendulum, new. See *Fordyce*.
Penſhurſt deſcribed, 64.
Petrarch, tranſlation of part of one of his beautiful Elegies, 167.
Phalaris, the builder of the temple at Agrigentum, ſtory of his monſtrous treachery, 574.
Phlogiſton, chemical diſſertation on, 248.
Picturesque compared with the ſublime and beautiful, 316. With landſcape, 319. The ſubject extended, 428.
Pindar poetically characterized, 260.
Pitt, Mr. conſidered as holding in his hands the fate of Europe, 541.
POETICAL EXTRACTS in this vol. viz. from Jephſon's *Roman Portraits*, 13. Lady Burrell's *Thymbriad*, 38. Dr. Armſtrong's works, 73. *The Hero*, a poem, 106. *War*, a poem, 107. *Three Pindaric Eſſays*, 108. The *Volunteer Laureate*, 109. Elphinſton's *Literary Correſpondence*, 152. Preſton's Poems, 166. Thelwall's Poems, 226. Bidlake's Poems, 256. *Sketch from the Landſcape*, 318. Colman's *Mountaineers*, a play, 442. *Llangunnor Hill*, a poem, 461. *Sonnets*, by a lady, 463. Cheroni's

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renfi's *Ode ſur la Guerre*, 464. Walks in a foreſt, 583.
Polyænus, ſome account of that antient writer, and of his work entitled *Stratagems of War*, 573.
Prieſtley, Dr. ſome parts of his Philoſophical Lectures criticiſed, 274. Defended, by a Correſpondent, 358. His diſcourſes on the Evidences of Religion, 383.
Prophecy, modern, 219 344. 467.
Pruning. See *Bucknal*.

R

Rats, account of an extraordinary kind, in Ruſſia, which inhabit the fields, and are extremely numerous, 485. Their wonderful induſtry and ſagacity, 486.
Raynal, Abbé, his hiſtory of the Indies depreciated, 536.
Repartees, inſtances of ſarcaſtic among the antients, 581.
Repreſentation, parliamentary, juſt remarks on, 549.
Revelation of St. John, comments on, 149. *Outline* of a commentary on, 456.
Rittenbouſe, Dr. method of finding the ſum of the ſeveral powers of the ſines, &c. 192.
Ruſh, Dr. caſe of tetanus, ſucceſsfully treated, 532. Singular caſe of ſmall-pox, 533.

S

Salt-ſprings and *lakes*, in the neighbourhood of the Caſpian, 491. Some of them inexhauſtible of ſalt, *ib.*
Savage, heroic ſpeech of an old one to his ſon poetically exhibited, 168.
Senter, Dr. ſingular caſe of *Iſchuria*, 533.
Shaw, Dr. deſcriptions of ſelect ſpecimens of the Leverian Muſeum, 48. Remarks on *Scolopendra Electrica*, 265.
Sheridan, Mr. his conduct in parliament violently arraigned, 446.
Sheep, Ruſſian. See *Anderſon*. See *Pallas*.
Sierra Leone, account of the new ſettlement there, 102.
Sowerby, Mr. account of ſix ſpecies of Paſſiflora, 265.
Spring, early appearances of, in foreſt-ſcenery, 583.

T

Taxes, curious inquiry into the *effects* of, 184. 493.
Telemachus, poem of, by Lady Burrell, 38.
Thompſon, Sir Benj. method of meaſuring the comparative intenſities of light emitted by luminous bodies, 135. His experiments on coloured ſhadows, 141.
Thornton, Mr. prize diſſertation, 197.
Thruſh, a curious ſpecies of, deſcribed, 48.
Timber, for ſhip-building, gloomy proſpect of the want of, in this country, 173. Propoſal for preventing, 174. Method of *curing* timber, 176.

V

Venice, account of the manner in which the Gondolieri there ſing the ſtanzas of Taſſo, 419.
Vince, Mr. on the fundamental property of the lever, 59.

Vine,

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Vine, methods of cultivating in Italy, &c. 502.
Voyages of discovery in America, enumeration of, 19.

W

War, horrible effects of, 554. Contrasted with the happy condition of a German principality in which the arts of peace are alone cultivated, 556. The folly as well as inhumanity of *war* exposed, 573. Stratagems in, no better than *cheating* and treachery, *ib.*
Warburton, Bp. his birth and education, 323. Obtains the rectory of Brand-Broughton, 324. Commencement of his literary career, *ib.* His marriage, 325. His learned labours, 326. His death, 327. His character, *ib.*
Watt, Mr. his pneumatic apparatus, with directions, &c. 220.
Windham, Hon. W. charged with want of temperance in his public conduct, 204. Defended, 340.
Woodward, Mr. account of two new British *Fuci*, 265. Of British stellated Lycoperdons, 266.
Wyvill, Mr. his respectable character as a political reformer, 262. His collection of political tracts commended, 263.

X

Xenophon, story of the Thymbriad, from his *Cyropædia*, 37. Specimen of Lady Burrell's translation, 38.
———, defence of the Athenian democracy, 405.

Y

Yellow bark, inquiry into the medical efficacy of, 181.

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